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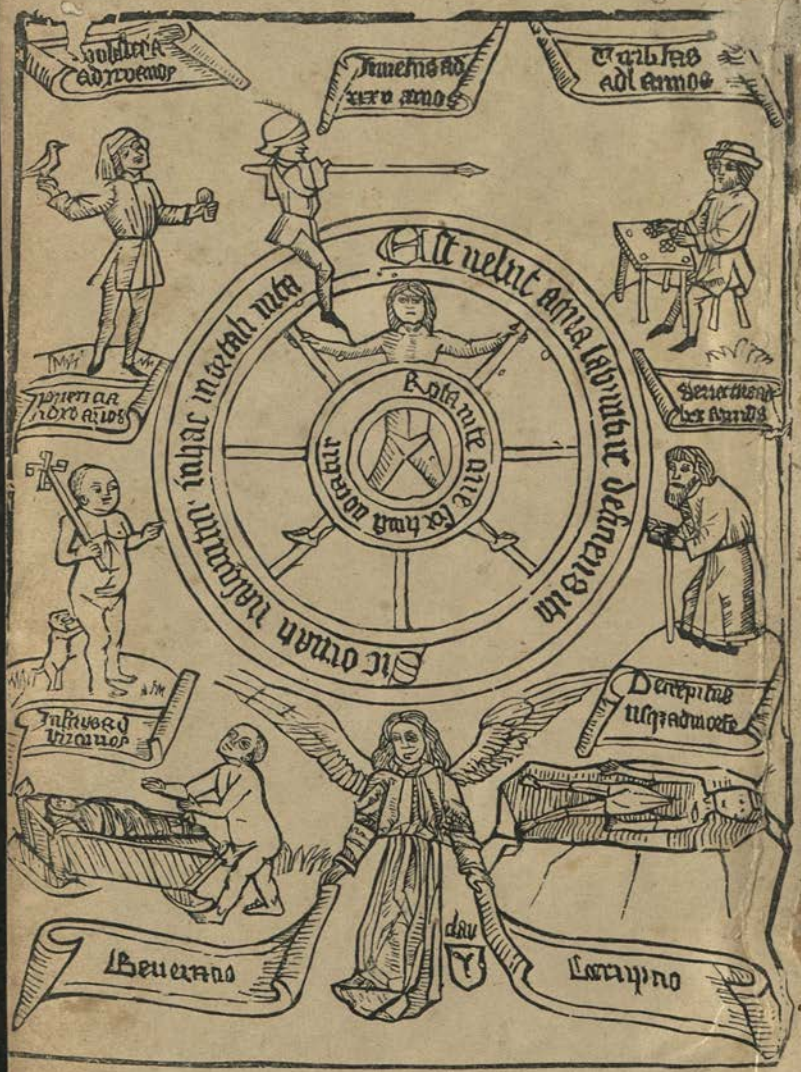

THE SEVEN AGES OF MAN.

From a Block Print in the British Museum.
15th Century.

Things not generally Known.

MYSTERIES

OF

LIFE, DEATH, AND FUTURITY:

ILLUSTRATED FROM

THE BEST AND LATEST AUTHORITIES.

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BY JOHN TIMBS, F.S.A. &c.
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AUTHOR OF "THINGS NOT GENERALLY KNOWN," "CURIOSITIES OF SCIENCE," ETC.

M M C-55

New Edition, Revised and Corrected.

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PREFACE.

FEW of those persons who are accustomed to watch the religious tendencies of the age, need be reminded that its characteristics are freedom of inquiry, thought, and discussion, and these with greater latitude than can be traced in the history of any former period. The adage that "thinking nurseth thinking" is every day strongly exemplified; and if it be hard to estimate the actual results at their true value to society, it must be allowed that in the conflict of opinions, Truths may be abundantly garnered—the wheat gathered from the enemy's tares; and their importance and interest of the good part inculcated with greater effect than by ordinary means.

To bring the consideration of the three paramount subjects named in the annexed title-page within the limits of a single volume may appear a pretentious object for a *Layman* to attempt; more especially when we remember how many splendid intellects have, through countless ages, been devoted to the rearing of the safeguards of our belief, and the eternal interests of mankind. In comparison with such labours, which are the highest aspirations of the human mind, the present work has very humble claim to notice. It has been undertaken with the view of concentrating within its focus the views and opinions of some of the leading writers of the present day, and placing them before the reader in so popular a form and setting as to adapt them for a larger class than would be likely to

consult the authorities themselves, whence the substance of this volume has been derived. Facts, anecdotes, personal traits of character, and well-grounded arguments and opinions, are the staple of the work; and special care being taken to give each statement its mint-mark of its authority. In virtue of the Scriptural character of the subjects, the rewards will be a special blessing on those who read and understand them; the interpretations and inferences, in many instances, being the deductions of men venerated for their piety and learning in ministering the most precious of all knowledge—the inestimable comfort of the Hope that is in us.

The writer has employed the word MYSTERY in its ordinary acceptation—a thing unintelligible or concealed, —as well as in the Scriptural meaning—something that had been unknown, but in due time was revealed by the inspiration of God. Thus it is applied to the principles of the Gospel, and to the circumstances of the General Resurrection; as well as to denote an emblem of revealed truth.*

Surrounded as we are by Mysteries, (says a contemporary,) and helpless as we find ourselves amid them, we are irresistibly prompted to seek an explanation of them. The applications of natural science for this purpose are too striking a characteristic of this age of inquiry to have been neglected throughout the following pages; the writer having endeavoured to profit by the sound opinions of Dr. Whewell, who has set the service of science, in this case, in the proper light: "Science," he tells us, "teaches us our ignorance, as well as the elevation of our nature. Those misrepresent it much who describe it in other terms; for the lessons of science implant reverence and

* See *A Scripture and Prayer-book Glossary.* By the Rev. John Booker, M.A.

gratitude for the past, hope for the future, and humility in our own estimation."

As the aim of the writer is to render his book acceptable to a wide number of readers, he has endeavoured to make it attractive by the notes and comments of expositors of our own time, as well as from those sacred treasures of learning, and those studies of Scripture, which strongly reveal to us the relation of God to man. The most reverential regard for things sacred has been fostered throughout the work; and although the stores of classic thought and fancy have been occasionally resorted to for embellishment and illustration, these have been employed as subsidiary to the Spirit and the Truth.

In conclusion, it may be remarked that although the reader may receive from these pages many impressions of the transitory nature of man's life, it is hoped that they will lead him to thoughts of "the Great Mystery of Godliness," and fill his heart with "a gracious composition of love, and joy, and wonder;" thus to induce him to the meditation of the infinitely glorious work of our Redemption—and so make him both the happier and the better man.*

H. W.

* Addison says: "Will any man be so impertinently officious as to tell me all prospect of a future state is only fancy and delusion? Is there any merit in being the messenger of ill news? If it is a dream, let me enjoy it, since it makes me both the happier and the better man."

EXISTENCE OF MAN UPON THE EARTH.

(*See page* 10.)

The following note will be read with interest in connexion with "the discovery of flint implements" mentioned at page 10, in the article on the Mosaic and Geologic Creation. It appears that weapons of flint have since been found near Abbeville in beds of gravel lying in chalk, and mingled with the remains of elephants. This, if the age of the gravel and chalk be accepted as incontrovertible facts, gives a remote antiquity to the race whose implements they have entombed. The following decision has been given by Sir Charles Lyell, and is considered to be an authoritative conclusion:

"Although the accompanying shells are of living species, I believe the antiquity of the Abbeville and Amiens flint instruments to be great indeed, if compared to the times of history or tradition. I consider the gravel to be of fluviatile origin, but I could detect nothing in the structure of its several parts indicating cataclysmal action, nothing that might not be due to such river-floods as we have witnessed in Scotland during the last half-century. It must have required a long period for the wearing down of the chalk which supplied the broken flints for the formation of so much gravel at various heights, sometimes 100 feet above the present level of the Somme, for the deposition of fine sediment including entire shells, both terrestrial and aquatic, and also for the denudation which the entire mass of stratified drift has undergone, portions having been swept away, so that what remains of it often terminates abruptly in old river-cliffs, besides being covered by a newer unstratified drift. To explain these changes I should infer considerable oscillations in the level of the land in that part of France—slow movements of upheaval and subsidence, deranging but not wholly displacing the course of the ancient rivers. Lastly, the disappearance of the elephant, rhinoceros, and other genera of quadrupeds now foreign to Europe implies, in like manner, a vast lapse of ages, separating the era in which the fossil implements were framed and that of the invasion of Gaul by the Romans.

CHAIN OF BEING.

(*See page* 21.)

See an interesting paper on "The Golden Chain of Homer—The Hermetic or Mercurial Chain," in *Curiosities of Science*, Second Series, (*Things not generally Known*) pp. 32—38. The idea of the "Chain of Being" extends beyond the views held as to the Typical Forms in the Animal Kingdom, which show that while no single plan of combination is applicable to all animals, there is, nevertheless, a certain uniformity of organization observable in each primary division.

THE SEVEN AGES OF MAN.

(*See the Frontispiece.*)

Before we describe this quaint Illustration of the progress of the Life of Man, it may be as well to say a few words of the Division of Man's Life into Stages, which appears to have been treated by various authors through a period of two thousand years.

The subject has long occupied the thoughts of the physician, the moralist, the speculative philosopher, and the poet. Instances may be found in the literature and art of all countries, and from the earliest periods. In Rosellini's *Monumenti dell' Egitto e della Nubia*, a very curious instance occurs of a date far anterior to any previously mentioned.

The earliest instance which Mr. John Winter Jones could find of the division of human life into stages occurs in the Greek verses attributed to Solon, who flourished about six hundred years before Christ, and which are introduced by Philo-Judæus into his *Liber de mundi opificio*; wherein also occurs, "Hippocrates says that there are *seven* ages;" and we find this division in the Midrach or Ecclesiastes, written about the ninth century, where, in six stages, man is compared to some animal.

In a beautiful Hebrew poem of the twelfth century, we find man's life divided into *ten* stages. Mr. Winter Jones describes two curious illustrations in ten stages, from Germany and Holland.

Sir Thomas More, when a boy, designed for his father's house in London, a hanging of painted cloths, with Man's Life in nine pageants, and verses over.

The division into *seven* years is suspected to have been derived from the speculations of cabalistic philosophers upon the secret powers of numbers, and upon the climacterical year.

Lady Calcott described in the cathedral of Sienna, in one of the side chapels, seven figures, each in a compartment, inlaid in the pavement, representing the Seven Ages of Man, supposed to have been executed by Antonio Frederighi, in 1476.

Shakspeare's charming illustration of Man's Seven Ages in the mouth of the melancholy Jaques, in *As you like it*, have become familiar as "household words."

We now come to the original of our Frontispiece—a coarse but spirited woodcut, of about the middle of the fifteenth century, and roughly coloured: it was found pasted inside what had been the covers of an old edition or manuscript of the *Moralia super Bibliam*, of N. de Lyra; and was purchased for the library of the British Museum by M. Panizzi.

The centre is occupied by a large wheel, on the inner circle of which are the words (in Latin), "The wheel of life, which is called fortune." Between this and the outer circle is the form of a naked man; the arms extended, and grasping two of the upper spokes, and the legs apart against two corresponding spokes below. (The several inscriptions are in Latin: we give only the English translation.) On the outer circle of the wheel are the words: "Thus adorned, they are born in this mortal life. Life decaying, they glide away like water."

Around the wheel are the figures of a man in his *seven stages*. Commencing on the left side, and proceeding upward, there is a label with the word "Generation" upon it.

Immediately above this is a cradle, in or rather upon which lies an infant in swaddling clothes; and at the foot of the cradle stands a little naked boy clapping his hands.

Next in order is a naked child, holding a toy-windmill, such as amuses children to the present day: a rudely drawn dog, (more like a pig) stands on its hind feet, and rests against the child's leg. Underneath is a scroll, inscribed "An infant to seven years."

Immediately above is a label inscribed "Childhood to Fifteen years," illustrated by a youth holding a falcon on his right fist, and what appears to be a bag of money in his left hand—emblems of the love of pleasure and enjoyment natural to this stage of man's life. Above the head of this youth, and perhaps with reference to the same figure, there is another label, with the words, "Adolescence to twenty-five years."

This brings us to the top of the print, at the left-hand side. In the upper centre, and sitting astride upon the wheel, there is

a figure with a feather in his cap, and armed with spear and shield: on a label above him are the words, "Youth to thirty-five years."

At the top of the right side of the print is a label inscribed "Manhood to fifty years:" beneath is a figure seated at a table, counting money,—evidently the worldly man, who, having passed through the stages of pleasure and war, is now occupied with the acquisition of wealth. Under his feet is a label with the words, "Old age to seventy years."

The next figure, descending, is that of an old man leaning on a staff, under which is a label inscribed "Decrepit until death."

The dead body is next represented, lying in a coffin, under which is a label with the word "Corruption."

In the centre, at the foot of the print, is a winged figure with flowing drapery, the wings expanded, and the hands resting upon the two labels, bearing the inscriptions, "Generation" and "Corruption." Under the left hand of this figure is the name of the artist, "Clau;" with this punning device, three claws on a shield. At the bottom are eight lines in monkish verse, (omitted in the Frontispiece,) which may be thus rendered into plain prose:

"The state of man is exemplified in a flower:
The flower falls and perishes, so shall man also become ashes.
If thou couldst know who thou art, and whence thou comest,
Thou wouldst never smile, but ever weep.
There are three things which often make me lament:
First, it is a hard thing to know that I must die;
Secondly, I fear because I do not know when I shall die;
Thirdly, I weep because I do not know what will become of me hereafter."*

Such are the details of this curious print: the design is superior to the execution, and is a very interesting Illustration of Man's Progress from the Cradle to the Grave.

* See the paper by Mr. Thomas Winter Jones, of the British Museum, in *Archæologia*, vol. xxxv., pp. 167—189, 1853. The whole is extremely interesting.

A HYMN.

Oh, thou great Power! in whom I move:
For whom I live, to whom I die,
Behold me through thy beams of love,
Whilst on this couch of tears I lie;
And cleanse my sordid soul within,
By thy Christ's blood, the bath of sin.

No hallow'd oyls, no grains I need,
No rays of saints, no purging fire;
One rosie drop from David's seed
Was worlds of seas to quench thine ire:
O precious ransome! which once paid,
That *Consummatum est* was said.

And said by Him that said no more,
But seal'd it with his sacred breath:
Thou, then, that has dispong'd my score,
And dying wast the death of Death,
Be to me now, on thee I call,
My life, my strength, my joy, my all!

SIR HENRY WOTTON.

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"There are those to whom a sense of religion has come in storm and tempest; and there are those whom it has summoned amid scenes of revelry and idle vanity; there are those who have heard its 'still small voice' amid rural leisure and placid contentment. But perhaps the knowlege which cometh not to err is most frequently impressed upon the mind during seasons of affliction; and tears are the softening showers which cause the seed of heaven to spring and take root in the human heart."—*Sir Walter Scott.*

MYSTERIES,

ETC.

Life and Time.

WHAT IS LIFE?

We're ill by these Grammarians us'd;
We are abus'd by Words, grossly abus'd;
From the Maternal Tomb,
To the Grave's fruitful Womb,
We call her Life, but Life's a name
That nothing here can truly claim.

COWLEY, in a note to his Pindaric Ode, whence the above lines are quoted, says:

Plato, in *Timæus*, makes this distinction: "That which is, but is not generated; and that which is generated, but is not." This he took from Trismegistus, whose sentence of God was written in the Egyptian temples, "I am all that was, is, or shall be." This doctrine of Plato, that *nothing truly is but God*, is approved by all the Fathers. Simplicius explains it thus: That which has more degrees of privation, or not-being than of being, (which is the case of all creatures,) is not properly said to be; and again, that which is a perpetual *fieri*, or making, never is quite made, and therefore, never properly is.

Leaving the old "Grammarian," we pass to the science of our own times. M. Geoffroy St. Hilaire, in his *Histoire Naturelle générale des Règnes Organiques*, in the chapter on the definitions of Life, refutes the common mistake of supposing that vital force suspends or destroys physical action. If these vitalists had but taken the trouble of decomposing each complex question into its elements, instead of cutting the knot which they could not loosen, they would have seen their error. Thus, an animal, while living, "resists" cold, does not "obey" the physical laws of temperature, but keeps constantly above the temperature of the surrounding medium. When dead, this resistance ceases. Does this

prove that vital force destroys physical action? Does it prove that the living animal is enfranchised from those physical laws which regulate the transmission of heat? Not in the least. The more complex conditions have produced a phenomenon different from that witnessed under simpler conditions; but an inorganic substance may manifest an analogous independence (or what seems such) of these laws of transmission, if it be heated by a galvanic current, or by an internal chemical reaction. Again, when we see an animal leap into the air, has he enfranchised himself from the laws of gravitation? Not more than the needle when it leaps to the magnet.*

Physiologists appear to have made this mistake in speaking of Life: they have enumerated certain functions, and have called such enumeration *life;* now function is not life, but the result of life; it is vital organ in action. Bichat defined life as "the sum-total of the functions which resist death:" which amounts merely to this—that life is life. Bichat's definition of life is manifestly faulty in this—that it ignores the essential co-operation of the medium or surrounding circumstances in which organization is placed, and is, therefore, as one-sided and useless as any definition would be which might ignore the organism, and enumerate the circumstances as life; circumstances and individual are correlative, both in psychical and organic life; and man's life, mental and organic, is the result of such correlation. This is what Coleridge indicated, when, in his *Hints towards the formation of a more comprehensive theory of Life*, he defined life as "the Principle of Individuation." This is a plagiarism from the Germans, (in this case from Schelling,) as was most of Coleridge's philosophy.

THE AUTHOR OF OUR BEING.

Dr. Thomas Woods, of Parsonstown, observes: "If we look at the constitution of matter, the impossibility of a mass being formed, even though atoms might have been in existence, without the interference of some agency different from any at present operating; viewing its arrangements, measured out and bounded with mathematical precision, we must admit that some Being greater than any on this earth, and more powerful than the supposed laws of nature, has formed it. Seeing, also, that in all departments of creation, the object pre-eminently provided for is the welfare and preservation of man, and that the same method is everywhere manifested in carrying it out, we must likewise conclude that the same power which made the arrangements in matter is also the Author of our being.

"As in the animate creation, the organization of every living thing is made from one type, so in creation generally, one plan is

* *Saturday Review*, April 25, 1857.

taken for the working out of all its details; and whether we examine the combustion of coal, the growth of the living body, or the final destination of the soul throughout eternity, we see the same principle followed out in the accomplishment of each, and we are forced to ascribe a common authorship to all. It is abundantly evident that one mind, and at one time, conceived and set in motion the entire fabric of creation; and that everything, from the smallest particle of matter to the highest organization and disposition of life and power in every stage of its existence, depends for its continuance on Him, and that in everything we do or think we do, we only use the power He has given; and therefore, in all our ways we are indebted to Him, and in all our works, however unconsciously, we worship Him. Whether we pride ourselves on the power of our steam-engines, the rapidity of the telegraph, or the beauty and excellence of photography,—the results of Heat, Light, and Electricity—we only declare the wonder of the mechanism He has provided, and the perfection of the arrangements He has made. And as, by virtue of these arrangements, the coal and air when favourably placed together evolve heat, the zinc and acid electricity, and the sunbeam and sensible salt the photograph, so does food taken into the body by virtue of the vital power continue life, and enable the animal to move; and so the blood of Christ applied to the soul, makes also that alive and capable of acting.

"In every word we speak, we praise Him,—in everything we do, we must acknowledge Him; we trace in all creation the same hand, in all its arrangements the same mind, and therefore in everything we think or act, to Him be all the Glory."—*The Existence of the Deity evidenced by Power and Unity in Creation; from the Results of Modern Science.*

THE DIVINE ETERNITY.

There are many passages in the Bible, the tendency of which is to give us a view of the Divine Existence, far elevated above any successive duration similar to our own. The self-existent Jehovah* revealed his name to Moses as the "I AM," the abiding, not the on-moving existence. Our Divine Redeemer, during his mission on earth, spoke sometimes as man, other times as God. When He spoke from his manhood, He spoke as a being of time, having a past, a present, a future. But when He spoke from his Godhead, He repeated the language of Jehovah to Moses: "Before Abraham was, I AM," not I was.

St. Peter's words, "One day is with the Lord as a thousand years, and a thousand years as one day," seem to be more than

* In Baron Bunsen's *Bible for the People*, the word JEHOVAH has its deep significance brought out by being rendered THE ETERNAL.

relative, in regard to the inadequacy of all periods of time, the longest as well as the shortest, to measure the Divine duration. May we not consider them *absolute,* as implying the entire absence of succession in that sublime existence which has neither beginning nor end? The same observation is applicable to the words of Moses in the 90th Psalm: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

As in God there can neither be past nor future, nor any succession of duration, it follows that in HIM there can be no series, or sequency of actions. For if in HIM there could be one act *after* another, then to Himself would some of his acts be past, and others future: and we should thus relapse into the misconception of attributing to Him a successive duration like our own.

What, as regards ourselves, is truly a series of acts or dispensations,—the Creation of Man, the Deluge, the call of Abraham, the birth of the Messiah, the resurrection of the dead, the final judgment,—all these must be to God, not a series of acts or dispensations, but one eternal, simultaneous energy. His perception of the successive development of his dispensations, as apprehended by his creatures, does not make them successive as regards Himself.

But these contemplations of the Divine Eternity reach no further than the negation of the limits and imperfections of all created minds. We can form no conception of the HOW of that glorious existence which *transcends* the relations of Time and Space. If the Cherubim themselves veil their eyes before the HOLY ONE, how much more must his glory be *incomprehensible* to man!—Cronhelm *on Predestination.*

THE DIVINE PERFECTIONS.

The "metaphysical qualms" entertained in the present day at our partial conceptions of the Divine Perfections are strangely contrasted with the language of the inspired Writers. They expatiate in wonder and praise on the little we can conceive—in awe and adoration on the much beyond our conception.

"The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof."

And then the Psalmist turns from the wonders of Creation to those of Revelation. "The law of the Lord is perfect, convert-

ing the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

So, after a sublime effusion on the power and wisdom of the great Creator, Job concludes: "Lo, these are *parts* of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"

So also St. Paul: "For we know in *part*, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

Far from denying the truth of our partial conceptions in this life, the Apostle points to their progressive development hereafter. The metaphor borrowed from the semi-opaque glass of the ancients, and the indistinct vision which it afforded, is singularly appropriate and instructive.—Cronhelm *on Predestination.*

CHANGE-BEARING LAWS OF NATURE.

Mr. Owen* thus ingeniously advocates the probability of the existence of what he terms "*change-bearing laws of nature.*" In a world whose characteristic is change, "and which, for aught we know, may continue to endure for countless ages, laws of such a character, self-adapted to a changeful state of things, may be regarded as of likely occurrence.

"Modern science is revealing to us glimpses that may brighten into positive proof of this hypothesis." Sir John Herschel, writing to Sir Charles Lyell, the geologist, and alluding to what he calls "that mystery of mysteries, the replacement of extinct species by others," says:

> For my own part, I cannot but think it an inadequate conception of the Creator, to assume it as granted that His combinations are expanded upon any one of the theatres of their former exercise: though, in this, as all his other works, we are led by all analogy to suppose that He operates through a series of intermediate causes, and that, in consequence, the origination of fresh species, could it ever come under our cognizance, would be found to be a natural, in contradistinction to a miraculous, process; although we may perceive no indication of any process, actually in progress, which is likely to issue in such a result.—*Sir John Herschel's Letter*, Feb. 20, 1836: *Ninth Bridgewater Treatise, by Babbage.*

THE CREATION OF MATTER.

The Atomic Theory of Democritus, as defined by Boscovich, and since more fully developed by that eminent philosopher, the late Dr. Samuel Brown, offers an hypothesis for the Creation of

* In his *Footfalls on the Boundary of another World.* 1860.

Matter, which, in a subject so far beyond the region of certainty, possesses many features of probability; particularly in getting rid of the vexed question of the substratum.

That the primary atoms are merely centres of force, *i.e.* mathematical points encircled with powers of repulsion and attraction, and that from the endless variety of combinations of repulsive and attractive forces the whole material universe is constructed—is a theory alike simple, comprehensive, and sublime. To accomplish the dissolution of Nature, her Almighty Creator would only have to cancel the repulsive and attractive forces that encircle the Atomic centres; and instantaneously, without an audible crash, without a visible wreck, the glorious fabric of the earth and the heavens would disappear from existence! *

When, in past ages, it was supposed that matter was perishable, it became a difficulty of belief that such material origin could escape material extinction. The discoveries of chemistry† have, however, gradually dissipated these fears. We are now satisfied of *the indestructibility of matter*, and that although substances may be decomposed and disappear, they do not cease to be, but pass into other forms of existence.

Whatever incredulity remained resolved itself into a questioning of His ability to raise the Human Dead: but

> Sure the same power
> That reared the piece at first, and took it down,
> Can re-assemble the loose scattered parts,
> And put them as they were.

There is ONE, "in whom we live, and move, and have our being," and who works, on our behalf, this standing miracle; and can we suppose Him incapable of resuscitating after death whatever he had once made actively and consciously existent? "Is anything too hard for God?"

But matter, it may be said, if indestructible, by its changes, loses its *identity*, and how can the substance remain the same in the lapse of ages which may intervene between death and the described resurrection? But the Humanity which rises again will be the same Humanity with that which ran on earth its mortal career; but only as the man of fourscore years and upwards, committed to the tomb, is the same with him who commenced life as an infant. Though a corporeity still, it will then be a

* Cronhelm *on Predestination.*

† As a first principle of all chemistry, it is to be kept in mind that *no matter is either created or lost*, whatever the changes or combinations taking place. In clearly fixing this principle, which was imperfectly apprehended before, Lavoisier rendered an invaluable service to science. Plutarch ascribes to Empedocles a passage which is well descriptive of this great principle of chemistry.—*Quarterly Review*, vol. lxxxiii.

celestial corporeity. "St. Paul, it is plain," says Cromwell, "regarded this change as the one passport of the Humanity that had lived in this world to unending life in the world to prove as endless, when the Author of Life shall be pleased to consummate His eternal plan."*

THE MOSAIC AND GEOLOGIC CREATION.

The freedom with which the Biblical account of the Creation is discussed in these scientific times, presents a striking contrast with the fate of those who, in a former age, ventured to discuss such vital questions. One instance must suffice. About two centuries since, one Isaac la Peyrere, a French Protestant, published, in Latin, anonymously, a book entitled: "Man before Adam, or a Discourse upon Romans v. 12—14, by which are proved that the first Men were created before Adam, with a Theological System upon that Presupposition." 8vo. London. 1656. The author was discovered, and thrown into prison on account of his book: it caused considerable sensation, and several answers to it were published.

The school-books of the present day, while they teach the child that the earth moves, yet assure him that it is a little less than six thousand years old, and that it was made in six days. On the other hand, geologists of all creeds are agreed that the earth has existed for an immense series of years—to be counted by millions rather than by thousands; and that indubitably more than six days elapsed from its first creation to the appearance of man upon its surface. By this broad discrepancy between old and new doctrine is the modern mind startled, as were the men of the sixteenth century when told that the earth moved.†

The great object of the writers of our time is to show that the Biblical account of the Creation is strictly in accordance with the teachings of modern science. The notion put forth by Dr. Kurtz, Coleridge, Hugh Miller, and some others, is that *the process of Creation was revealed to Moses in a series of visions.* About seven years since, Dr. J. C. Fisher proved that Hugh Miller, in his lecture, "The Two Records—the Mosaic and the Geologic," so far from using the classification by geologists of the rocks on the earth's surface into "palæozoic, secondary, and tertiary," to illustrate the striking coincidence between the two records, in an unauthorized manner, was perfectly justified in showing that this classification, *made without any reference to the Scriptures* whatever, in a most wonderful manner, agrees with them. By taking the most prominent fact in each of these periods, Mr. Miller only followed the course which Moses has taken with each of the other so-called

* *The Soul and the Future Life—the Philosophic Argument.* 1859.
† Professor Baden Powell.

days; while he does not state that these are *the only facts*, but the most prominent and characteristic.

Theologians and geologists have sought to reconcile Miller's *Testimony of the Rocks* and our version of the first chapter of Genesis, by two or perhaps three general schemes. The first one supposes that between the first verse and the second there was an undefined and enormous interval of time, in which the various geological changes, such as we now find upon the earth, took place; that the earth was then brought into the chaotic state described in the second verse; and then it was, in six days of twenty-four hours each, prepared for the habitation of man, who was at that time placed upon it. This was the plan of reconciliation of Dr. Chalmers, and with a single exception, that of Dr. John Pye Smith, who thought that the chaos described in the second verse, and the work of creation in the rest of the chapter, extended over but a small part of the earth's surface; and that outside of that area, the rest of the earth continued to enjoy the light of the sun, and plants and animals lived, and grew, and have continued by an unbroken series of generations to our own times. The progress of geological discovery has caused the scheme of Dr. Chalmers to be laid aside, for it does not meet the wants of the case; and that of Dr. Smith is opposed to the record of Moses, in making no provision for the creation of the heavens.

The second method supposes, that the days were periods of great and indefinite extent, each embracing vast ages, in which the various geological changes occurred. With some few modifications, this is now adopted by the great majority of modern geologists. There is little, if any, doubt that so far at least as the length of the days is concerned, this scheme is strictly in consonance with the meaning of the Scriptures. Almost all geologists and theologians, however, commit the mistake of confining this description of the creation to the earth alone, although the sacred narrative as plainly asserts that "in the beginning God created the *heavens* and the earth," and at its close declares, "thus the *heavens* and the earth were finished, and all the host of them."

Dr. Fisher's proofs extend through some half-dozen pages of argument, in which the translation of certain words is a distinctive feature. At the close, he proceeds to recapitulate the work of the several days, and shows how they agree with the teachings of the works of God.

In the beginning,* God created the substance of the heavens

* "The word *beginning*," says Dr. Buckland, adopting the mode originally brought into vogue by Dr. Chalmers, "as applied by Moses in the first verse of the book of Genesis, expresses an undefined period of time, which was antecedent to the last great change that affected the surface of the earth, and to the creation of its present animal and vegetable inhabitants; during which period a long series of operations

and the earth, and this substance was without form and void, or diffused throughout space, it was dark, and the Spirit of God caused a motion to commence in it. God endued a part of it with luminous properties, and a part He left dark; He then caused the light to separate from the dark matter, and named the light matter day, or the warmth-producing matter; and the dark He called night, or the moving-around matter. This constituted *the first day*. On *the second day*, He caused the matter of the heavens and the earth, or of the universe, to separate and divide into distinct masses; and to the space which contained these masses, together with the masses themselves, He gave the name of heaven. This was the work of the second day. On *the third day*, He caused the masses of matter to become consolidated, and gave to the one which we inhabit the specific name of earth, and to its collections of waters, seas. He then clothed the earth abundantly with verdure of all kinds, and commenced its preparation for the residence of man upon it; this was the work of the third day. On *the fourth day*, He arranged the motions of the heavenly bodies, both with reference to the earth and to each other. On the *fifth and sixth days*, the preparation of the earth for the residence of man was completed, and man was placed upon it. We have thus a clear, definite, and intelligible narrative, which agrees throughout with the teachings of the most perfect science.

We have not space now to review the various phenomena of nature which bear us out in the assertion; but those who have studied the subject will understand the full force of the declaration, that if one should seek to give a sketch in the fewest words of the *Celestial Mechanism* of Laplace, the *Cosmos* of Humboldt, and the geology of the latest and best authorities, he would do it in the very language of Moses. Here, then, we have presented to us the wonderful spectacle of all the grandest conclusions of science epitomized, arranged, and accounted for ages ago, at a time when we are accustomed to look upon the world as in its infancy; and when all nations, except the one to which this wonderful writer belonged, were plunged in the darkest and most degrading idolatry. Where did Moses get this knowledge so absolutely perfect? Was it not from God? and is not this chapter, over which such a premature shout of triumph has been sent up, the most convincing proof of the inspiration of the Scriptures?

may have been going on, and which, as they are wholly unconnected with the history of the human race, are passed over in silence by the sacred historian." . . . "This *beginning* may have been an epoch at an unmeasured distance, followed by periods of undefined duration, during which all the physical operations disclosed by geology were going on." . . . "Millions of millions of years may have occupied the indefinite interval, between *the beginning* in which God created the heaven and the earth, and the evening or commencement of the first day of the Mosaic narrative."

In the *Genesis of the Earth and of Man*, second edition, 1860, the Editor, Mr. Reginald Stuart Poole, in his ably written Preface, thus treats this much disputed question.

The common opinion that man was first created six or seven thousand years ago is considered by all who have in any degree mastered the subject to be no longer tenable. Two new theories have been offered in its place. One clings to the one origin of our race, but assigns to it an enormous antiquity. The other suggests the existence of a Pre-Adamite race, and supposes the Biblical narrative to refer especially to a higher and later stock. No third theory seems possible.

The two theories have one thing in common: they both assert the great antiquity of man, the fact upon which the rejection of the current opinion depends. I advisedly call it a fact, since it is proved in a conclusive manner, by evidence of a very various character, the most important point of which is the discovery of flint-implements in tracts of drift, and in bone-caves; in both cases with the bones of animals now extinct. What we may consider certain is the immense antiquity of man, and his having been in the remoter age of his existence in a state of great barbarism.

Baron Bunsen, who may be considered the representative of a school, takes, apparently on grounds of sentiment, the unity of origin of the human race as the basis of his theory. He then examines the relation of languages on the supposition of their original unity, and roughly determines the length of man's dwelling on the earth by the time required for the origination and growth of the many varieties of human speech. He defines this period as about twenty thousand years B.C., divided midway by the Flood; and it is probable that those who belong to his school would not greatly shorten this vast space of time. Yet even this scheme is not sufficient without nullifying the Flood as destructive of the descendants of Adam; for ten thousand years is not enough, in his opinion, for the development of language. But it is a serious question whether any space of time would meet the difficulties of the case.

The author of the above work, taking up the subject with entire freedom from bias, first examines the Biblical data. In them he finds strong evidence of the existence of a non-Adamite race both before and after the Flood. The reader must see in the book itself how he reconciles this inference with the statements in the Bible supposed to declare the unity of our race *in origin*, upon which one point the whole difficulty rests. Passing from the Bible to human knowledge, the author examines ethnology, chronology, history, and philology, each independently, in illustration of the controversy. From ethnology, he finds that the varieties of our species may be reduced to two stocks, but scarcely, except on the supposition of an unrecorded miracle, to one. In history, he sees that every civilized race tells us of a barbarous race expelled or subdued by its ancestors. In Pagan religions, when all traces of primeval revelation have been set aside, he perceives, in the case of nearly every one, two distinct elements; one intellectually very low, the other always much higher; the worship of stones and trees, combined with the adoration of the great luminaries, or of intelligences. Philology, in like manner, leads him to the conclusion that many languages exhibit traces more or less clear of two sources of human speech widely distinct in character. In the case of the ancient Egyptians, which is of great importance from our having specimens of it four thousand years old, he discovers an example of the first contact

of these two elements, which, mixed but not fused, like oil and water, compose this very ancient form of speech. This duality has never yet been explained in connexion with the theory of the unity of our race.

There is yet another view. The late M. D'Orbigny has demonstrated, in his *Podrome de Palæontologie*, after an elaborate examination of a vast number of fossils, that there have been at least twenty-nine distinct periods of animal and vegetable existence—that is, twenty-nine creations separated one from another by catastrophes which have swept away the species existing at the time, with very few solitary exceptions, never exceeding one and a-half per cent. of the whole number discovered, which have either survived the catastrophe, or have been erroneously designated. But not a single species of the preceding period survived the last of these catastrophes, and this closed the Tertiary period and ushered in the Human period. The evidence adduced by M. D'Orbigny shows that both plants and animals appeared in every one of those twenty-nine periods. The notion, therefore, that the "days" of Genesis represent periods of creation from the beginning of things is at once refuted. The parallel is destroyed, both in the number of the periods (thirty, including the Azoic, instead of six), and also in the character of the things created. No argument could be more complete; and yet the writer of the *Præ-Adamite Earth*, in Dr. Lardner's *Museum of Science*, sums up the above lucid sketch of M. D'Orbigny's researches, by referring the account in the first chapter of Genesis to the whole Creation from the beginning of all things, a *selection* of epochs being made, as he imagines, for the six days or periods.—Archdeacon Pratt's *Science and Scripture not at Variance.*

ORIGIN OF LIFE—DARWIN'S THEORY.

For nearly a quarter of a century, Mr. Charles Darwin, favourably known to the public by more than one published work of natural history and science, has been engaged upon a most important inquiry, "On the Origin of Species by means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life." A portion or summary of this work has appeared; and the author's conclusions, if established by the completing section, will cause an entire revolution in the fundamental doctrines of natural history, and trench upon the territory of established religious belief. With regard to the origin of the human race, he attempts to prove that the moral and spiritual faculties of man have been gradually developed by the working of matter upon matter; but, says an acute critic, "no conceivable amount of evidence derived from the growth of the structure of animals and plants would have the slightest bearing upon our convictions in regard to the origin of conscience, or man's belief in a Supreme Being and the immortality of his own soul."

Mr. Darwin's theory may be stated in a few words. All organic beings are liable to vary in some degree, and tend to transmit such variations to their offspring. All at the same time tend to increase at a very rapid rate, and their increase is kept in check by the excessive competition of other individuals of the same

species; or by physical conditions injurious to each organism; or to its power of bearing healthy offspring. Whatever variation occurring among the individuals of the same species of animals or plants is in any way advantageous in the struggle for existence will give to these individuals an advantage over their fellows, which will be inherited by their offspring until the modified variety supplants the parent species. This process, which is termed *natural selection*, is incessantly at work, and all organized beings are undergoing its operation. By the steady accumulation, during long ages of time, of slight differences, each in some way beneficial to the individual, arise the various modifications of structure by which the countless forms of animal and vegetable life are distinguished from each other. All existing animals have descended from at most four or five progenitors, and plants from an equal or lesser number. Analogy, (which Mr. Darwin admits to be a deceitful judge,) would even lead him to infer that "all the organic beings which have ever lived on this earth have descended from some one primordial form, into which life was at first breathed." *

Archbishop Whately has reduced this "transmutation theory" as he terms it, to a skeleton, as follows:

1st. *Species* are *not permanent; varieties* are the beginning of new species.

2nd. Nature began from the simplest forms—probably from one form—the primæval *monad*, the parent of all organic life.

3rd. There has been a continual ascent on the organic scale, till organic nature became what it is, by one continued and unbroken stream of onward movement.

4th. The organic ascent is secured by a Malthusian principle through nature,—by a battle of life, in which the best in organisation (the best varieties of plants and animals) encroach upon and drive off the less perfect. This is called the theory of *Natural Selection*. . . .

5th. We do not mark any great organic changes *now*, because they are so slow that even a few thousand years may produce no changes that have fixed the notice of naturalists.

6th. But *time is the agent*, and we can mark the effects of time by the organic changes on the great geological scale. And on every part of that scale, where the organic changes are great in two contiguous deposits of the scale, there must have been a corresponding lapse of time between the periods of their deposition—perhaps millions of years.

The foregoing heads give the substance of Darwin's theory; and the great broad facts of geology are directly opposed to it.

Dr. Whately objects that this new theory is not *inductive*,—not based on a series of acknowledged facts pointing to a *general conclusion*,—not a proposition evolved out of the facts, logically, and of course including them. The theory is as a vast pyramid resting on its apex, and that apex a mathematical point. The only facts Darwin pretends to adduce, as true elements of proof, are

* Abridged from the *Saturday Review*.

the *varieties* produced by domestication, or the *human artifice* of cross-breeding, which in the old world could have had no existence; whilst the varieties of domestication and human design are insufficient to undermine the continuity of true species. Species have been constant for thousands of years, and time would never change them, as long as the conditions remained constant.

In endeavouring to fit his principles to the facts of geology, Mr. Darwin urges, first, the extremely imperfect character of the geological record, in the organic remains found in each successive formation; secondly, the enormous lapse of time that must be allowed for each formation, and for the intervals between them. In this part of his case he fails: he enormously overrates the amount of time which can be legitimately demanded to account for the geological phenomena; and to obtain the space which he requires to account for the existence of an enormous mass of formations, he points to a period as far removed from the commencement of organic life in the earliest known palæozoic rocks as these are from our era. His witnesses, he admits, are drowned; they are the successive forms of primitive fauna and flora, which have been silently entombed throughout millions of ages; through which, however, no volcano, or other elevatory force, has ever brought a single fragment of these buried continents to the light of day!

Dr. Whately acutely observes, in conclusion:

> The pretended physical philosophy of modern days strips Man of all his moral attributes, or holds them of no account in the estimate of his origin and place in the created world. A cold atheistical materialism is the tendency of the so-called material philosophy of the present day. Not that I believe that Darwin is an atheist; though I cannot but regard his materialism as atheistical; because it ignores all rational conception of a final cause. I think it untrue, because opposed to the obvious course of Nature, and the very opposite of inductive truth. I therefore think it intensely mischievous.
>
> Any startling and (supposed) novel paradox—maintained very boldly and with an imposing plausibility, derived from a great array of facts all interpreted hypothetically—produces, in some minds, a kind of pleasing excitement, which predisposes them in its favour; and if they are unused to careful reflection, and averse to the labour of accurate investigation, they will be likely to conclude that what is (apparently) *original* must be a production of original *genius*, and that anything very much opposed to prevailing notions must be a grand *discovery*,—in short, that whatever comes from "the bottom of a well" must be the "truth" which has been long hidden there.

UNITY OF THE HUMAN RACE.

Blumenbach is the father of Ethnology. Before his labours this science had no existence. In various verse men murmured—

> The noblest study of mankind is man—

but they had not yet hit upon the proper method of studying him.

The history of the human race was far less accurately known than the history of dogs and horses. It was perplexed with errors of three kinds—physical, social, and moral. Blumenbach appeared, banished the physical errors, or at any rate destroyed our confidence in them; and by that one service he destroyed our confidence in all the others. The question of races was opened. Ethnology grew to be a science.

Blumenbach died on the 18th of January, 1840, having lived nearly a century, and having left his name for ever marked in the history of science as that of the man who first proved the unity of the human race. Pliny seriously speaks of men with but one leg, with eyes on their shoulders, and

> Anthropophagi, and men whose heads
> Do grow beneath their shoulders.

In the sixteenth century, Rondelet, the excellent naturalist, gravely described *marine men*, living in the sea, with beards of seaweed and coverings of scales. In the eighteenth century, Maupertuis is eloquent on Patagonian giants, whose conceptions are as vast as their bodies. Even Linnæus classed the orang-outang in the same family as man. It was reserved for Blumenbach to prove the *physical unity* of the whole human race, and to demarcate the human from all other races.

The human race, as is well known, consists of a considerable number of varieties, differing from one another in personal appearance, character, language; in their average degree of moral and intellectual powers, and in their geographical distribution. Those whose observations have been mainly confined to the extremes of form and colour, and who have not reflected on the wonderful changes to which all organized beings are subject by various external physical causes, have viewed the differences observed among the members of the human family, not as characteristics of so many varieties of a single species, but as marks distinguishing different species of the same genus. We have, however, the authority of the greatest observer of nature, as developed in the animal kingdom, in opposition to this doctrine.

"The permanence of certain types, in the midst of most opposite influences," says Humboldt, "especially of climate, appeared to favour this view, notwithstanding the shortness of the time to which the historical evidence applied; but in my opinion more powerful reasons lend their weight to the other side of the question, and corroborate the unity of the human race." Humboldt refers to the many intermediate gradations of the tint of the skin and the form of the skull; and adds, "the greater part of the supposed contrasts, to which so much weight was formerly assigned, have disappeared before the laborious investigations of Tiedmann on the brain of negroes and Europeans, and of the

anatomical researches of Vrolik and Weber, on the form of the pelvis." "If we compare the dark-coloured African nations with the natives of the Australasian Islands, and with the Papuas and Alfarous, we see that a black tint of skin, woolly hair, and negro features, are by no means invariably associated. So long as the western nations were acquainted with only a small part of the earth's surface, partial views almost necessarily prevailed. Tropical heat, and a black colour of the skin, appeared inseparable. The campaigns of Alexander, in which so many subjects connected with physical geography were originally brought into notice, occasioned the first discussion on the problematical influence of climate on nations and races." (*Cosmos.*)

Thus, it appears that according to the principles admitted by the most eminent physiologists and naturalists, whether assenting or not to the doctrines of Christianity, there is nothing in the natural differences observable between different parts of the human race distributed over the globe, which is incompatible with the part of the origin of mankind, consigned to the Hebrew Scriptures, which *traces the whole human race to a single pair*, and constitutes them therefore as members of a common family.

THE EMBRYO UNDER THE MICROSCOPE.

How thrilling is the revelation of an embryo moving inside the egg, when placed under a microscope. There lie hundreds of eggs, which, to the naked eye, present the aspect of a single body, about the size of a pin's head. Every one of these eggs contains an embryo in process of development. In one we see nothing but a mass of granules. In another, something is moving. At first it moves with pendulum motion,—afterwards it moves round and round in the egg by means of long hairs which are vibrating with great activity—we are watching the beginnings of Life! Or take up this globule of jelly—under the Microscope you see a long worm-like body coiled round the globule, the head being very large in proportion. It is a young vertebrate animal, still in the egg; and as you watch, you observe a *rustling* current in one direction, and a *pulsating* current in another. This is the circulation of the blood; and if you are fortunate, you will see the heart, or pulsating sac, in incessant action. Can a planet be a finer sight than this? (*Saturday Review*, No. 40.)

Nevertheless, we must remember that, in the words of Sir Benjamin Brodie, "neither our unassisted vision, nor the microscope, nor chemical analysis, nor any analogy, nor any other means at our disposal, enable us to form any kind of notion as to the actual changes in the brain or spinal chord on which any other nervous phenomena depend."

THE DEVELOPMENT THEORY—CHEMISTRY CANNOT CREATE AN ORGANIC GERM.*

The amateurs of this theory maintain that in the course of an infinite series of years, the vast variety presented in the organic creation, was gradually *developed* from the lowest form of organization, a simple cell. Plants and animals formed an unbroken chain, and transitions from the one to the other could not be disputed.

But, whence is the origin of the first organic cell? This one cell, they tell us, was called into existence by the fiat of the Creator, and all others were developed from it. This school of physiologists thus presume that it was more conformable to the purposes of the Creator to bestow vitality on this one cell than on many; and having created it, to leave to time and chance the full unfolding and development of organic nature from this one cell. Exact scientific investigation, however, ignores the existence of a connected chain of organic life. What then becomes of the first created cell?

Superficial inquirers reply, that organic nature is formed of carbon, water, nitrogen, oxygen, and sulphur; that in the constant interchange taking place among these elements, it may possibly so have happened that by their own inherent power, they united and formed the cell, and so the organic structure. The chemist can in his laboratory prepare a number of substances, formerly obtained only from living plants and animals. He can make sugar from wood, he can prepare urea and the taurine of bile: why then may carbon, water, and other elements not unite of their own accord, and produce a germ?

But what these superficial observers designate organic substances are only chemical compounds containing organic elements. The taurine extracted from bile cannot be distinguished from that made in the laboratory: they are both formed by a chemical not by an organic force. It is self-evident, that chemical forces are in operation in the living body. Chemistry now proves what she asserted thirty years ago without the ability to offer proof. Under the influence of a cause which is not chemical, we see

* "The Development Theory" of Lamarck, it will be remembered, formed the basis of the theory of the author of the *Vestiges of Creation*, the publication of which produced great effect, a few years since. Two arbitrary hypotheses were added: that "the creation of life, wherever it takes place, is a chemico-electric operation, by which simple germinal vesicles are produced;" and that all animated beings, "from the simplest and oldest up to the highest and most recent, are the results, *first*, of an inherent impulse in the forms of life to advance, in definite times, through grades of organization terminating in the highest dicotyledons and mammalia: secondly, of external physical circumstances, operating reactively upon the central impulse to produce the requisite peculiarities of exterior organization."

chemical forces acting in the living organism. As the intelligent will of the chemist forces the elements external to the body to combine into the products urea, taurine, &c., so within the body those same elements unite to form those same products, not by any inherent power of their own, but by the controlling action of this vital cause. It will be within the chemist's power to form quinine, caffeine, the colouring matter of plants, and all other compounds which possess chemical but not vital properties, the smallest particles of which, in arranging themselves into a crystalline form, are not under the influence of an organic force;—but he will never succeed in constructing in the laboratory a cell, a muscular fibre, a nerve, or in short any one single portion of the organic frame possessed of vital properties. Whoever has seen carbonate of ammonia, carbonate and phosphate of lime; an iron-ore, an alkaline mineral, will at once pronounce, that it is impossible by means of heat, electricity, or any other natural force, to form from these substances an organic germ, capable of further development and propagation.

Inorganic bodies produce only inorganic substances; but organic bodies, with their peculiar *forms* so different from crystals, and endowed with vital properties, owe their origin to a higher force acting in the living body, and which presses into its service the inorganic forces.

A hundred years ago, it was believed that fishes and frogs were spontaneously produced in bogs, and that plants and all kinds of insects were formed in fermenting and putrifying mixtures, and in moist saw-dust. Had this been true, then doubtless might a man under similar circumstances have been also spontaneously produced; inquiry, however, proved that all these opinions regarded as facts were based upon false and frivolous observations. In every well-investigated case, germs and seeds of plants, and eggs of animals, were discovered, which were developed in mould; but an egg, a seed, has its origin in a living organism.

Many philosophers have asserted, that life, like matter, has existed from all eternity. Exact inquiry has, however, proved, that at a certain period, the earth possessed a temperature which was incompatible with organic life; for congelation of the blood takes place at 172° Fahr. Organic life must, therefore, have had a beginning.—*Liebig's Familiar Letters.*

MAN AND HIS DWELLING-PLACE.

In 1859, there appeared a remarkable book with this title, with certain new views, or views which, if old, have a new face. The author understands by "Man" the human race, and by his "Dwelling-place" what we usually call the material universe. He claims to have hit upon a hypothesis relating to the world

in which we live which will supply the key to its various perplexities. His fundamental proposition is, that man is in a defective condition, so that he does not feel things as they are, but otherwise than they are. Hence he argues that that enormous number of phenomena, the aggregate of which makes up what we call the external world—including, we suppose, our own bodies—are merely such a manifestation of certain unspeakable spiritual or living entities as our defective condition enables us to perceive. What those entities may be he does not pretend to say; but he thinks it possible that, if we once realize the fact that the inertness, or as he prefers to describe it, the *deadness* which we are accustomed to ascribe to all natural objects is in ourselves, and not in them—that we are looking at living beings through dead spectacles—we may ultimately be able, by the ordinary processes of reasoning, to arrive at some sort of conception of them not altogether inadequate. The unreality of the world of phenomena is of course a very old doctrine; nor can it surprise any one who is familiar with Plato, with Berkeley, with Mr. Mill, or even with Comte. Probably no one who has any claims to accuracy of thought believes in matter at the present day in the sense in which its existence was denied by Berkeley.*

The peculiarity of the view maintained in the work before us lies in its theory about man. The author repeats over and over again that man is dead—that it is our deadness which colours all our view of nature, and makes us think that nature is dead and physical, instead of being, as he says it is, living and spiritual. We are like people on a railway, who see the landscape flying past them—like our ancestors when they refused to believe that the earth moved, and that the sun stood still—like any one who transfers conditions affecting himself to what is outside of him. Man being dead, and that which we call the world being the shadow of some ineffably glorious spiritual being, which our incapacity only allows us to see and feel in that dead shape in which it appears to us, Christianity is a wakening of man to his proper life. The isolated event usually called death is falsely so called. It is comparatively unimportant, and has little or no moral significance. If we could only see it, we are in heaven now, and need no other change than the change from death to life to realise the fact.

Such, in a very compressed shape indeed, is the doctrine of this curious book. We may say shortly, that the author considers that it embraces the various truths partially perceived by the

* It has been stated that "a person possessed with a hallucination realises up to a certain point the supposition of the Berkeleians, who pretend to decide that it is not positively necessary that the existence of the universe should be real, in order that we should perceive it as it appears to our senses."—*Octave Delepierre.*

idealist who denied that phenomena were realities—by the disciple of Reid, who maintained that the world was not an assemblage of ideas—by the Positivist, who denied that we have any knowledge of Being properly so called—and by the Mystic, who maintained that if consciousness could prove the existence of a dead material substratum to natural objects, it could prove anything and everything, in the assertions that phenomena, being unreal in themselves, imply the existence of an external and substantial, but immaterial and spiritual world, of which we have no knowledge, though we may hereafter attain to it—and that our consciousness which falsely asserted the existence of a natural substratum, is the very first element which we must correct in all our speculations on these subjects.—*Abridged from the Saturday Review*, Feb. 5, 1859.

PLURALITY OF WORLDS.

The doctrine that there are more worlds than one has been maintained by nearly all the distinguished astronomers and writers who have flourished since the true figure of the earth was determined. Giordano Bruna of Nola, Kepler, and Tycho Brahe, believed in it; and Cardinal Cusa and Bruno, before the discovery of binary systems among the stars, believed also that the stars were inhabited. Sir Isaac Newton likewise adopted the belief; and Dr. Bentley, Master of Trinity College, Cambridge, ably maintained the same doctrine. In our day, we number among its supporters the distinguished names of La Place, Sir William and Sir John Herschel, Dr. Chalmers, Isaac Taylor, and M. Arago. It has been opposed by Dr. Whewell on theological as well as scientific grounds; he does not pretend to disprove the plurality of worlds; but he denies that any argument makes the doctrine probable, adding that "it is too remote from knowledge to be either proved or disproved."

The great advocate of the doctrine which has been revived of late years, is Sir David Brewster, who has replied to Dr. Whewell, emphatically maintaining that analogy strongly countenances the idea of all the solar planets, if not all worlds in the universe, being peopled with creatures not dissimilar in being and nature to the inhabitants of the earth. This view is supported in *Scientific Certainties of Planetary Life*, by T. C. Simon, who well treats one point of the argument—that mere distance of the planets from the central sun does not determine the condition as to light and heat, but that the density of the ethereal medium enters largely into the calculation. Mr. Simon's general conclusion is, that "neither on account of deficient or excessive heat, nor with regard to the density of the materials, nor with regard to the force of gravity on the surface, is there the slightest pre-

text for supposing that all the planets of our system are not inhabited by intellectual creatures with animal bodies like ourselves, —moral beings, who know and love their great Maker, and who wait, like the rest of His creation, upon His providence and upon His care."

Sir Isaac Newton, in a conversation with Conduitt, said he took "all the planets to be composed of the same matter with the earth, viz. earth, water, and stone, but variously concocted."

IDENTITY OF THE VITAL PRINCIPLE OF ANIMALS AND VEGETABLES.

Sir J. E. Smith, the distinguished botanist, advocates this hypothesis upon heat, both in animals and plants, seeming to have the closest possible connexion with the vital principle, "as evident in every organized body, from our own elaborate frame to the humblest moss or fungus. Those different fluids, so fine and transparent, separated from each other by membranes as fine, which compose the eye, all retain their proper situations (though each fluid individually is perpetually removed and renewed) for sixty, eighty, or a hundred years, or more, while *life* remains. So do the infinitely small vessels of an almost invisible insect, the fine and pellucid tubes of a plant, all hold their destined fluids, conveying or changing them according to fixed laws, but never permitting them to run into confusion, so long as the vital principle animates their various forms. But no sooner does *death* happen, than, without any alteration of structure, any apparent change in their *material* configuration, all is reversed. The eye loses its form and brightness, its membranes let go their contents, which mix in confusion, and thenceforth yield to the laws of chemistry alone. Just so it happens, sooner or later, to the other parts of the animal as well as vegetable frame. Chemical changes, putrefaction and destruction, immediately follow the total privation of life, the importance of which becomes instantly evident when it is no more. I humbly conceive, therefore, that if the human understanding can, in any case, flatter itself with obtaining, in the natural world, a glimpse of the *immediate agency* of the Deity, it is in the contemplation of this *vital principle*, which seems independent of material organization, and an impulse of its own divine energy. Nor am I ashamed to confess, that I can no more explain the physiology of vegetables, than of animals, without this hypothesis, as I allow it to be, of a living principle in both."

CHAIN OF BEING.

The doctrine of *one gradual scale, one unbroken chain* in Nature, extending from Infinite being to Nonentity, was held by

all Antiquity. The Ancients regarded the World as a *Cosmos* or Orderly System in which there was no vacuum, but all the parts of which were linked closely together, and each link subordinate, fixed, and necessary. To this doctrine in great measure we owe the belief in Elemental Spirits, Genii, Nymphs, Sylphs, and Fairies.

The admirable pietist, John Arndt says:

God so disposes and orders things that the inferior creatures receive of the superior, and all Nature hangs together as it were in *One Chain*. And this connexion of Nature and Providence is finely described by the prophet Hosea, ii. 21, 22. "It shall come to pass in that day, saith the Lord, I will hear the Heavens, and they shall hear the Earth; and the Earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel." In this place the Prophet presents us with the entire Order of Nature, beginning at the First Cause, which is God, &c.—*True Christianity.*

It was the opinion of Wesley, (says Southey,) that there is a *Chain of Being* advancing by degrees from the lowest to the highest point—from an atom of organized matter to the highest of the Archangels: an opinion consonant to the philosophy of the Bards, and confirmed by Science as far as our physiological knowledge extends.

As to this Chain of Nature, Professor Sedgwick observes:

"Independently of any evidence we derive from palæontology, a conception of this kind is so grateful to the imagination, and is so obviously suggested by the clear gradations of living Nature, that our Ideal Organic Scale has been for ages past a subject of speculation. I profess not to trace its history; but Dr. Johnson tells us that it took its rise among the Oriental metaphysicians and physiologists. In the former half of last century it was a favourite theme with our moralists and poets. It was adorned by the beautiful prose of Addison, and the glittering poetry of Pope; and it was tortured into the service of infidelity by Bolingbroke. Lastly, it was taken up by Soame Jenyns, in his acute and elegant, but very unsatisfactory, *Inquiry into the Nature and Origin of Evil.*

"In the hypothetical scheme of the Authors just alluded to, 'The Universe is a system whose very essence consists in subordination—a Scale of Beings descending by insensible degrees from infinite perfection to absolute nothing; in which, though we may justly expect to find perfection in *the Whole*, could we possibly comprehend it; yet would it be the highest absurdity to hope for it in all its *parts*, because the beauty and happiness of the whole depend altogether on the just inferiority of its parts, &c. . . . .' It is, moreover, highly probable (we are told) that there is such a connexion between all ranks and orders by subordinate degrees, that they mutually support each other's existence; and

every one in its place is absolutely necessary towards sustaining the whole magnificent fabric."

THE KINGDOMS OF NATURE.

Did it ever occur to the reader to inquire into the origin of that distribution of Nature into three Kingdoms, Mineral, Vegetable, and Animal? Naturalists have been scrupulous in recording the date of the establishment of each class in the animal and vegetable world; and beside the names of the species they have frequently recorded the names of the discoverers of these species. But scruples stopped there. The men who tell you the history of every genus, nay, of every species, of insects, polypes, and mosses, do not, because they cannot, tell you to whom the great primary groupings—those familiar "Kingdoms"—are due. Who first divided nature into three Kingdoms? Who first gave the name of Kingdom? Linnæus is silent—Cuvier has no word of explanation for his *Règne Animal.* Daubenton, indeed, did once intimate that our knowledge on this point was a blank; and a blank he left it. We are so familiarized with the division into Mineral, Plant, and Animal, that it is with difficulty we can conceive the division not to have always been accepted. But open Aristotle, who represents the whole science of antiquity, and you find him making the division to be that of *animate* and *inanimate* —a division accepted by all his followers—and, let us add, a division which, in spite of M. St. Hilaire, seems to us by far the most philosophical, seeing that the phenomena of organic substances are so intimately allied, and so broadly demarcated from those of inorganic substances, as to demand being grouped together in one division.

Where, then, is this division into three kingdoms to be found? To the surprise of M. St. Hilaire, and doubtless to that of all his readers, it is found in the writings of the alchemists. In the hermetical philosophy there is a strange combination of Pythagorean and Christian doctrines, and hence the employment of *septenary* and *ternary* divisions—the septenary, because of the seven days spoken of in Genesis, whence the seven planets, seven meteors, seven metals, seven precious stones, seven vital parts of man, seven notes of music, and so on—the ternary, because everywhere in creation the image of the Creator, the Three in One, the *tri-unitas* is impressed. Hence the three kingdoms.

But whence the name *kingdom?* The alchemists seem to have been royalists *quand même.* They always spoke of the sun as the king of the stars; of gold as the king of metals; of man as the king of animals. How these names became repeated until familiarity forced them into scientific use, and how they gradually became adopted in systematic treatises, must be read in M. St.

Hilaire's curious chapter, where also will be found an account of the various divisions since proposed by eminent authors—Daubenton, Oken, Carus, and De Candolle advocating *four*, Bory de Saint Vincent *five*, and Bischoff *seven*.—*Abridged from the Saturday Review*, April 25, 1857.

NUMBERS IN NATURE.

Physical science shows that numbers have a significancy in every department of nature. *Two* appears as the typical number in the lowest class of plants, and regulates that pairing or marriage of plants and animals which is one of the fundamental laws of the organic kingdoms. *Three* is the characteristic number of that class of plants which has parallel veined leaves, and is the number of joints in the typical digit. *Four* is the significant number of those beautiful crystals which show that minerals (as well as stars) have their geometry. *Five* is the model number of the highest class of plants,—those with reticulated veins and branches,—is the typical number of the fingers and toes of vertebrated animals, and is of frequent occurrence among star-fishes. *Six* is the proportional number of carbon in chemistry, and 3×2 is a common number in the floral organs of monocotyledonous plants, such as lilies. *Seven* appears as significant only in a single order of plants, (Heptandria,) but has an importance in the animal kingdom, where it is the number of vertebræ in the neck of mammalia; and according to Mr. Edwards, the typical number of rings in the head, in the thorax, and the abdomen of crustacea. *Eight* is the definite number in chemical composition for oxygen, the most universal element in nature, and is very common in the organs of sea-jellies. *Nine* seems to be rare in the organic kingdom. *Ten*, or 5×2, is found in star-fishes, and is the number of digits on the fore and hind limbs of animals.

Without going over any more individual numbers, we find multiple numbers acting an important part in chemical compositions, and in the organs of flowers; for the elements unite in multiple relations, and the stamens are often the multiples of the petals. In the arrangement of the appendages of the plant we have a strange series, 1, 2, 3, 5, 8, 13, 21, 34, which was supposed to possess virtues of an old date, and before it was discovered in the plant.

ADAPTATION OF COLOUR TO THE WANTS OF THE ANIMAL.

Upon this interesting inquiry, Mr. Broderip adduces the following evidences:

Throughout the animal creation, the adaptation of the colour of the creature to its haunts is worthy of admiration, as tending to its pre-

servation. The colours of insects, of a multitude of the smaller animals, contribute to their concealment. Caterpillars which feed on leaves, are generally either green, or have a large proportion of that hue in the colour of their coats. As long as they remain still, how difficult it is to distinguish a grasshopper or young locust from the herbage or leaf on which it rests. The butterflies that flit about among flowers are coloured like them. The small birds which frequent hedges have backs of a brownish or brownish-green hue, and their bellies are generally whitish, or light-coloured, so as to harmonize with the sky. Thus, they become less visible to the hawk or cat that passes above or below them. The wayfarer across the fields almost treads upon the skylark before he sees it warbling to heaven's gate. The goldfinch or thistle-finch passes much of its time among flowers, and is vividly coloured accordingly. The partridge can hardly be distinguished from the fallow or stubble upon or among which it crouches; and it is considered an accomplishment among sportsmen to have a good eye for finding a hare sitting. In northern countries, the winter dress of the hares and ptarmigans is white, to prevent detection among the snows of those inclement regions.

If we turn to the waters, the same design is evident. Frogs even vary their colour according to that of the mud or sand that forms the bottoms of the ponds or streams which they frequent; nay, the tree-frog (*Hyla viridis*) takes its specific name from the colour, which renders it so difficult to see among the leaves, where it adheres by the cupping-glass-like processes at the end of its toes. It is the same with fish, especially those which inhabit the fresh waters. Their backs, with the exception of gold and silver fish, and a few others, are comparatively dark; and some practice is required before they are satisfactorily made out. It is difficult to detect 'the ravenous hue," as old Izaak calls the pike, with its dark green and mottled back and sides, from the similarly tinted weeds among which that fresh-water shark lies at the watch, as motionless as they. Even when a tearing old trout, a six or seven pounder, sails in his wantonness, leisurely up the stream, with his back-fin partly above the surface, on the look-out for a fly, few, except a well-entered fisherman, can tell what shadowy form it is that ripples the whimpling water.

Nor is this design less manifest in the colour and appearance of some of the largest terrestrial animals; for the same principle seems to be kept in view, whether regard be had to the smallest insects, or the quadrupedal giants of the land.

THE TREE OF LIFE.

The correspondence of religious symbols used by some of the ancient nations with those found on Christian monuments, and still more or less employed, would induce one to believe as much in the original unity of religious doctrine as in the unity of the human species. In illustration of this Dr. Barlow, in a communication to *The Builder*, Oct. 30, 1858, takes the palm-tree (*Phœnix dactylifera*), the sacred tree, *the tree of life*, among the Egyptians, the Assyrians, and the Jews. That the Egyptians, at a comparatively early period of their monumental history, represented the date-palm in this sense, we have a most interesting illustration on a stele in the Berlin Museum, which Dr. Lepsius found in the

village of Abousir, near the great Pyramid. From the stem of the tree proceed two arms,—one administering, to a figure kneeling below, the fruit or bread of life; the other pouring from a vase the water of life, which the recipient guides to his mouth. This stele is at least anterior to the fifteenth century before Christ. On a more recent stele the tree of life, among the Egyptians, is figured by the *Ficus sycamorus*, the sycamore-tree of the Bible; or, occasionally, by the persica, among the boughs of which the goddess Nutpe appears with her hieroglyphical name, "Abyss of Heaven," administering to immortal souls the food and drink of the celestial regions.

The date-palm was largely introduced by the Jews in the decoration of Solomon's Temple, being represented on the walls, furniture, and vessels. In the last chapter of the *Apocalypse* there is a distinct reference to the palm-tree as the tree of life in the heavenly Jerusalem. For the tree here described (Rev. xxii. 1, 2), "which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations," is evidently intended for the palm-tree, popularly believed to put forth a shoot every month, and the leaves of which were used for writing on. Accordingly, we find the palm-tree figuring in Christian mosaics as the tree of life in Paradise. A very good illustration of this is found in the Apsis of S. Giovanni Laterano. We have here an enclosure, the entrance to which is guarded by an angel; and within appears the palm-tree, on which is perched the phœnix, with a glory of rays, God the Father standing on one side of the tree, God the Son on the other. The palm-tree was also represented as synonymous with the cross, and with Christ. This may be seen in the illuminated frontispiece to an Evangelium, probably of the ninth century, in the library of the British Museum. Here the symbols of the four Evangelists, placed over corresponding columns of lessons from their gospels, are shown looking up to a palm-tree that rises from the centre, and on the top of which is placed a cross, having suspended from its arms the symbolical letters, Alpha and Omega.

In Christian ichnography the cross is considered as identical with Christ. So we have here the source of the Divine life symbolized by the palm-tree as among the ancient Egyptians before their system had degenerated into idolatry.

These remarks were necessary in order to illustrate the meaning of the pine cone in the hands of the Assyrian winged figures, or personified symbolical principles of Deity, placed on each side of the Assyrian sacred tree on our Nineveh monuments.

It will be observed that the tree here represented is a conventional form of the palm-tree, and it is surrounded by an enclosure of palmettes, or abbreviated forms of this tree, as in a garden of Paradise. The pine cones are held towards the tree as having a

significant connexion with it, symbolizing the Divine principle of eternal life; and they are held towards the tree of life to indicate the source from whence that life is derived.

The Evangelist St. John has sometimes been represented with wings and an eagle's head, not unlike the Assyrian figures on the Nineveh marbles,—*apropos* of which might be quoted the curious fragment of the Zoroastrian oracles preserved by Eusebius (Præp. Evang. l. 1, c. x.): "God is he that has the head of a hawk. He is the first indestructible, eternal, unbegotten," &c. According to Dr. Layard, *Nisroch*, in whose temple Sennacherib was slain by his sons, was neither more nor less than such a symbolical personified Deity, as *Nisr*, we are told, signifies an eagle in all the Semitic languages, and the graver's tool might easily confound the head of an eagle with that of a hawk.

Pine-cones, it may be remarked, are also held in the hands of the Assyrian winged figures in situations corresponding to those in which the symbolical divinities of the Egyptian theology hold the *crux-ansata*, the well-known symbol of eternal life, with which the pine-cone is shown to be synonymous.

Thus we find the same fundamental truth lying at the root of all religious teaching, as indicated by the remains of art and its records, among Egyptians, Assyrians, Jews, and Christians.

EVE'S APPLE-TREE.

It has been asked, What is the origin of the common mistake of calling the fruit of the forbidden tree an apple? No such phrase occurs in the Scripture. The mistake is, probably, due in part to a not very correct translation of the Latin word *pomum*. From *pomum Adami* we get *Adam's apple*. Other circumstances have helped the error. The idea that the fruit of Eden was an apple seems also to have found countenance in former days among the learned Jews. Thus, in the Song of Solomon, (ii. 5,) "comfort me with *apples*." The Targum has "apples of *the garden of Eden*." (See also Song viii. 5.)

It has long been known that there grows in parts of Palestine a tree supposed to bear the identical kind of fruit by eating which our first parents fell. Dr. Robinson, in his *Biblical Researches*, describes this tree as the *Asclepias gigantea*, the fruit of which, though beautiful to the eye, is a mere puff-ball, and collapses on being touched; and this fruit, says the learned Doctor, externally resembles a large smooth *apple* or orange. May not the *deceptive* appearance of this fruit have caused it to be associated with the forbidden fruit of Paradise, by which deceit, sin, and suffering were brought into the world?

We find, however, the tree more exactly described as one of the plants of Ceylon. Its native name is *Diuri Kaduru;* Kaduru

signifying "forbidden," and Diuri "tigers." It is found near Colombo: the flower emits a fine scent; the colour of the fruit is very beautiful, being orange on the outside, and a deep crimson within; the fruit itself presenting the singular appearance of having *a piece bitten out of it.* This circumstance, together with the fact of its being a deadly poison, led the Mohammedans, on their first discovery of Ceylon, (which they assigned as the site of Paradise,) to represent it as "the forbidden fruit" of the garden of Eden; for although the finest and most tempting in appearance of any, it had been impressed, such was their idea, with the mark of Eve's having bitten it, to warn men from meddling with a substance possessing such noxious properties. These particulars are stated by Sir Alexander Johnston, who has so ably illustrated the history of Ceylon.

The traditions which connect the history of our first parents with various localities in Ceylon, are of very ancient date. Adam is represented by the Moormen or Mohammedans of Ceylon, on his expulsion from Paradise, to have lamented his offence, standing with one foot on the summit of the mountain which now bears his name. The figure of *a foot* is still to be traced there; but this, the Buddhists claim as a relic of their deity. Again, the reef of rocks connecting Ceylon with the island of Rámiseram, is usually called Adam's Bridge; and the two large monuments, like Mohammedan tombs, on the island of Rámiseram, are represented by the Mohammedans to be the tombs of Cain and Abel.

HOW CAIN KILLED ABEL.

I saw him fling the stone, as if he meant
At once his murder and his monument.

Cowley, in whose sacred poem of *Davideis* the above lines occur, notes that Cain was the first and greatest example of envy in this world; who slew his brother because his sacrifice was more acceptable to God than his own; at which, the Scripture says, He was sorely angered, and his countenance cast down. It is hard to guess what it was in Cain's sacrifice that displeased God. The Septuagint makes it to be a defect in the quality or quantity of the offering: if thou *hast offered right, but not rightly divided, hast thou not sinned?* But this translation neither the Vulgar edition, nor ours, nor almost any follows. We must, therefore, be content to be ignorant of the cause, since it hath pleased God not to declare it. Neither is it declared in what manner he slew his brother; and, therefore, I had the liberty to choose that which I thought most probable; which is, that he knocked him on the head with some great stone, which was one of the most ordinary and most natural weapons of anger; that this stone was big

enough to be the monument or tombstone of Abel is not so hyperbolical as what Virgil says of Turnus:—

> Then, as he roll'd his troubled eyes around,
> An antique stone he saw; the common bound
> Of neighb'ring fields; and barrier of the ground:
> So vast, that twelve strong men of modern days,
> Th' enormous weight from earth cou'd hardly raise.
> He heav'd it at a lift: and pois'd on high,
> Ran stagg'ring on, against his enemy.
>
> *Æneid* xii.—*Dryden trans.*

FAMILY LIKENESSES.

Southey, in a letter to Sir Egerton Brydges, says: "Did you ever observe how remarkably old age brings out family likenesses,—which, having been kept, as it were, in abeyance while the passions and business of the world engrossed the parties, come forth again in age (as in infancy), the features settling into their primary characters before dissolution? I have seen some affecting instances of this; a brother and sister, than whom no two persons in middle life could have been more unlike in countenance or in character, becoming like as twins at last. I now see my father's lineaments in the looking-glass, where they never used to appear."

Jeremy Taylor has this beautiful comparison of an aged man to architectural remains: "It is true he was in the declension of his age and health; but his very ruins were goodly; they who saw the broken heaps of Pompey's theatre, and the crushed obelisks, and the old face of beauteous Philœnium, could not but admire the disordered glories of such magnificent structures, which were venerable in their very dust."

AVERAGE OF HUMAN LIFE.

The average of Human Life is about 33 years. One quarter die previous to the age of seven years; one half before reaching 17; and those who pass this age enjoy a felicity refused to one half the human species. To every 1,000 persons, only one reaches 100 years of life; to every 100, only six reach the age of sixty-five; and not more than one in 500 lives to eighty years of age. There are on earth 1,000,000,000 inhabitants; and of these 333,333,333 die every year, 91,824 every day, 3,730 every hour, and 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single; and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favour previous to being fifty years of age than men have, but fewer afterwards.

The number of marriages is in proportion of 75 to every 1,000 individuals. Marriages are more frequently after the equinoxes; that is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day.—*Quarterly Review.*

Of children born, certainly not more than one in ten thousand lives to a hundred; and of those who attain to the advanced age of a century, as certainly not more than one in twenty thousand has his life prolonged to 150: consequently, not more than one child out of twenty millions lives to the latter age.

By Gompertz's law of mortality, the sum of all the people who have as yet lived upon the earth, does not warrant the expectation of an individual attaining the greatest age which history actually reveals as having been reached; hence mathematical reasoning upon increasing numbers might lead us to infer that man is really immortal, and death but accidental. To medical science, however, death appears as inevitable as growth; and as the child is developed from the boy and grows to the man, so the man in his turn as certainly retrogrades to senility and death. When age, unaccompanied with disease, sets in, the appetite gradually and increasingly fails, nutrition and assimilation gradually lessen; and the capacity to generate force and heat diminishes. At last, nervous power fails, and the patient silently passes into the sleep of death. To this end is man born, and must submit; for as sure as the endogenous tree grows itself to death, so does man, by virtue of some changes in his organisation, cease to evince the powers of health, and finally of life.—*Smee on General Debility and Defective Nutrition.*

SPACE AND TIME.

Dr. Reid has candidly confessed, "We are at a loss to what category or class of things we ought to refer Space and Time. They are not beings, but rather the receptacles of all created beings, without which they could not have had the possibility of existence."

Upon this it is asked: "Will no one venture to suggest that, in the beginning *God created space and time, as the receptacles of all beings to be called into existence by His Almighty fiat?*" But objections, such as these, will be made.

Where was God before the creation of space? *Where* is He now? Does not His omnipresence mean that He is everywhere? Was He nowhere before Creation? And is He not somewhere now? Is there not a local Paradise? Is there not a local Heaven in space where His presence and glory are manifested?

To such questions as these the answers are: The very word *where* is inapplicable to Him who cannot resemble His creatures

in their relations to space. His omnipresence pervades the universe in knowledge and power, not in the diffusion of His essence. There is a local Heaven, where the Holy Angels are, with three human beings, Enoch and Elijah, who never died, and the Divine Redeemer, the first who triumphed over Death—the three witnesses of immortality, under the Patriarchal, the Mosaic, and the Gospel dispensation. There is a local Paradise, where the spirits of the redeemed await the resurrection of their bodies, and their final admission into Heaven. And God's glory, which is manifested everywhere, is especially manifested there, in the transfigured humanity of Christ, the visible temple for evermore of the invisible God.—*Cronhelm on Predestination.*

CLIMACTERICS.

The superstition respecting Climacterics, or critical periods of life, was very strong during the Middle Ages; and even down to rather recent times, the mystic numbers 7 and 9, so frequently occurring in the Bible, and the combinations of these numbers, have had their influence with many persons. It was believed that the constitution of man changed every seven years; and that during every septime the whole of the solids and fluids of the body were periodically renewed—the old cast off, and new matter formed. Periods of seven years were looked upon as steps or stages in life. At seven years of age, a child had left infancy; at twice seven, or fourteen, he had attained proberty; at three times seven, or twenty one, he had reached puberty, and so on. But as people advanced in years, the more critical points were approached, and the *Grand Climacteric* was looked forward to with some anxiety. Combinations of the numbers 3, 7, and 9 were mostly employed, and $3 \times 7 = 21$, $7 \times 7 = 49$, $7 \times 9 = 63$, and $9 \times 9 = 81$, were important periods. In the *Thesaurus Linguæ Romanæ et Britannicæ*, 1578, we have:

> Climactericus annus. The perilous or dangerous yeare of one's lyfe.
>
> Climactera.—The perilous time of one's life, at euery seven yeres' ende; or after other, at the ende of 63 yeres; at which tyme he is in some perill of body or minde.

In Florio's *Worlde of Worldes*, 1598, we read:

> Climacterico, the dangerous and perilous year of one's life, comonly the yeere 63.

Blount, in his *Glossography*, gives: "the most dangerous and climacterical year at the age of 63, because both accounts meet in this number, namely, $7 \times 9 = 63$, and $9 \times 7 = 63$.

Kersey, in his *Dictionarium Anglo-Britanicum*, Third edition, 1722, gives:

> Climacterical, belonging to the steps or rounds of a Ladder; as Climacterical Years, *i.e.* certain remarkable Years, whereby Man's Life gets up, as it were, to its appointed period. Thus, every Seventh and Ninth Year is said to be Climacterical, wherein, if any sickness happen, it is counted very dangerous, especially the 63d and 81st, which are termed *Grand Climacterics.*

Johnson, in his Dictionary, refers to Cotgrave, who says:

> Climactore; every seventh, ninth, or the sixty-third year of a man's life; all very dangerous, but the last most.
>
> Death might have taken such, and her deferr'd,
> Until the time she had been climacter'd,
> When she would have been three score years and three,
> Such as our best at three and twenty be.
>
> Drayton, *on the Death of Lady Clifton.*

In the 59th number of the *Tatler*, a jocose old gentleman remarks, that having attained to sixty-four, he has passed his grand climacteric.

Sir Thomas Browne has a chapter in *Vulgar Errors*—"Of the Great Climacterical Year, that is Sixty-three;" in which he decides upon two climacterics, 63 and 81. He dwells upon the power and secret virtues of numbers, as taught by Pythagoras and Plato; and Philo the learned Jew, "who hath acted this part, even to superstition." These observations and researches extend to 20 pages.

Browne's foreign authorities are not more explicit than our own as to the numbers. Several French, Spanish, Italian, and Dutch writers harp upon the numbers 7 and 9; but we have no clear ideas of the meaning of the word climacteric.

The vital statistics of our time favour the 63d year as the period liable to severe sickness. Dr. Southwood Smith has shown from physiological views, and from Finlaison's tables, the age 63 to be very susceptible of sickness; for, taking a million of males, members of London benefit societies, it appears that there are not more persons on the sick list at 53 than at 43 years of age; whilst *at* 63 *the number of sick is more than double.*

FRAGMENTS OF TIME.

Betwixt the more stated employments and important occurrences of humane life, there usually happen to be interposed certain intervals of time, which, though they are wont to be neglected, as being singly, or within the compass of one day, inconsiderable, yet in a man's whole life they may amount to no contemptible portion of it. Now these uncertain parentheses or

interludes, that happen to come between the more solemn passages (whether businesses or recreations) of humane life, are wont to be lost by most men, for want of a value for them, and even by good men for want of skill to preserve them; for though they do not properly despise them, yet they neglect or lose them, for want of knowing how to rescue them, or what to do with them. But although grains of sand and ashes be apart, but of a despicable smallness, and very easy and liable to be scattered and blown away; yet the skilled artificer, by a vehement fire, brings numbers of these to afford him that noble substance, glass, by whose help we may both see ourselves and our blemishes lively represented, (as in looking-glasses,) and discern celestial objects, (as with telescopes) and with the sunbeams, kindle disposed materials, (as with burning-glasses,) so when these little fragments or parcels of time, which, if not carefully look'd to, would be dissipated, and lost, come to be managed by a skilful contemplator, and to be improved by the celestial fire of devotion, they may be so ordered, as to afford us both looking-glasses to dress our souls by, and perspectives to discover heavenly wonders, and incentives to inflame our hearts with charity and zeal; and since goldsmiths and refiners are wont all the year long carefully to save the very sweepings of their shops, because they may contain in them some filings or dust of those richer metals, gold and silver, I see not why a Christian may not be as careful not to lose the fragments and lesser intervals of a thing incomparably more precious than any metal—time: especially when the improvement of them may not only redeem so many portions of our life, but turn them to pious uses, and particularly to the great advantage of devotion.—*Hon. Robert Boyle's Occasional Reflections, Oxford edit.* 1848.

CURIOUS STATISTICAL RESULTS.

Researches in the modern science of Statistics have proved that the effects of the free-will of individuals composing large societies completely neutralize each other; and that such communities taken collectively act as if the whole body had by common consent agreed to follow a certain prescribed course of conduct, not only in matters which might be imagined to be more or less of common interest, but even in those in which no feeling could be imagined to be engaged, save the will, taste, personal inclination, or even caprice of the individual.

Not only, however, are voluntary acts subject to this numerical regularity. Collectively speaking, *persons remember and forget certain things with as much regularity as if memory and attention were the result of wheelwork.* A very common instance of forgetfulness is presented by persons posting letters without any address written upon them. The number of times this act of oblivious-

ness annually happens is known with the greatest precision, inasmuch as such letters are specially recorded in each post-office. Now, it is found by the Post-office returns in England and France, that the number of these unaddressed letters in each country is almost exactly the same from year to year. In London, the number of such letters is about 2,000, being at the rate of above six per day. But, connected with this is another circumstance equally remarkable. A certain proportion of these letters is found to contain money, and other valuable enclosures; and like the whole number, this proportion is also invariable.

The conclusion at which we arrive then is, that the great principle in virtue of which the Author of nature carries out His purposes by the operation of general laws is not, as it would first appear, incompatible with the freedom of human agency, and therefore, with man's moral responsibility. The same character of generality attaches to the laws which govern the moral and intellectual phenomena of human actions, considered collectively, as those which attach to mere physical phenomena. But these laws not being applicable to human actions, considered individually, leave free-will and moral responsibility inviolate.

LIFE ASSURANCE.

One of the most remarkable examples of the value of general laws is to be found in Life Assurances; for what, apparently, can be more precarious and uncertain than the duration of human life in any individual? Yet, in the aggregate, mortality is so regular that it has been said, by an eminent mathematician, that there is no investment so certain as that of a prudently conducted Assurance Society. If we take 5,000 persons in the prime of life, 600 die in the first ten years, 700 in the second ten years, 850 in the third. The experience under different circumstances varies but little, as Jenkin Jones, Neisson, and Farren have shown; and it is a curious fact, that lives which might be called first-class lives are as prone to disease as those which appear to belong to hardly so high a class. *Alfred Smee,* F.R.S.

SIR WILLIAM HAMILTON ON PHRENOLOGY.

Sir W. Hamilton was a stalwart opponent of this new science. Gall had taken credit for the discovery that the cerebellum is the organ of the sexual passion, and supported the doctrine by asserting that it bears a much larger proportion to the brain proper in adults than in the young. By "an induction from an average of thirty-six brains and skulls of children, compared with an average of several hundred brains and skulls of adults," Sir W. Hamilton satisfied himself that the brain reaches its full size

about seven years of age. "If it be not so, then am I a deliberate deceiver." After this we can ask but one question:—Why does the man need a larger hat than the child? The answer is, that "the greater development of bones, muscles, and hair renders the adult head considerably larger than that of the child at seven." Another inquirer tried to refute this by another induction and table of brains. But the Professor detected that the difference of sex had been overlooked, or, as he phrases it, in triumphant scorn of his adversary—and, for once, in round Saxon—"he lumps the male and female brains together!"

As another instance of the value of independent observation, he notices that, whereas he found a common fowl's brain to be to its body as 1 to 500, some twenty physiologists, including Cuvier, had followed each other in making it as 1 to 25, owing to an original mismeasurement by one-half, and a subsequent loss of a cypher. Such is the "sequacity" of anatomical authors. Yet, on the agreeable subject of maggots breeding in the frontal sinus, or cavity of the human forehead, Sir W. Hamilton thought it worth while, after an affected apology for his medical ignorance, to give a list of seventy-five writers who have discussed the matter, including "Olaus Wormius, who himself ejected a worm from the nose, Smetius, who relates his own case," &c. The import of this passage, which it would be unpleasant to quote, is to show the absurdity of phrenologists in ranging seventeen of the smallest organs, "like peas in a pod," along that part of the head where there is an empty space within, such that "no one can predict from external observation, whether it shall be a lodging scanty for a fly, or roomy for a mouse."

Nor were his experiments confined to probing the foreheads of the dead, or "weighing the brain of a young and healthy convict, who was hanged, and afterwards weighing the sand which his prepared cranium contained." His own person was not spared. To test the association of ideas, he made his friends repeatedly wake him when dozing off in an arm-chair—a self-sacrifice which those who indulge that habit will appreciate. To try whether the mind is always active, he caused himself to be roused at different seasons of the night, and had the satisfaction of finding that he was always in the middle of a dream. To determine how many objects at once the mind can distinctly survey, he set himself to attend to marbles on the floor, and by an effort took in seven at most, beating Abraham Tucker by three, Degerando by two, and Bonnet and Destutt Tracy by one. Perhaps his most remarkable discovery of this kind is a law of mind which he has thus enunciated:—

"Knowledge and feeling, *perception* and *sensation*, though always co-existent, are always in the inverse ratio of each other. Thus, in sight there is more perception, less sensation; in smell there

is more sensation, less perception. In the finger-points, tactile perception is at its height; but there is hardly another part of the body in which sensation is not more acute."

Sir W. Hamilton was not aware that this law had been announced and referred to its cause (the passive nature of sensation and active nature of perception) by De Biran, now nearly half a century ago. With what qualifications it is true of the sense of touch, is examined in the notes to Reid. Here again, with his usual zeal, Sir W. Hamilton seems to have tried upon various parts of his own body the effect of "pressure with a subacute point" and of "puncture." The latter, in seeming contradiction to the law, produced most pain in the tongue and finger, where perception is also the highest. But an explanation was soon ready. Either nerves of feeling lie beneath the nerves of touch, or the same nerves "commence their energy as feeling only at the pitch where their energy as touch concludes." At any rate, he was reassured by finding that, in proportion to the soreness of the tongue or the finger under such treatment, it is incapacitated for the time as an organ of external touch.*

CONSUMPTION AND LONGEVITY.

Sir Edward Wilmot the physician, was when a youth, so far gone in a consumption, that Dr. Radcliffe, whom he consulted, gave his friends no hopes of his recovery, yet he lived to the age of 93; and Dr. Heberden notes—"this has been the case with some others who had many symptoms of consumption in youth."

MAN'S PROPER PLACE IN CREATION.

Professor Daubeny has observed, with equal force and beauty:

When we reflect within what a narrow area our researches are necessarily circumscribed; when we perceive that we are bounded in space almost to the surface of the planet in which we reside, itself merely a speck in the universe, one of innumerable worlds invisible from the nearest of the fixed stars; when we recollect, too, that we are limited in point of time to a few short years of life and activity,—that our records of the past history of the globe and of its inhabitants are comprised within a minute portion of the latest of the many epochs which the world has gone through; and that, with regard to the future, the most durable monuments we can raise to hand down our names to posterity are liable at any time to be overthrown by an earthquake, and would be obliterated as if they had never been by any of those processes of metamorphic action which geology tells us form a part of the cycle of changes which the globe is destined to undergo,—the more lost in wonder we may be at the vast fecundity of nature, which within so narrow a sphere can crowd together phenomena so various and so imposing, the more sensible shall we become of the small proportion which our highest powers and their happiest results bear, not only to the cause of all causation, but even to other created beings, higher in the scale than ourselves, which we may conceive to exist.

* Selected and abridged from the *Saturday Review*.

Nature of the Soul.

It was a dictum of Aristotle's that "in infancy the soul of man differs *in nothing* from that of the brutes." But then he also says that "one animal alone, man, can reflect and deliberate;" and the latter statement has found most favour with modern philosophers. Thus we are now informed that "the brute is sensitive but not self-conscious;" and powers and faculties are continually pointed to in man, which it is positively asserted can be found in none lower than himself. May we not ask the assertors how they know these things? Have they ever visited the chambers of thought within the penetralia of the brute? They are hardly likely to be right, if Sir Benjamin Brodie apprehends correctly that "the mental principle in animals is of *the same essence* as that of human beings; so that even in the humbler classes we may trace the rudiments of those faculties to which, in their state of more complete development, we are indebted for the grandest results of human genius."—(*Psychological Inquiries*, p. 164.) Again: "I am inclined to believe that the minds of the inferior animals are *essentially of the same nature* with that of the human race."—(*Ibid.* p. 166.)

The Rev. John Wesley's conclusion as to the nature of "the living soul" imparted to Adam, was that "God gave him such *life as other animals enjoy.*"—(*Notes to the New Testament*, p. 497.)

Dr. Cromwell, in "the Philosophic Argument" of his work, *The Soul and the Future Life*, introduces, in a note, the following definitions of "spirit," or, as he terms it, "abstract self-subsistence."

Substances, said Dr. Watts, speaking after the Schoolmen (*Philosophical Essays*, p. 51) are "such *things*, or *beings*, which we conceive as the subjects or supporters of distinct qualities, and which *subsist of themselves*, without dependence upon any creature." This notion of substance is commonly accepted by Immaterialists as applying to mans' soul. Coleridge, in his *Theory of Life*, (p. 94,) admits that he regards the soul as "*a thing, a self-subsistent hypostasis.*" Belsham, much less consistently, either with Priestley, whom he professed to follow, or himself, defined Spirit as "thinking *substance.*" (*Elements of the Philosophy of the Mind, prefixed to a Compendium of Logic.*) Stewart saw an objection to the word "substance," but it was only "as implying a greater degree of knowledge of the *nature* of mind than our faculties are fitted to attain" (*Dissertation, Sir William Hamilton's*, ed. p. 116); and his proposed substitute, "thinking *being*," can be admitted to offer no material alteration. Reid also preferred, throughout his

Inquiry into the Human Mind, such expressions as "thinking *being*" and "thinking *principle*." But Sir William Hamilton continued to employ the old scholastic term. With him Mind was still "hyperphysical *substance*" (*Discussions on Philosophy*, &c. p. 307); notwithstanding his remark, made with equal reference to Mind and Matter, that "absolute substance and absolute quality are both inconceivable as more than negations of the conceivable." (Ibid. p. 605.)

Plato instituted a classification into the soul of the appetites, that of the passions, and that of the knowing faculties, each having its own seat in the body, and each its peculiar motions; and Aristotle had his souls, vegetable, sentient, and rational. Under all Grecian physiology and psychology lay the assumption that whatever was self-motional was life or soul, matter being essentially inactive. And thus it became necessary to suppose a *vital agent*, whether *activity* was manifested, and that equally in the cases of mere physical function, sentience, and intellect; this being the supposition on which alike rested Plato's *three kinds of soul* and Aristotle's *three souls;* for to so much the theory of the last-mentioned philosopher seems very nearly, if not literally, to amount. Galen limited the term "soul" to the agent of the sentient and intelligent functions, and made "nature" the operator in the simply physical: but Aristotle reigned over the schools; and his doctrine of the vegetable, sentient, and rational souls, variously modified, may be traced in very many medico-physiological theories down to recent times. The Stagirite's "vegetable soul" especially, as Galen had merely given it another name in calling it "nature," or "the natural faculties," so was it substantially one with the "archæus," or "governing principle" of Paracelsus and Helmont; and "the animating and organizing principle" of Harvey. Yet, more lately, Müller has set up an "organic force," which "exists even in the germ, and *creates* in it the essential parts of the future animal;" and Prout an "organic agent," or "ultimate principle," "endowed with a faculty little short of *intelligence*," &c. And if Hunter, in his theory of Life, did not commit the last-cited extravagance, yet his "highly-attenuated substance" pervaded and gave vital properties to both solids and fluids; and, according to his zealous disciple and successor, the late Mr. Abernethy, "*actually constructed* the very means by which it carried on its various processes."

The discovery of Electricity made known a new class of beings or entities which seemed to exist between the opposite confines of matter and spirit, and to partake in a degree of the nature of both. Dr. Prichard says:

The "vital principle" was imagined to be a substance of a similar kind in many respects, if not to be absolutely identified, with the electric fluid. As the electric fluid appears to be endowed with the property of modifying, under particular circumstances, the ordinary influence of chemical affinity, and of controlling in a certain degree the

usual operation of its laws, so "the vital principle," which was supposed to be diffused through the body in the living state; and to pervade every texture and every part, was imagined to protect the whole from the chemical agencies of the surrounding elements.—*Review of the Doctrine of a Vital Principle*, sect. ii.

This passage gives a fair exposition of the doctrine inculcated by Mr. Abernethy, on the subject of Life as taught by Hunter; and Abernethy imagined that if philosophers once saw reason to believe that Life was something of an invisible and active nature superadded to organisation,—

They would see equal reason to believe that Mind might be superadded to Life, as life is to structure. They would then, indeed, still further, perceive how Mind and Matter might reciprocally operate on each other, by means of an inhering substance" (viz. the "matter of life").—*Phys. Lect. and Disc.* p. 95. (Again: "The consideration of the phenomena of Mind, as well as that of the phenomena of Life, equally enforces the opinion of *their* distinct and independent nature. . . . . Uneducated reason, and the most scientific research, equally induce us to believe that we are composed of an assemblage of organs formed of common inert matter, a principle of life and action, *and* a sentient and rational faculty; all intimately connected, yet each distinct from the other."—*Phys. Lect. and Disc.*, p. 401.)

Yet, adds Dr. Cromwell, "the notion of *any* distinct agent or principle, to account for Life at least, has already become obsolete, and is now commonly abandoned." (*The Soul and the Future Life*, p. 40.)

THE IMPRISONED SOUL.

Cowley, in his *Davideis*, book iv., says of Saul,

His soul was ne'er unbent from weighty care;
But active as some mind that turns a sphere.

Upon which he notes—"According to the old senseless opinion, that the heavens were divided into several orbs or spheres, and that a particular Intelligence or Angel was assigned to each of them, to turn it round (like a mill-horse, as Scaliger says,) to all eternity."

In his Pindaric Ode—Life, Cowley thus describes the imprisoned soul. Upon the text from Euripides, "Who knows whether to *live* be not to *die;* and to *die* to *live?*" he says:

We grow at last by custom to believe
That really we live:
Whilst all these shadows that for things we take,
Are but the empty dreams which in death's sleep we make.
But these fantastic errors of our dream
Lead us to solid wrong;
We pray God our friends' torments to prolong,
And wish uncharitably for them
To be as long a dying as Methusalem.

The ripened soul longs from his pris'n to come,
But we would seal, and sow up, if we could, the womb.
We seek to close and plaster up by art
The cracks and breaches of th' extended shell,
And in that narrow cell
Would rudely force to dwell
The noble bird, already wing'd to part.

Archbishop Leighton, in his *Commentary on St. Peter*, says: "It was a strange proof of Plato's Discourse of the Soul's Immortality, that moved a young man, on reading it, to throw himself into the sea, that he might leap through it to that Immortality."

THE SOUL AND THE MAGNETIC NEEDLE.

This strange metaphor occurs in the following passage from one of Archbishop Leighton's *Sermons*:

"The heart touched by the Spirit of God, as the needle touched with the loadstone, looks straight and speedily to God, yet still with trembling, being filled with holy fear."

There is a passage in Bishop Jeremy Taylor's sermon on "Growth in Sin," which amplifies the same thought:

"But as the needle of a compass, when it is directed to its beloved star, at the first addresses waves on either side, and seems indifferent in its courtship of the rising or declining sun, and when it seems first determined to the north stands awhile trembling, as if it suffered inconvenience in the first fruition of its desires, and stands not still in full enjoyment, till after first a great variety of motion, and then an undisturbed posture; so is the piety, and so is the conversion of a man wrought by degrees and several steps of imperfection; and at first our choices are wavering, convinced by the grace of God, and yet not persuaded; and then persuaded but not resolved; and then resolved, but deferring to begin; and then beginning, but as all beginnings are, in weakness and uncertainty," &c.

Of similar purport, though from a very different source, is the following:

As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea!
So dark as I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to thee.
Moore's *Sacred Songs*.

Norris of Bemerton employs this simile in "The Aspiration":

How cold this clime! and yet my sense
Perceives even here Thy influence.
Even here Thy strong magnetic charms I feel,
And pant and tremble like the amorous steel.
To lower good, and beauties less divine
Sometimes my erroneous needle does decline;
But yet (so strong the sympathy)
It turns, and points again to Thee.

Again, in his "Contemplation and Love":

"Man is not as a body, for ever rolling or in an infinite vacuity: or, as a *needle continually trembling* for an embrace."

Then, a stanza on a loose slab in Bishop Joceline's crypt in Glasgow Cathedral commences:

Our life's a flying shadow, God is the pole,
The needle pointing to Him is our soul.

Quarles has these beautiful lines:

Even as the needle that directs the hour,
(Touch'd with the loadstone) by the secret power
Of hidden Nature, points upon the pole;
Even so the wavering powers of my soul,
Touch'd by the virtue of Thy Spirit, flee
From what is earth, and point alone to Thee.

In the song of "Sweet William's Farewell," the sailor, with great propriety, adopts a nautical term from his own art:

Change as ye list, ye winds; my heart shall be
The faithful compass that still points to Thee.

Quarles has likewise a poem in which is enshrined the same idea as Jeremy Taylor:

Like to the Arctick needle that doth guide
The wand'ring shade by his magnetick power,
And leaves his silken gnomon to decide
The question of the controverted hour,
First franticks up and down, from side to side,
And restless beats his crystal'd iv'ry case
With vain impatience; jets from place to place,
And seeks the bosom of his frozen bride:
At length he slacks his motion, and doth rest
His trembling point at his bright Pole's beloved breast.

E'en so my soul, being hurried here and there,
By ev'ry object that presents delight,
Fain would be settled, but she knows not where;
She likes at morning what she loathes at night:
She bows to honour; then she lends an ear
To that sweet swan-like voice of dying pleasure,
Then tumbles in the scatter'd heaps of treasure;
Now flatter'd with false hope; now foyl'd with fear:
Thus finding all the world's delight to be
But empty toys, good God, she points alone to thee.

But hath the virtued steel a power to move?
Or can the untouch'd needle point aright?
Or can my wand'ring thoughts forbear to rove,
Unguided by the virtue of thy sp'rit?
O hath my leaden soul the art t' improve
Her wasted talent, and, unrais'd, aspire

In this sad moulting time of her desire?
Not first belov'd, have I the power to love;
I cannot but stir, but as thou please to move me,
Nor can my heart return thee love, until thou love me.

The same metaphor also occurs in the 13th Emblem of Quarles's 1st Book:

Like as the am'rous needle joys to bend
To her magnetic friend, &c.

A much older author than either yet quoted, Raimond Lull, of Majorca, who died in 1315, says:

As the needle turneth by nature to the north, when it is touched by the magnet, so it behoves that thy servant should turn to praise his Lord God, and to serve Him, since out of love to him, He willed to endure sore griefs and heavy sufferings in this world.—Neander's *Memorials of Christian Life.*

Southey, in his *Omniana*, (vol. i. p. 210,) cites a passage from the *Partidas*, in which the magnetic needle is used in illustration. This is especially worthy of attention, as having been written half a century before the supposed invention of the Mariner's Compass at Amalfi; and as Southey remarks, "it must have been well known and in general use before it would thus be referred to as a familiar illustration."—See *Notes and Queries*, vols. 6 & 8.

SYMBOLS OF THE SOUL.

The immortal Christian soul has been figured both by the Peacock and the Dove, but more frequently by the latter. We may see the disciples of our Lord represented as doves, on the apsidial cross in S. Clemente. As doves, Christian souls are found figured on mural tablets, on baptismal fonts, and on sarcophagi. Less frequently they appear as peacocks—rarely on sarcophagi; however, the Gentiles thus represented them on the walls of sepulchral chambers, and in scenes of the Paradise of Osiris. On a sarcophagus in the Museum of the Vatican, are two doves on a cross, surrounded by the monogram of Christ within a wreath. This device may frequently be seen.

On the unique ivory tabernacle preserved in the sacristy of the Cathedral of Sens, we see a pine-cone taking the place of the Cross, or the diagram of Christ, and on each side of it a peacock, representing not the souls of Christians merely, but the souls of martyrs, for each peacock has a small palm-branch attached to its neck.

The Egyptian conventional symbol for the soul was, as every archæologist knows, a sparrow-hawk, with a human head. In later times, and among the Romans, the souls of the departed in the Paradise of Osiris, were figured as doves and peacocks. In a fresco painting that once existed at Pompeii, (a copy of which

was engraved at Naples in 1833,) symbolical souls, as doves and peacocks, are represented as perched on the sacred trees, the palm and the peach-tree, in the Paradise of Osiris and Isis. In this fresco was also represented the heron, the symbol, according to the Vicomte de Rongé, of the first transformation of the soul in this mysterious Paradise.

Dr. Barlow has communicated to the *Builder*, Sept. 18, 1858, these interesting notes on the occasional identity of symbolical meaning between the Peacock and the Dove. Upon this the Editor of the journal observes: "Higgins also points, in his *Anacalypsis*, at the above identity. He speaks of the dove of Venus as 'a maenad or fanatic bird, crucified on a wheel with four spokes,' the dove called also *Inyx;* and in correlation with these symbols, also he alludes to Semiramis, described to have fled away, changed into this dove, when conquered by Staurobates, who had threatened to 'nail her to a cross,' which is identified with the four-spoked wheel in 'the eternal crucifixion of Ixion, the accursed,' or the wheel of execution described by Pindar. The dove, crucified on a wheeled cross, is curious as a heathen symbol, in connexion with what Dr. Barlow describes as a frequent Christian symbol, namely, two doves on a cross. If the peacock and dove be symbolically identical, may it not be questioned whether the symbolical meaning of either really be the *Soul*, and not the *Holy Spirit;* for the dove, in fact, does denote the Holy Spirit; and is it not more probable that doves, indicating our Lord's disciples, did so as signifying that each of them possessed that Spirit, than that these doves denoted their own souls? Even among the heathen, the dove denoted a spirit of prophecy, or divine *afflatus;* and the oracles were called doves—*columbæ* by the Latins, for example."

In France, from the twelfth to the sixteenth century, there are many monuments where the Soul is seen conveyed in a sheet by angels to heaven. In a church at Axminster is a monument where a lady holds between her hands a figure like a little doll, swathed in a close garment, with its hands uplifted, and this figure represents her soul. So, too, in the church of Hitchenden, near High Wycombe, there is an altar-tomb of the sixteenth century, without inscription, representing a man in his shroud, and on his open breast a little figure with hands raised, representing his soul.

PERSONALITY OF GOD—THE SOUL GOD'S GREAT ORGAN.

Mr. T. E. Poynting, in his able work, *Glimpses of the Heaven that lies about us*, states:

> How often has a poor doubting mind confessed to me, "You say that God is in constant with us, and gives his Holy Spirit to those who

ask Him. Yet I look back through all my life, and I am not aware of any inspiration, any revelation, any suggestion, that has not come, like all my thoughts and feelings, by my ordinary faculties and instincts. It seems to me that I have been left alone with my own mind, and God has not at all interfered in its workings." I never saw that what we call the ordinary working of the mind itself, the law of its faculties, the movement of its impulses, was the very flowing of the Holy Spirit.

The same doubt is met with the same answer, as follows:

We have watched our minds, we have prayed and striven, but we have been able to detect no trace of any stirring in our spirits beyond the natural action of our faculties and instincts.

Let us then consider these ordinary impulses and faculties. When we feel the impulse of Benevolence, the love of the Beautiful, the love of Knowledge, when we feel the Sentiment of Conscience approving or disapproving, when we feel the Reason leading us on from step to step of truth we know not how,—whence do these impulses and movements come? What is their fountain? Do *we* invent these movements? Do we originate or direct them ourselves? No, the movements seem to come in upon us like streams of life from a source outside our Will. Now, what is the *source* from which these streams or movements come? Is there an inexhaustible supply of such streams, powers, impulses, shut up in secret wells within us; and is there some mechanical contrivance for unlocking these wells at our need, and letting these streams flow in upon our consciousness? I reply, we know of no such wells; we cannot, indeed, imagine them. We have never had experience of any such contrivance. On the other hand, there is a Cause, a real known cause at hand all around us—God himself, the Eternal fountain of Life and Power—quite sufficient to account for the phenomena.

PRE-EXISTENCE OF SOULS.

That the Deity, at the beginning of the world, created the souls of all men, which, however, were not united to the body till the individuals for which they were destined, were born into the world—was (to omit any reference to Plato and his followers,) a very general belief among the Jewish Kabbalists, a common opinion in our Saviour's time, and holden and taught by many fathers of the Christian Church,—as Justin Martyr, Origen, and others. It was, however, opposed by Tertullian.

Mede, in chap. iii. of his *Mystery of Godliness*, combats the vulgar opinion of a "daily creation of souls" at the time the bodies are produced which they are to inform. He calls "the reasonable doctrine" of pre-existence "a key for some of the main mysteries of Providence, which no other can so handsomely unlock." Sir Harry Vane is said by Burnet to have maintained this doctrine. Joseph Glanvil, Rector of Bath (the friend of Meric Casaubon and of Baxter, and a metaphysician of singular vigour and acuteness), published in 1662, but without his name, a treatise to

prove the reasonableness of the doctrine.* It was afterwards republished, with annotations, by Dr. Henry More.

In 1762, the Rev. Capel Berrow published *A Pre-existent Lapse of Human Souls demonstrated;* and in the *European Magazine* for September, 1801, is a letter from Bishop Warburton to the author, in which he says: "The idea of a *pre-existence* has been espoused by many learned and ingenious men in every age, as bidding fair to resolve many difficulties."

Southey, in his published Letters, says: "I have a strong and lively faith in a state of continued consciousness from this stage of existence, and that we shall *recover the consciousness of some lower stages through which we may previously have passed* seems to me not improbable." Again: "The system of *progressive existence* seems, of all others, the most benevolent; and all that we do understand is so wise and so good, and all we do, or do not, so perfectly and overwhelmingly wonderful, that the most benevolent system is the most probable." Traces of belief in this doctrine also occur in Wordsworth's "Ode on the Intimation of Immortality in Childhood."

> Our birth is but a sleep and a forgetting:
> The soul that rises in us, our life's star,
> Has had elsewhere its setting,
> And cometh from afar.

Elsewhere, our metaphysical poet sings:

> My eyes are dim with childish tears,
> My heart is idly stirr'd;
> For the same sound is in my ears
> Which in those days I heard.
>
> Thus fares it still in our decay;
> And yet the wiser mind
> Mourns less for what time takes away,
> Than what he leaves behind.

The notion enters more or less into the majority of Oriental creeds, and philosophies, and found a believer in Plato: indeed, it is a doctrine Platonic, that *all knowledge is recollection.*

Hence, it has been asked, whether it is not very possible, that previously to this life, *the human soul has passed through different phases of existence,* and that it is destined to pass through many more before it arrives at its final rest. Thus, Pythagoras recollected his former self in the majestic person of a herald named Æthalides; Euphorbus, the Trojan; and others; and he even pointed out, in the temple of Juno, at Argos, the shield he used when he attacked Patroclus.

* Among the Baxter MSS. in the Red-cross-street Library, Cripplegate, is a long letter, full of curious learning, from Glanvil to Baxter, in defence of the doctrine of the soul's pre-existence.

Milton, who imbibed from his college friend, Henry More, an early bias to the study of Plato, hints at the same opinion in his *Comus*:

> The soul grows dotted by contagion,
> Imbodies and imbutes, till she quite lose
> *The divine property of her first being.*
> Such are those thick and gloomy shadows damp,
> Oft seen in charnel vaults and sepulchres,
> Lingering and sitting by a new-made grave,
> As loath to leave the body that it loved.

In the first volume of Dodsley's *Miscellaneous Poems* is a poem in Miltonic blank verse, entitled *Pre-existence*. Gray called it "nonsense in all her attitudes;" but it contains some fine things in the midst of a great deal of wild turgidity. (*Atlas, May* 28, 1859.)

In *Chambers's Edinburgh Journal*, No. 93, New Series, this "Sentiment of Pre-existence" is stated to have been first described by Sir Walter Scott: this may be correct as to the *expression* but not as to the phenomenon to which it is applied, as we have already shown. Scott, it will be remembered, was highly *susceptible* upon psychological matters. The description is thrown into the mouth of Henry Bertram on his return to Ellangowan Castle: "How often," he says, "do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious and ill-defined consciousness that neither the scene, the speakers, nor the subject are entirely new; nay, feel as if we could anticipate that part of the conversation which has not yet taken place!"

We find the following entry in Scott's diary, under the date February 17, 1828:

> I cannot, I am sure, tell if it is worth marking down, that yesterday, at dinner-time, I was strongly haunted by what I would call the sense of pre-existence, in a confirmed idea that nothing which passed was said for the first time; that the same topics had been discussed, and the same persons had stated the same opinions on them . . . The sensation was so strong as to resemble what is called a *mirage* in the desert, or a calenture on board a ship. . . . It was very distressing yesterday, and brought to my mind the fancies of Bishop Berkeley about an ideal world. There was a vile sense of want of reality in all I did and said.—Lockhart's *Life of Scott.*

It appears from a passage in the *Wool-gatherer*, a tale by James Hogg, that that extraordinary son of genius was occasionally conscious of the same feeling.

Sir Bulwer Lytton, in his *Godolphin*, thus notices this day-dream:

> How strange it is that at times a feeling comes over us, as we gaze upon certain places, which associates the scene either with some dim-remembered and dream-like images of the Past, or with a prophetic and fearful omen of the Future! . . . Every one has known a similar strange, indistinct feeling, at certain times and places, and with a similar inability to trace the cause.

Elsewhere the same writer describes the same feeling of reminiscence as "that strange kind of inner and spiritual memory which often recalls to us places and persons we have never seen before, and which Platonists would resolve to be the unquenched and struggling consciousness of a former life."

In fewer words, the feeling may be described as seeing and hearing, apparently for the first time, what we have seen or heard before, though our reason assures us of the contrary. Can anything be more expressive of the *sameness* of human existence?

> Moreover something is, or seems,
> That teaches me with mystic gleams,
> *Like glimpses of forgotten dreams*—
> Of something felt, like something here;
> Of something done, I know not where;
> Such as no language may declare.—*Tennyson.*

Mr. Dickens, in his *Pictures from Italy*, mentions this instance, on his first sight of Ferrara:

> On the fore-ground was a group of silent peasant-girls leaning over the parapet of a little bridge, looking now up at the sky, now down into the water; in the distance a deep bell; the shadow of approaching night on everything. If I had been murdered there on some former life I could not have seemed to remember the place more thoroughly, or with more emphatic chilling of the blood; and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection, that I hardly think I could forget it.

We could multiply these instances manyfold; but proceed to attempt the explanation of the mystery.

In a curious and original book, entitled *The Duality of the Mind*, written by Dr. Wigan, and published in 1844, this strange sentiment is adduced as an evidence in favour of the conclusion aimed at,—that the Mind is double in its whole structure, correspondently with the duplicity of the structure of the Brain. "It is a sudden feeling, as if the scene we have just witnessed (although from the very nature of things it could never have been seen before) had been present to our eyes on a former occasion, when the very same speakers, seated in the very same positions, uttered the same sentiments in the same words—the postures, the expression of countenance, the gestures, the tone of voice, all seem to be *remembered*, and to be now attracting attention for the second time: *never* is it supposed to be the third time. This delusion," pursues the writer, "occurs only when the mind has been exhausted by excitement, or is, from indisposition or any other cause, languid, and only slightly attentive to the conversation. The persuasion of the scene being a repetition, comes on when the attention has been roused by some accidental circumstance, and we become, as the phrase is, wide awake. I believe the explanation to be this: only one brain has been used in the immediately

preceding part of the scene; the other brain has been asleep, or in an analogous state nearly approaching it. When the attention of both brains is roused to the topic, there is the same vague consciousness that the ideas have passed through the mind before, which takes place on re-perusing the page we had read while thinking on some other subject. The ideas *have* passed through the mind before; and as there was not sufficient consciousness to fix them in the memory without a renewal, we have no means of knowing the length of time that had elapsed between the *faint* impression received by the single brain, and the *distinct* impression received by the double brain. It may seem to have been many years. I have often noticed this in children, and believe they have sometimes been punished for the involuntary error, in the belief that they have been guilty of deliberate falsehood."

The strongest example of this delusion I ever recollect in my own person was on the occasion of the funeral of the Princess Charlotte. The circumstances connected with that event formed in every respect a most extraordinary psychological curiosity, and afforded an instructive view of the moral feelings pervading a whole nation, and showing themselves without restraint or disguise. There is, perhaps, no example in history of so intense and so universal a sympathy, for almost every conceivable misfortune to one party is a source of joy, satisfaction, or advantage to another. The event was attended by the strange peculiarity, that it could be a subject of joy or satisfaction to no one. It is difficult to imagine another instance of a calamity by which none could derive any possible benefit; for in the then state of succession to the throne no one was apparently brought a step nearer to it. One mighty all-absorbing grief possessed the whole nation, and was aggravated in each individual by the sympathy of his neighbour, till the whole people became infected with an amiable insanity, and incapable of estimating the real extent of their loss. No one under five-and-thirty or forty years of age can form a conception of the universal paroxysm of grief which then superseded every other feeling.

I had obtained permission to be present on the occasion of the funeral, as one of the lord chamberlain's staff. Several disturbed nights previous to that ceremony, and the almost total privation of rest on the night immediately preceding it, had put my mind into a state of hysterical irritability, which was still further increased by grief, and by exhaustion from want of food; for between breakfast and the hour of interment at midnight, such was the confusion in the town of Windsor, that no expenditure of money could procure refreshment.

I had been standing four hours, and on taking my place by the side of the coffin, in St. George's chapel, was only prevented from fainting by the interest of the scene. All that our truncated ceremonies could bestow of pomp was there, and the exquisite music produced a sort of hallucination. Suddenly, after the pathetic Miserere of Mozart, the music ceased, and there was an absolute silence. The coffin, placed on a kind of altar covered with black cloth (united to the black cloth which covered the pavement), sank down so slowly through the floor, that it was only in measuring its progress by some brilliant object beyond it that any motion could be perceived. I had fallen into a sort of torpid reverie, when I was recalled to consciousness by a paroxysm of violent grief on the part of the bereaved husband, as his eye suddenly caught

the coffin sinking into its black grave, formed by the inverted covering of the altar. In an instant I felt not merely an *impression*, but a *conviction* that I had seen the whole scene before on some former occasion, and had heard even the very words addressed to myself by Sir George Nayler.

The author thus concludes—Often did I discuss this matter with my talented friend, the late Dr. Gooch, who always took great interest in subjects occupying the debateable region between physics and metaphysics; but we could never devise an explanation satisfactory to either of us. I cannot but think that the theory of two brains affords a sufficient solution of the otherwise inexplicable phenomenon. It is probable that some of the examples of religious mysticism, which we generally set down as imposture, may have their origin in similar hallucinations, and that in the uneducated mind these apparent recollections of past scenes, similar to the present, may give to an enthusiast the idea of inspiration, especially where one brain has a decided tendency to insanity, as is often the case with such persons.

Dr. Wigan's theory has been much controverted; but we think there is some probability in the view by Mr. W. L. Nichols, in *Notes and Queries*, Second Series, No. 55, that the cause is "some incongruous action of the double structure of the brain, to which perfect unity of action belongs in a healthy state."

Sir Benjamin Brodie describes Dr. Wigan's mind to have had in it more of ingenuity than of philosophy, and the object of his work to be to prove that each hemisphere of the cerebrum has a separate mind, and that on these occasions the two hemispheres might be considered as conversing with each other. Sir Benjamin does not believe this hypothesis, or, rather, he adds, "I should say that it is not in my nature to believe it. It seems to me that the question as to the oneness and individuality of the mind is very clearly and unanswerably stated by Father Buffier. It is one of those fundamental truths which are inherent in us, and defy all argument; which I can no more help believing than I can help believing in the external world, or even in my own existence."—(*Psychological Inquiries*, p. 23.)

This disclaimer, however, leaves where it was, the explanation of the phenomenon which has been so often attested by reliable authorities in past and present times.

Sir Henry Holland repudiates the leading idea of Dr. Wigan's theory; although he assents to the still stranger notion that there is a duality of *natures* in the individual human being.

Combe's phrenological doctrine that "there are two organs for each mental power, one in each hemisphere," may seem to help the species of duality contended for by Dr. Wigan. (*Dr. Cromwell.*)

A curious instance of *Duality of Heart* is stated to occur in the Elephants, in captivity, when their temper cannot be relied on, and they are subject to occasional fits of stubbornness. Hence a popular belief recorded by Phile, a Greek writer, of the 14th century, who in a poem (from which Sir Emerson Tennent gives extracts in his *Natural*

History of Ceylon,) to the effect that the elephant has *two hearts*, by the use of one of which he is used to gentleness, by the other to ferocity and resistance. Upon this, a writer in the *National Review* observes: "This legend of the two hearts of the elephant is a striking expression of that duality of the physical nature which seems to distinguish tameable from untameable animals. In an animal of the latter class, whether in its wild state or in captivity, the whole bent of its nature is single and unwavering: it may be crushed by outer violence, but it admits of no internal division, and the influence of man finds no place in the permanent nature of the beast. In the tameable animal, on the contrary, there is an original duality which furnishes a foot-hold for the power of man. There is one part of the creature's nature that struggles with the other, and thus strangely mimics the moral nature of man, with its conflicts between the higher and the lower principles in him, and like that moral nature is amenable to the power of rewards and punishments." The writer then instances the dog as exhibiting this quality in the highest degree; but considers that the same thing, in lesser degrees, characterises all animals that are capable of being tamed, and not merely subdued to be held in by present force.

Mrs. Elizabeth Rowe, the friend of Bishop Ken, and of Dr. Isaac Watts, has left, in allusion to the "Pre-existence of Souls,"

A HYMN ON HEAVEN.

Ye starry mansions, hail! my native skies!
Here in my happy, pre-existent state,
(A spotless mind,) I led the life of gods.
But passing, I salute you, and advance
To yonder brighter realms, allowed access.
Hail, splendid city of the Almighty King!
Celestial Salem, situate above, &c.

TRANSMIGRATION OF SOULS, AND SACREDNESS OF ANIMALS.

The Egyptians maintained that after death the soul, being immortal, transmigrated into bodies of all kinds of animals, whether birds, beasts, or fishes; and that after the space of three thousand years it again returned to the body which it left, provided that body was preserved from destruction during the long period of its absence. The Egyptians also held that the gods took refuge in the bodies of animals from the wickedness and violence of men; they therefore regarded such animals as sacred, and accordingly worshipped them as containing the divinities whom they revered. This led to the bestowing on them the honour of embalming, while it explains the reason why the mummies of so many animals are found to this day preserved in their catacombs. They placed particular gods in particular animals: thus, Apollo was in the hawk, Mercury in the ibis, Mars in the fish, Diana in the cat, Bacchus in the goat, Hercules in the colt, Vulcan in the ox, &c. These animals, with many others, or parts of them, are accordingly found embalmed with the bodies of the human race in the Egyptian tombs; but they were not all worshipped during the early history of Egypt.

Spiritual Life.

SPIRITUAL RECLAMATION.

THE progress of souls from darkness to light, from ignorance to knowledge, is among the more beautiful spectacles of our spiritual life. And, soon or late, this is a consummation which awaits us all. Yet, spiritual reclamation, whether on the large scale or the small, demands concentration of purpose, energy, and intelligence.

Would we realise heaven, let us begin now. The paradise of our aspirations has its foundations here, and the capacities of the future are grounded on those of the present life.

> A twofold cosmos, natural things and spiritual,
> Must go to a perfect world.
> For whoso separates those two,
> In arts, in morals, or the social drift,
> Tears up the bond of nature and brings death.

As we love here, we shall love in a degree hereafter, as we feel and think now, so must we in somewise feel and think for ever. The unseen world, with all its momentous transactions, let us be assured, is simple and natural as that in which we dwell. Ascetic horrors and ascetic gloom, travestying and deforming with frightful, yet vain imaginings, the beautiful city of God, are sorry preparatives for heaven. How, indeed, should sourness and formality, convictions on which no ray of imagination or feeling seems to shine, consort with the angelic amenities, the transporting assurances of the life to come. For this, let us be well assured, is not as some inquisition torture-chamber, reformatory hulk, or condemned cell. In the celestial life, as here, so surely as God is light, and truth, and love, goal shall succeed goal, and quest follow quest, for ever. A new iris shall spring up, not to foil past efforts, but to allure us on to new, a constant becoming of which the perfect realisation is never. There, indeed, the great-souled patriot shall freedom find at last, there each self-denying saint the sanctities which lie folded within the inner life, and of which the perfect home is heaven.—*Dr. Mc Cormack's Aspirations of the Inner Life.*

"EXCELSIOR."

This is the motto of the United States of America: it signifies literally "Higher," and may be considered to denote the aspiring character of that nation. "Excelsior" is also the title of a

sublime poem by Longfellow, whose meaning is thus interpreted by a classic friend:

"'Longfellow, in my mind, has a feeling in that beautiful poem not unlike the feeling of his psalm of life under *every* aspect. It is, I take it, an *ideo-religion* of Longfellow's own fine imagination and truly poetic art, and I read the effusion as his view of the *interior career of man.* EXCELSIOR, starting from that sublime point of departure wherein the human soul was placed by the Almighty, 'paulo minus ab angelis,' the individual who wishes to improve himself never finds a halting place on earth. His career is upward, in one sense, whatever it may appear to be. His very degradations are means of increased ennoblement, because of incessant compurgation and purity. And in *one* respect the human almost surpasses the angelic lot; because the one, being perfect in its kind, does not, *perhaps*, admit of progress, and the other does indefinitely. The yearning to fulfil this progressive lot engenders a noble discontent, and that discontent is expressed by the word *Excelsior.* Observe, it is not *Excelsius;* it is therefore entirely interior; whereas *Excelsius* would refer to the *circumstances*, rather than to him who was in them."—*Miles Gerald Keon; Things not Generally Known, First Series*, page 91.

NOTIONS OF ANGELS.

The word Angel, (*angelos* in Greek, *malak* in Hebrew,) literally signifies "a person sent," or a "messenger." Dr. Lee remarks, in his Hebrew Lexicon: "As man is incapable of receiving any communication from God in his abstract and incomprehensible character of deity, if a revelation was to be made to man by any visible personage, it must have been by the intervention of some *being* fitted to sustain such office;" and such was the person emphatically styled "the Angel of Jehovah," in Exod. xxiii. 20, to whom are ascribed the acts and reverence attributable to none but God himself; for, it is added, v. 21, "*my name* (person) is *within him.*" In a lower sense, angel denotes a spiritual being employed in occasional offices; and lastly, men of office, as priests or bishops. The "angel of the congregation," among the Jews, was the chief of the synagogue. Such is the Scriptural usage of a term, which, in common parlance, is now limited to its principal meaning, and denotes only the happy inhabitants of heaven.

The apostle of the Gentiles speaks of the angels as "ministering spirits, sent forth to minister for them who shall be heirs of salvation," in strict keeping with the import of the term itself. In Mark i. 2, it is applied to John the Baptist. "Behold, I send my messenger (angel) before my face," and the word is the same ("malak") in the corresponding prophecy of Malachi. In Hebrews xii. 22, 24, we read: "Ye have come to an innumerable

company of angels, to the spirits of the just," &c., and this idea of their great number is sustained by the words of our Lord himself, where, for example, he declares that "twelve legions" of them were ready upon his demand: the full Roman legion numbered about 6,000 men. They are also called the "armies" of heaven. Their song of praise is described as "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings." (Rev. xix. 6.) In fine, the sense of number is overwhelmed in the effort to compute them: "I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." (Rev. v. 11.)

The nature of angels is essentially the same as that of man; for not only are understanding and will attributed to them, but they have been mistaken for man when they appeared, and Paul represents them as capable of disobedience. (Heb. ii. 7, 16.) The latter possibility is exhibited in its greatest extent by Jude, who speaks of "the angels which kept not their first estate, but left their own habitation," (v. 6;) and upon this belief is founded the whole system of tradition concerning angels and demons: the former term was gradually limited to mean only the obedient ministers of the will of the Almighty, and the influence of evil angels was sublimed into the office of the great adversary of all good, the devil, or Satan. These ideas were common to the whole Eastern world, and were probably derived by the Jewish people from the Assyrians. The Pharisees charged the Saviour with casting out devils "by Beelzebub, the prince of the devils." (Matt. xii. 24.) But that evil spirits acted in multitudes under one person appears from Mark x. 9, where the evil spirit being asked his name, answered: "My name is 'Legion,' for we are *many*."

The book of Tobias speaks of *Seven Angels* superior to all the rest; and this has been constantly believed, according to the letter, by the ancient Jews and Christians. So, the seven that have the greatest power, the first-born angels (Tob. xii. 15): "I am Raphael, one of the *seven holy angels*, which present the prayers of the saints, and go in and out before the glory of the Holy One." And this Daniel may very well be thought to mean when he says, chap. x. 13, &c.: "Michael, one of the chief princes, came to help me." That some angels were under the command of others may be collected out of Zechariah ii. and iii., where one angel commands another, "Run, speak to this young man," &c.; and out of Rev. xii. 7, where Michael and his angels fought with the dragon and his angels. The number of just seven supreme angels Grotius conceived to be drawn from the seven chief princes of the Persian empire; but it may be doubted whether the seven there were so ancient as this tradition. Three names of these seven the Scripture affords—Michael, Gabriel,

and Raphael; but for the other four—Oriphiel, Zachariel, Samael, and Anael, let the authors of them answer, as likewise for their presiding over the seven planets.—*Cowley's Notes to Davideis.*

In the Roman Catholic services, St. Michael is invoked as a most glorious and warlike prince; "chief officer of Paradise," "captain of God's hosts," "the receiver of souls," and the "vanquisher of evil spirits." His design, according to Randle Holme, is a banner hanging on a cross; and he is armed as representing victory, with a dart in one hand, and a cross on his forehead. Bishop Horsley and others consider Michael only another designation for the Son of God. We may add, as a certain Biblical truth, that the Lord Himself is always meant, in an eminent sense, by any angel named as his minister; and He is called the Angel of the Covenant, because He embodied in his own person the whole power and representation of the angelic kingdom, as the messenger, not of separate and temporary commands, but of the whole Word in its fulness.

Paul speaks of a "third heaven," which must be understood not as a distinct order of created intelligence, but in the same sense as the Lord's declaration, "In my Father's house are many mansions." For Jesus Christ always speaks of his kingdom as essentially *one*, even in both worlds, the spiritual and natural. The rhetorical passage (Rom. vii. 28, 30), "neither death, nor life, nor angels, nor *principalities*, can separate us from the love of God," makes excellent sense, however it may be understood.

Dionysius, or St. Denis, the supposed Areopagite, describes three hierarchies of angels in nine choirs, thus: Seraphim, Cherubim, Thrones, Dominions, Principalities, Powers, Virtues, Angels, and Archangels.

Vartar, the Armenian poet and historian of the thirteenth century, describes Angels under the same terms, but expressly states, "these orders differ from one another in situation, and degree of glory, just as there are different ranks among men, *though they are all of one nature.*" He also remarks that the first order are attracted to the Deity by love; and hardly attributes *place* to them, but *states* of desire and love, while the heaven which contains the whole host is above the *primum mobile*, which, again, is superior to the starry firmament. This description, and all others resembling it, the twelve heavenly worlds of Plato, and the heaven succeeding heaven of the Chinese, for example, are but as landmarks serving to denote the heights which the restless waves of human intelligence have reached at various times in the attempt to represent the eternal and infinite in precise terms. Böhme, (Behmen,) regards "the whole deep between the stars" as the heaven of one of the three hierarchies, and places the other two above it; "in the midst of which," he says, "is the Son of God: not part of either is farther or nearer to Him, yet are the three

kingdoms circular about Him." The Revelations of Swedenborg date a century later and begin all these subjects *de novo.*

The division of angels into nine orders, or three hierarchies, was held in the Middle Ages, and gave the prevalent character to much of their symbolism. With it was held the doctrine of their separate creation, and the tradition of the rebellious hierarchy, headed by Lucifer, the whole of which is rendered familiar to the popular mind by the Epic of Milton.

The Persian, Jewish, and Mohammedan accounts of angels all evince a common origin, and they alike admit a difference of sex. In the latter the name of "Azaril" is given to the hierarchy nearest the throne of God, to which the Mohammedan Satan, ("Eblis" or "Haris,") is supposed to have belonged; also "Azrael," the angel of death, and "Azrafil," the angel of the resurrection. The examiners "Moukir" and "Nakir" are subordinate angels of terrible aspect, armed with whips of iron and fire, who interrogate recently deceased souls as to their lives. The parallel to this tradition in the Talmud is an account of seven angels who beset the paths of death. The Koran also assigns two angels to every man, one to record his good and the other his evil actions; they are so merciful that if an evil action has been done, it is not recorded till the man has slept, and if in that interval he repents, they place on the record that God has pardoned him.

The Christian fathers, for the most part, believed that angels possessed bodies of heavenly substance, (Tertullian calls it "angelified flesh,") and if not, that they could assume a corporeal presence at their pleasure. The most decisive description of an angel contained in the whole Word is: "And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel that showed me these things. Then saith he unto me, See thou do it not: *for I am thy fellow servant, and of thy brethren the prophets,* and of them that keep the sayings of this book: worship God." (Rev. xxii. 8, 9.) This passage may well supply the place of any lengthened argument against the invocation of angels and supposed saints, whatever the love and service they bestow upon us; for they are but the agents of the All-merciful, and, like ourselves, the subjects of his supreme government. The same passage establishes that angels are the beatified spirits of good men, and in a word, justifies the highest speculations of philosophy, and the dearest hopes of the Christian.

The remarkable passage, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven *their angels* do always behold the face of my Father which is in heaven," (Matt. xviii. 10,) has been the subject of much comment. It is generally held to establish the fact of ministering angels; and at any rate, will be admitted to bear the construction, that the inno-

cent are the happiest of all, and most immediately under the divine view.*

We now come to the broadest and most popular notion of an Angel. The Rev. John Eagles, in one of his ingenious Essays, says:

I have often tried to make out the exact ideas the poor people have of Angels, for they talk a great deal about them. The best that I can make of it is, that they are children, or children's heads and shoulders winged, as represented in church paintings, and in plaster of Paris on ceilings. It is notorious and Scriptural, poor people think, that the body dies, but nothing being said about the head and shoulders, they have a sort of belief that they are preserved to angels, which are no other but dead young children.

Adam Littleton, in his *Dictionary*, has this odd sentence: "There is no reason for fancying Angels more of one sex than of the other, since amongst them there is no such distinction; but they may as well be imagined female as male."

Bishop Hall, in *The Invisible World: Of God and his Angels*, thus speaks of the portage of souls:

The main care, and most officious endeavours of these blessed spirits, are employed about the better part, the soul—in the instilling of good motions; enlightening the understanding, repelling of temptations, furthering our opportunities of good, preventing occasions of sin, comforting our sorrows, quickening our dulness, encouraging our weakness: and lastly, after all careful attendance here, below, conveying the souls of their charge to their glory, and presenting them to the hands of their faithful Creator.

It is somewhat too hard to believe, that there have been occular witnesses of these happy convoys; who lists may credit that which *Hieron* tells us, that *Antony* the Hermit saw the soul of his partner in that solitude (Paul) carried up by them to heaven; that *Severinus*, Bishop of *Colein*, saw the soul of St. Martin thus transported, as Gregory reports in his Dialogues; that *Benedict* saw the soul of *Germanus* in the form of a fiery globe thus conveyed; what though I speak of the souls of the Holy Marytrs, *Tiburtius, Valerian, Maximus, Marcellinus, Justus, Quintinus, Severus*, and others: we may if we please (we need not unless we list,) give way to these reports, to which our faith obligeth us not: In these cases, we go not by eye-sight; but we are well assured the soul of *Lazarus* was by these glorious spirits carried up into the bosom of *Abraham*, neither was this any privilege of his above all other the saints of God; all which as they land in one common harbour of blessedness, so they all participate of one happy means of portage.

SPIRITUAL NATURES.

In Sir Humphry Davy's posthumous *Consolations in Travel*, we find this picture of spiritual power. "Listen," said the Genius of the Vision, "whilst I reveal to you the mysteries of spiritual natures; but I almost fear that with the mortal veil of

* Selected and abridged from *The Occult Sciences*, by Elihu Rich.

your senses surrounding you, these mysteries can never be made perfectly intelligible to your mind. Spiritual natures are eternal and invisible, but their modes of being are as infinitely varied as their forms of matter. They have no relation to space, and in their transitions no dependence upon time, so that they can pass from one part of the universe to another, by laws entirely independent of their motion. The quantity or the number of spiritual essences, like the quantity or number of the atoms of the material world, are always the same; but their arrangements, like those of the materials which they are destined to guide or govern, are infinitely diversified; they are, in fact, parts more or less inferior of the infinite mind, and in the planetary systems, to one of which the globe you inhabit belongs, are in a state of probation, continually aiming at, and generally rising to, a higher state of existence. Were it permitted me to extend your vision to the fates of intellectual existences, I could show you the same spirit, which in the form of Socrates developed the foundations of moral and social virtue, in the Czar Peter possessed of supreme power and enjoying exalted felicity in improving a rude people. I could show you the monad or spirit which, with the organ of Newton, displayed an intelligence almost above humanity, now in a higher and better state of planetary existence, drinking intellectual light from a purer source, and approaching nearer to the infinite and divine mind."

To this succeeds a glimpse of those states, which the highest intellectual beings that have belonged to the earth enjoy after death, in their transition to new and more exalted natures. "These beings," said the Genius, "so grand, so glorious, with functions to you incomprehensible, once belonged to the earth; their spiritual natures have risen through different stages of planetary life, leaving their dust behind them, carrying with them only their intellectual power. You ask me if they have any knowledge or recollection of their transitions? Tell me of your own recollections in the womb of your mother, and I will answer you. It is the law of divine wisdom, that no spirit carries with it into another state and being, any habit or mental qualities except those which may be connected with its new wants and enjoyments; and knowledge relating to the earth would be no more useful to these glorified beings than their earthly system of organized dust, which would be instantly resolved into its ultimate atoms at such a temperature: even on the earth the butterfly does not transport with it into the air the organs or the appetites of the crawling worm from which it sprung.

"There is, however, one sentiment or passion which the monad or spiritual essence carries with it into all its stages of being, and which, in these happy and elevated creatures, is continually exalted: the love of knowledge or of intellectual power, which

is, in fact, in its most ultimate and perfect development, the love of infinite wisdom and unbounded power, or the love of God. Even in the imperfect life that belongs to the earth, this passion exists in a considerable degree; increases even with age; outlives the perfection of the corporeal faculties; and at the moment of death is felt by the conscious being; and its future destinies depend upon the manner in which it has been exercised and exalted.

* * * * *

Your vision (said the Genius,) must end with this glorious view of the inhabitants of the cometary worlds: I cannot show you the beings of the system to which I myself belong, that of the sun: your organs would perish before our brightness; and I am only permitted to be present to you as a sound or intellectual voice. *We* are likewise in progression, but we see and know something of the place of infinite wisdom: we feel the personal presence of that supreme Deity which you only imagine; to you belongs faith, to us knowledge; and our greatest delight results from the conviction that we are lights kindled by his light, and that we belong to his substance. To obey, to love, to wonder, and adore form our relations to the infinite Intelligence. We feel his laws are those of eternal justice, and that they govern all things, from the most glorious intellectual natures belonging to the sun and fixed stars, to the meanest spark of life animating an atom crawling in the dust of your earth. We know all things begin from, and end in, his everlasting essence, the cause of causes, the power of powers."

PERMANENT IMPRESSIONS BY SPIRITUAL POWERS.

Dr. Ferriar, in his *Essay towards a Theory of Apparitions*, relates a remarkable Trial of Dr. Pordage, a clergyman in Berkshire, which was published under the frightful title of *Dæmonium Meridionem*, or *Satan at Noonday*, &c. Dr. Ferriar remarks: "The development of this story, which is not necessary for my purpose, exhibits the combined effects of Mysticism, Superstition, and Sensuality, which evidently produced a disordered state of the sensorium, and gave rise to the visions, which were admitted by all the parties."

The book quoted by Dr. Ferriar, (published in 1655,) is one written by a most determined opponent of Dr. Pordage, in reply to Dr. P.'s own book (published in 1654). Had Dr. Ferriar consulted *that*, he would have found the following passage, which would have required quite another theory than the one he has offered to explain it. It will be seen that it affirms the fact of *permanent impressions*, caused by the spiritual powers, *upon objects in nature*. Such impressions, of course, could be judged of by

the senses of other persons than the parties immediately concerned:—

Now, besides these appearances within, the spirits made some wonderful *impressions upon visible bodies without*, as figures of men and beasts upon the glass windows and the ceilings of the house, *some of which yet remain.* But what was most remarkable, was the whole invisible world, represented by the spirits upon the bricks of a chimney, in the form of two half globes, as in the maps. After which, upon other bricks of the same chimney, were figured a coach and four horses, with persons in it, and a footman attending, all seeming to be in motion, with many other such images, which were wonderfully exactly done. Now fearing lest there might be any danger in these images, through unknown conjuration and false magic, we endeavoured to wash them out with wet cloths, but could not, finding them engraven in the substance of the bricks; which, indeed, might have continued until this day had not our fear and suspicion of witchcraft, and some evil design of the devil against us in it, caused us to deface and obliterate them with hammers.

It is difficult to see how, what is commonly called, *delusion* could have any place here. The affirmations, from their nature, if not truths, must be *intentional falsehoods;* yet they are most deliberately put forth, and that too, not by any one wholly obscure, but by a man well known amongst those who are interested in the mystic writers, as being of some eminence in that class; and, moreover, he makes these statements in a book written to clear himself from charges which had been of the most serious consequences to him.—*Notes and Queries*, Second Series, No. 166.

Dr. South has this remarkable passage upon "The Mind of Man in Spirituals affected by External Objects:

The mind of man in spirituals, acts with a corporeal dependence, and so is helped or hindered in its operations according to the different quality of external objects that incur into the senses; and, perhaps, sometimes, the sight of the altar, and those decent preparations for the work of devotion, may compose and recover the wandering mind much more effectually than a sermon or a rational discourse: for these things, in a manner, preach to the eye, when the ear is dull and will not hear; and the eye dictates to the imagination, and that at last moves the affections. And if these little impulses set the great wheels of devotion at work, the largeness and height of that shall not be at all prejudiced by the smallness of its occasion. If the fire burns brightly and vigorously, it's no matter by what means it was at first kindled; there is the same force and the same refreshing virtue in it, kindled by a spark from a flint, as if it were kindled by a beam from the sun.

Perhaps, the most remarkable manifestation of material attributes by presumed spiritualities is that narrated by Damascius, a stoic philosopher of Syria, who flourished in the time of Justinian. Speaking of him, Dr. Lardner writes: "He says expressly that in a battle fought near Rome with the Scythians commanded by Attila, in the time of Valentinian (the third) who succeeded

Honorius (in the year 425) the slaughter on both sides was so great, that none on either side escaped except the generals and a few of their attendants. And, which is very strange," he says, "when the *bodies* were fallen, the *souls* stood upright, and continued fighting three whole days and nights, nothing inferior to living men either for the activity of their hands or the fierceness of their minds:" .... they were "both seen and heard, fighting together, and clashing with their armour."—*Works*, viii. 143. Southey thought this passage sufficiently curious for insertion in his *Commonplace Book*, page 143.

MATERIALISM AND SPIRITUALISM—PERSONAL IDENTITY.

Isaac Taylor has well observed, in his *Physical Theory of Another Life:* "The doctrine of the materialist, if it were followed out to its extreme consequences, and consistently held, is plainly atheistic, and is therefore incompatible with any and with every form of religious belief. It is so because, in affirming that *mind is nothing more than the product of animal organization*, it excludes the belief of a pure and uncreated mind—the cause of all things; for if there be a supreme mind, absolutely independent of matter, then, unquestionably, there may be created minds, also independent."

The question has been thus ably illustrated by Dr. Lardner, in his popular *Museum of Science and Art*, vol. 8:

"Man's nature, it is admitted, is a compound of the material and the intellectual. According to some, to whom, on that account, the name of *Materialists* has been given, the intellectual is a mere function or property of the material part of our nature. According to others, the intellectual is a function of a spiritual essence, which is independent of our material organization, though inseparably connected with it during human life.

"Our nature being thus compound, let us see how far we can trace the connexion between its mere physical part and the thinking and intelligent principle which abides in it.

"There is a principle called in metaphysics *Personal Identity*, which consists in the internal consciousness by which each individual knows his past existence, so as to be able, with the greatest certainty of which the judgment of our minds is susceptible, to identify himself existing at any given moment with himself, existing at any former time and place. Nothing in human judgment can exceed the clear certitude which attends this consciousness. The Duke of Wellington, on the eve of his death at Walmer, had an assured certainty that he was himself the same individual intelligent thinking being, who, on the 18th of June, 1815, commanded at Waterloo the allied armies. Now, to what did this intense conviction and consciousness of identity apply?

What was there in common between the individuals who died at Walmer and who commanded at Waterloo? To reply to this question we must recur, for a moment, to our physical organization.

"The human body consists of bones, flesh, and blood, each of which is, however, itself a compound substance, and the whole is largely impregnated with water. The ultimate materials of the average human body are 14 lbs. of charcoal and 10 lbs. of lime, impregnated with 116 lbs. of water, and 14 lbs. weight of the gases which form air and water, that is, oxygen, nitrogen, and hydrogen.

"Now those who think that the intellectual principle residing in the human body is nothing more than a quality or a property arising from the matter composing it, must be able to imagine how 14 lbs. of charcoal, 10 lbs. of lime, and 116 lbs of water can be so mixed up with 14 lbs. of air as to make a material thing—machine let us call it—which can feel, think, judge, remember, and reason. This power of intelligence, we know, is ascribed to the organization of the materials; but we are still left as far as ever from any explanation as to how the mere arrangement and peculiar juxta-position of the material atoms thus composing such a body, can produce the prodigious powers of intellect.

"But even admitting a supposition apparently so impossible, the question of *Personal Identity* will raise an insuperable objection to it. Physiologists and anatomists have proved that the matter which composes our bodies is subject to continual change, with varying rapidity, according to the habitudes and occupations of individuals. According to some authorities the average length of the interval within which the change takes place does not exceed thirty days. It is, however, generally agreed that it is a very brief period.

"This, then, being the case, let us again ask, what is it that was identical in the Duke of Wellington dying at Walmer in Sept. 1852, with the Duke of Wellington commanding at Waterloo in June, 1815? Assuredly, it was not possible that there should have been a single particle of matter common to his body on the two occasions. The interval consisting of 37 years 2 months, the entire mass of matter composing his body must have undergone a complete change several hundred times—yet no one doubts that there was *something* there which *did not* undergo a change except in its relation to the mutable body, and which possessed the same thought, memory, and consciousness, and constituted the personal identity of the individual; and since it is as demonstrable as any problem in geometry, that *that something* which thus abode in the body, retaining the consciousness of the past, could not have been an atom, or any number of atoms, of matter, it must necessarily have been something not matter, that is to say, something *spiritual*—thus proving the existence of a spiritual

essence connected with the human organization. Here the proof of the physical inquirer terminates. If there is nothing in the disorganization of the human body and the phenomena of death to demonstrate the simultaneous destruction of the spiritual principle, the existence of which is thus established, there is, on the other hand, nothing to prove its continued existence, and for that we are thrown upon the resources of revelation, which might, indeed, have been foreseen; for, if the continued existence of the spirit, or in other words, a future state, were capable of demonstration by the ordinary faculties of the mind, it would have been incompatible with the divine economy to have rendered it the subject of revelation. God does not suspend the laws of nature to reveal by miraculous means those truths which are discoverable by the exercise of our natural faculties."

MESMERISM AND SOMNAMBULISM.

In 1784, a Report was made to the King of France, signed, among other members of the Commission, by Franklin and Lavoisier. It speaks in strong terms of the Magnetism of this period, with its *baquets*, its *crises*, and its convulsions—against Mesmer's theory, too, of a universal fluid with flux and reflux, the medium of influence by the celestial bodies on the human system, and a universal curative agent—they express no opinion whatever, favourable or unfavourable, in regard to Somnambulism properly so called.

It is equally admitted that somnambulism, with its attendant phenomena, in the form now known to us, was observed, for the first time, by the Marquis de Puységur, on his estate of Buzancy, near Soissons, on the 4th of March, 1784; but his observations were not published until four months after the Commissioners' report was made. Bailly, and his associates, learned and candid as they were, did not condemn that which they had never seen nor heard of. To this fact Arago testifies as follows: "the Report of Bailly, upset from their foundations the ideas, the system, the practice, of Mesmer and his disciples:" but we have no right to evoke its authority against modern somnambulism, most of the phenomena of which were neither known nor announced in 1783. A magnetizer undoubtedly says one of the least probable things in the world when he tells us that such an individual, in a state of somnambulism, can see everything in perfect darkness, can read through a wall, or even without the aid of the eyes.

Bailly does not notice such marvels. The naturalist, the physician, or the more curious investigator of somnambulistic experiments, who inquire, whether, in certain states of nervous excitement, individuals are really endowed with extraordinary faculties —that, for instance, of reading through the epigastrium or the

heel—who desires to ascertain positively up to what point the phenomena announced with so much assurance by modern magnetizers, belong only to the domain of the rogue or the conjuror: all such inquirers, we say, are not really opposing themselves to a Lavoisier, a Franklin, or a Bailly. They are entering upon a world entirely new, the very existence of which these illustrious sages did not suspect. A little further on, Arago adds: "My object has been to show that Somnambulism ought not to be rejected *à priori*, especially by those who have kept up with the progress of modern physical science."

In 1826, a Commission was appointed from among the Members of the Royal Academy of Medicine of Paris, to examine the subject of Animal Magnetism; and after five years' investigation (in 1831) this Commission reported unanimously in favour of the reality of certain somnambulic phenomena: among them, insensibility, vision with the eyes closed, prescience during sickness, and, in one case, perception of the diseases of others. Some years later, (in 1837,) a second Commission of the Academy reported, expressing their conviction that not one of these phenomena had any foundation except in the imagination of the observers. They reached this conclusion by examining two somnambules only. Still, the President of the Academy, on their first Report, observed on the conclusions of the second Report, that "the negative experiences thus obtained can never destroy the positive facts observed by the previous Commission; since, though diametrically opposed to each other, both may be equally true."

Arago, also, speaking of "the actual power which one man may exert over another without the intervention of any known physical agent," declares that even Bailly's Report against Mesmer's crude theory shows "how our faculties ought to be studied experimentally, and by what means psychology may one day obtain a place among the exact sciences." Cuvier, more familiar than Arago with the phenomena of animated nature, says: "it scarcely admits of further doubt that the proximity of two living bodies in certain circumstances and with certain movements, has a real effect, independently of all participation of the imagination of one of the two;" and he further adds: "it appears now clearly enough that the effects are due to some communication established between their nervous systems." This is conceding the principle lying at the base of Mesmerism,—a concession which is sustained by countless observations, little reliable in some cases, but in others made by upright and capable experimentalists, on the contested ground of artifical somnambulism and kindred phenomena.*

* Abridged from Owen's *Footfalls.*

CLAIRVOYANCE.

Dr. Carpenter, in his *Principles of Human Physiology*, under the head "Mesmerism," discredits the higher phenomena of Clairvoyance, but admits, 1st, A state of complete insensibility, during which severe surgical operations may be performed without the consciousness of the patient. 2ndly, Artificial somnambulism, with manifestation of the ordinary power of mind, but no recollection, in the waking state, of what has passed. 3rdly, Exaltation of the senses, during such somnambulism, so that the somnambule perceives what in his natural condition he could not. 4thly, Action during such somnambulism, on the muscular apparatus, so as to produce, for example, artificial catalepsy: and 5thly, perhaps curative effects.

Dr. Carpenter adds: his mind is made up as to the reality of these phenomena, and that "he does not see why any discredit should attach to them."

Rogers, the poet, relates that, when he was in Paris, he went to Alexis, the clairvoyant, and desired him to describe the house in St. James's Place. "On my word," says Rogers, "he astonished me! He described most exactly the peculiarities of the staircase; and that, not far from the window in the drawing-room there was a picture of a man in armour, (the painting by Giorgione,) and so on. Colonel Gurwood, shortly before his death, assured me that he was reminded by Alexis of some circumstances that had happened to him in Spain, and which he could not conceive how any human being, except himself, should know. Still, I cannot believe in clairvoyance because the thing is impossible." Not because the opportunities for observation were too few, and the experiments needed repetition; but because *no* evidence would suffice. La Place, however, says: "it is exceedingly unphilosophical to deny magnet phenomena merely because they are inexplicable in the present state of our knowledge;" and upon the above instance, Owen, in his *Footfalls*, observes: "*it* is remarkable enough that in a matter like this, usually deemed to savour of imagination, the mathematician should reprove the incredulity of the poet."

Mental Phenomena.

MIND AND BODY.

It has been observed that the mental powers, unlike the bodily, do not suffer from the effects of time, but continue, as life advances, to enlarge and exalt themselves. Lord Brougham says:

> It is an undoubted fact, and almost universally true, that the Mind, before extreme old age, becomes more sound, and is capable of greater things, during nearly thirty years of diminished bodily powers; that in most cases, it suffers no abatement of strength during ten years more of bodily decline; that in many cases, a few years more of bodily decrepitude produce no effect upon the mind; and that in some instances its faculties remain bright to the last, surviving almost totally the total extinction of the corporeal endowments. It is certain that the strength of the Body, its agility, its patience of fatigue, indeed, all its qualities, decline from thirty at the latest; and yet the mind is improving rapidly from thirty to fifty; suffers little or no decline before sixty; and therefore, is better, when the body is enfeebled, at the age of fifty-eight or fifty-nine, than it was in the acme of the corporeal faculties thirty years before. It is equally certain that, while the body is rapidly decaying, between sixty or sixty-three and seventy, the mind suffers hardly any loss of strength in the generality of men; that men continue to seventy-five or seventy-six in the possession of all their mental powers, while few can then boast of more than the remains of physical strength; and instances are not wanting of persons, who, between eighty or ninety, or even older, when the body can hardly be said to live, possess every faculty of the mind unimpaired.
>
> We are authorised to conclude from these facts, that unless some unusual and violent accident interferes, such as a serious illness or a violent contusion, the ordinary course of life presents the mind and the body running courses widely different, and in great part of the time in opposite directions: and this affords strong proof, both that the mind is independent of the body, and that its destruction in the period of its entire vigour is contrary to the analogy of nature.—*Discourse of Natural Theology*, pp. 119—121.

Dr. Cromwell gives as the leading doctrine of his work, that Mind is *no* independent immaterial essence, but the most excellent and exalted among the numerous and varied phenomena of life. "Though," says Mr. Spencer, "we commonly regard mental and bodily life as distinct, it needs only to ascend somewhat above the ordinary point of view, to see that they are but subdivisions of life in general; and that a line of demarcation can be drawn between them otherwise than arbitrarily." (*Elements of Psychology*,

p. 349.) And if the oft-put question again follow, "*What* is life?" we repeat that it cannot be more closely defined than as the expression by operation of the laws of the states, functions, and actions, by which an organism manifests itself to be alive."

MENTAL PROCESSES OF WHICH WE ARE UNCONSCIOUS.

It has long been our practice, in order to master a subject of difficulty, to assemble the facts and reasonings, to weigh and consider them thoroughly, and having done so, to take leave of the matter until the next day, or for a short interval; when, on returning to it, we have, invariably, been the better able to master the inquiry. This result may, perhaps, be attributed to returning to the subject with a fresh eye and recruited brain; but this is not precisely the explanation. In Sir Benjamin Brodie's *Psychological Inquiries*, we find it stated that a remarkable process takes place in the mind, which is independent of any direct act of volition; "as if there were in the mind a principle of order which operates without our being at the time conscious of it." The explanation is thus given in the First Dialogue:

Crites. It has often happened to me to have been occupied by a particular subject of inquiry; to have accumulated a store of facts connected with it; but to have been able to proceed no further. Then, after an interval of time, without any addition to my stock of knowledge, I have found the obscurity and confusion in which the subject was originally enveloped, to have cleared away; the facts have seemed all to have settled themselves in their right places, and their mutual relations to have become apparent, although I have not been sensible of having made any distinct effort for that purpose.

Eubulus. What you have now described has occurred repeatedly to myself. It is certainly not very easy to comprehend the nature of this mental operation. Is it that the subject every now and then comes before us, and is considered without our recollecting it afterwards?—or is it, as a philosophical friend has suggested, that in the first instance we are perplexed by the multiplicity of facts presented to us, and that after an interval of time, those of less importance fade away, while the memory retains those which are essential, in the subsequent arrangement or classification of which, being thus rendered more conspicuous, there is no difficulty?

Crites. The latter seems to be the more probable explanation of the two. At the same time, it must be admitted that they are not incompatible with each other.

Accordingly, as men possess this faculty of keeping the attention fixed on a particular object until we have, as it were, *looked all around it*, will be the success of taking cognizance of relations of which another mind has no perception. It is this, much more than any difference in the abstract power of reasoning, which constitutes the vast difference which exists between the minds of different individuals. "I keep the subject," said Sir Isaac

Newton, "constantly before me, and wait until the first dawnings open by little and little into a full light." It was thus that, after long meditation, he was led to the invention of fluxions, and to the anticipation of the modern discovery of the combustibility of the diamond.

THE VOLTAIC BATTERY, THE ELECTRIC EEL, AND THE BRAIN OF MAN.

We boast of our Voltaic Battery; but when we compare it with the battery which Nature has given to the electrical eel and torpedo, how insignificant are human operations compared with those of the Architect of living beings! The stupendous electrical eel exhibited some years since at the Polytechnic Institution, when he sought to kill his prey, inclosed him in a circle; then by volition caused the voltaic force to be produced, and the hapless creature was instantly killed. It would probably require ten thousand artificial batteries to effect the same object, as the creature was killed *instanter* on receiving the shock. As much, however, as Smee's battery is inferior to that of the electric fish, so is man superior to the same animal. Man is endowed with a power of mind competent to appreciate the force of matter, and is thus enabled to make the battery. The eel can but use the specific apparatus which nature has bestowed upon it.

If the brain, (says Sir John Herschel,) be an electric pile constantly in action, it may be conceived to discharge itself at regular intervals, when the tension of the electricity reaches a certain point, along the nerves which communicate with the heart, and thus excite the pulsation of that organ.

A GALVANISED HUMAN BODY.

The appearances produced by the agency of galvanism on the human body are of the most frightful nature, and awaken horrible fancies in the mind of the spectator: the eyes roll wildly, and the countenance is distorted with ghastly grins, whilst the limbs move in forcible and convulsive actions. The most successful effort to resuscitate by galvanism was that made on the body of John White, who was executed for a murder at Louisville. The body, after hanging twenty-five minutes, was cut down, and whilst yet warm, and even trembling, was subjected to the stimulus of galvanism. The man suddenly rose from the bench to a sitting posture, afterwards stood on his feet, opened his eyes, and gave a terrific screech. His chest worked as if in respiration. One of the surgeons present exclaimed that he was alive. On another shock being given, he jumped up with a sudden bound, disengaged himself from the wires, and ran into a corner of the room. He

frequently opened his eyes, and the breathing became so regular, that many addressed him, but he made no sign of understanding. Nevertheless, by the assistance of a medical student, he took a few steps on the floor, and seated himself in an arm-chair. He seemed like a man intoxicated, and overcome with the exertion he had made. Every effort was put in practice to equalise the circulation; but congestion of the brain eventually came on, and terminated his existence. A man named Clydesdale, who was executed for murder at Glasgow, was also made the subject of a similar experiment.—*Harrison on the Medical Aspects of Death.*

CHANGES IN THE NERVOUS SYSTEM.

Sir Benjamin Brodie considers it (1) very probable that the Nervous Force is some modification of the force which produces the phenomena of electricity and magnetism; and he compares the generation of it by the oxygenated blood on the grey substance of the brain and spinal chord, to the production of the electric force by the action of the acid solution on the metallic plates in the cells of a voltaic battery.

2. We know that the solid parts of the body are in a state of perpetual change. There is a constant influx of new materials supplied by the digestive organs, and in other ways; and a corresponding efflux of the old materials by means of the various excretions, especially by that of the kidneys. The brain itself forms no exception to the general rule. We cannot otherwise account for its growth in the early part of life, nor for the alterations in its structure which arise as the consequence of disease, nor for those other changes which occur in extreme old age. The mind preserves its identity, but there is no corresponding identity of the corporeal organ with which it is associated; and we may even venture to assert that the brain of to-day is not precisely and in all respects the same with the brain of yesterday, and that it will not be the brain of to-morrow.

3. We cannot suppose that such deposition of new materials and abstraction of old ones can be effected by mere mechanical means, as you would take one brick from a building and substitute another in its place. The elements of which the nervous system is composed exist in the blood, but they must undergo a new chemical combination before they can be incorporated with it; and in like manner they must undergo a chemical change of an opposite kind before they can re-enter the current of the circulation. The precise character of these chemical changes we have no means of ascertaining; but whatever it may, there is reason to believe that it must be in proportion as the nervous system is more or less exercised.

The nervous substance is distinguished from all the other tissues

(with the exception of the bones) by the very large proportion of phosphorus which enters into its composition, amounting to 1·5 parts in 100, and to as much as one-thirteenth of the solid matter which remains after the evaporation of the water; and that one result of over exercise of the nervous system is the elimination of an unusual quantity of salts containing phosphorus, by means of the secretions of the kidneys. This fact was first observed by Dr. Prout, who has given it as his opinion "that the phosphorus in organized beings is in some measure connected with the nervous tissues and nervous action."

Lastly, Sir Benjamin Brodie considers that even if we had more perfect organs of sense, or more perfect microscopes, we could trace exactly the changes which took place in the brain, we should be just as far from identifying physical and mental phenomena with each other as we are at present. The link between them would still be wanting, and it would be as idle to speculate on the nature of the relation between mind and matter, as on the proximate cause of gravitation, or of magnetic attraction and repulsion.—*Selected and Abridged from Psychological Inquiries.*

Dr. Forbes Winslow has thus sketched what may be termed the ubiquitous existences of the Nervous System:

From the maggot that leaps from a nut as we crack it in our plate after dinner, and the caterpillar that eats up the leaves of our favourite convolvulus in the garden—from the fish that cleaves the green, translucent wave, and the bird that wings the breeze of incense-breathing morn—from the lion that roams the desert wild, and the horse that tramps the battle field, or prances before the lady's equipage—up to Man, the master of them all, there is one all-pervading Nervous System, progressively diminishing in a downward scale of analytic exhaustion, till it ends in a mere microscopic globule of a brain, by which they all communicate and hold their relative and inter-dependent existences, according to their various forms and needs, and types of organization, function, growth, location, and pursuits.

WORKING OF THE BRAIN.

From several causes within medical experience, it would seem that Motion of the Brain is, at least, *coincident* with every mental operation. Thus, "in a case reported by Dr. Pierquin, observed by him in one of the hospitals of Montpellier in 1821, he saw, in a female patient, part of whose skull had been removed, the brain motionless, and lying within the cranium, when she was in a dreamless sleep; in motion, and protruding without the skull, when she was agitated by dreams; more protruded in dreams reported by herself to be vivid; and still more so, when perfectly

awake, and especially if engaged in active thought or sprightly conversation."—*Combe's Constitution of Man.*

A British captain, whilst giving orders on the quarter-deck of his ship at the Battle of the Nile, was struck on the head by a shot, and immediately became senseless. He was taken home, and removed to Greenwich Hospital, where for fifteen months he evinced no sign of intelligence. He was then trephined, and immediately upon the operation being performed, consciousness returned, and he immediately began busying himself to see the orders carried out that he had given during the battle fifteen months previously. The clockwork of the brain, unaware that it had stopped, upon being set going again, pointed to the exact minute at which it had left off. These sudden revivals of a lost intelligence almost rival in their dramatic effect the effect of the Prince's advent in the palace of the Sleeping Beauty, where at the magic of a kiss, the inmates of the royal household, who had gone to sleep for a hundred years transfixed in their old attitudes, leapt suddenly into life and motion, as though they had only for a moment slept.—*Once a Week.*

WHAT IS MEMORY?

The eye, the ear, and the other organs of sense, are physical instruments by means of which impressions are communicated through the nerves to the brain. It does not, however, follow that the brain itself feels, or that it performs any other than a subordinate office, conveying the impressions received from the organs of sense to a superior principle in connexion with it. *Memory is a recurrence of sensations, which existed formerly, produced by the operation of some internal changes, after the causes, by which the first sensations were excited, have ceased to exist.* When renewed, sensations are (with some rare exceptions,) fainter and less distinct than those in which they originated. There is also this difference between them, that the renewed sensations are subject to the influence of volition, vanishing at once on the slightest effort being made to direct the attention to anything else; whereas, we have no such power over the impressions which are made on our senses by the immediate presence of external objects.

Notwithstanding these points of difference, it is plain that memory is closely allied to sensation, and the resemblance between the two orders of phenomena is so great as to justify the suspicion that the nervous system is instrumental in producing the one as well as the other; while a multitude of facts show that the suspicion is well founded. A blow on the head may destroy the memory altogether, or (which is more usual), it may destroy it partially, or it may interrupt its exercise for a

certain time, after which it may be gradually, or even suddenly restored. After fever, also, and some other bodily ailments, the memory is not unfrequently impaired or lost. A blow on the head which causes insensibility, generally affects the memory so far that when the patient has recovered from the state of insensibility, he has no knowledge of the accident. (*See page* 69.) But in some instances, the effect of a blow on the head is merely to disturb the memory, the other functions being unimpaired.

It seems to be a legitimate conclusion, that impressions made on the organs of sense, and transmitted to the brain, produce some actual change in the minute organization of the latter; and that this is subservient, and in our present state of existence, essential to, the memory.

What the actual changes in the condition of the brain may be, it is impossible for us to comprehend.

It is clearly not sufficient that an impression should be transmitted to the brain to be remembered. An act of the mind itself is necessary for that purpose; and that, as Dr. Hooke has observed, is attention. It is only a small proportion of what we see, or hear, or feel, or imagine, that is not immediately forgotten, simply because there are very few of these things to which we pay more than a momentary attention, while to many of them we pay no attention at all. Now, attention implies volition; that is, it is that effort of volition by which an object, which would otherwise have immediately passed away, is kept present to the mind during a certain period of time. Sensation and volition are the two functions by means of which the mental principle is enabled to maintain its communication with the external world. It is under the influence of volition that the contraction of muscles takes place for locomotion, speech, the procuring of food, and other purposes, and that the torpedo discharges his electric battery. Here there is an impulse communicated from the mind to the brain, and from hence to the nerves, and from these to other organs, and producing a marked change in the condition of the latter; and *à priori*, there is no reason to doubt that the operation of a similar cause may produce an equal change, though of another kind, and more prominent in the minute structure of the brain itself.

It appears probable that there is a special organ in the brain for the purpose of memory, as well as for locomotion and speech. But there our knowledge ends. At present, we must be content to acknowledge that we know nothing as to the locality of the function, nor of the minute changes of organization which are connected with it.—*From Sir B. Brodie's Psychological Inquiries.*

HOW THE FUNCTION OF MEMORY TAKES PLACE.

Berzelius asks—Where, in the narrow emulsive mass of the Brain lie those registers of the objects and occurrences of a man's life; those tablets which are the result of recitals or reading; the numberless words of many languages understood by the same individual; and the systems of facts belonging to the many sciences which he understands, Where is all this knowledge stored away ready for use? What part has the matter (the water, the albumen, and the cerebral fat) in that sublime activity, which, nevertheless, does not exist without it, and which, through its least derangement, is altered, or entirely lost?

The method of transforming the valuation of time into space by the rapid rotation of a cylinder rotating 1000 times in a second, proposed by M. Fizeau, has been applied by M. Helmholtz to the measurement of the rapidity of nervous impulse. In this way it has been found by experiments made with the utmost care,—1. That sensations are transmitted to the brain with a rapidity of about 180 *feet per second*, or at one-fifth the rate of sound; and this is nearly the same in all individuals. 2. The brain requires *one-tenth of a second* to transmit its orders to the nerves which preside over voluntary motion; but this amount varies much in different individuals, and in the same individual at different times, according to the disposition or the condition at the time, and is more regular the more sustained the attention. 3. The time required to transmit an order to the muscles by the motor nerves is nearly the same as that required by the nerves of sensation to pass a sensation; moreover, it passes nearly one-hundredth of a second before the muscles are put in motion. 4. The whole operation requires one and a quarter to two-tenths of a second. Consequently, when we speak of an active, ardent mind, or of one that is slow, cold, or apathetic, it is not a mere figure of rhetoric. —M. Ule, *Revue Suisse.*

PERSISTENCE OF IMPRESSIONS.

There is reason to believe that *no idea which ever existed in the mind can be lost.* It may seem to ourselves to be gone, since we have no power to recal it; as is the case with the vast majority of our thoughts. But numerous facts show that it needs only some change in our physical or intellectual condition to restore the long-lost impression. A woman-servant, for instance, twenty-four years old, who could neither read nor write, in the paroxysm of a fever, commenced repeating, fluently and pompously, passages of Latin, Greek, and Hebrew; and it afterwards appeared that, in her early days a learned clergyman with whom she lived, had been in the daily habit of walking through a portion of his house, that

opened into the kitchen, and repeating aloud the very passages which the servant uttered in her fever. This extraordinary statement is made by Dr. E. Hitchcock, Boston, U.S.

Dr. Beattie tells of a gentleman who received a severe blow on the head, and completely lost for a time his knowledge of Greek, but did not appear to have lost anything else. Dr. Gregory, again, tells of a clergyman, who, while labouring under an affection of the brain, could speak nothing but Hebrew, the language he had part acquired. So, too, Dr. Prichard mentions a lady, who, after a fit of apoplexy, could only speak French for a time, but after that, recovered her knowledge of English. The most curious instance, perhaps, is, however, that mentioned by Cuvier, in his Lectures, of a person who for some weeks lost the power of pronouncing substantives, but could pronounce all his adjectives as usual.*

That the brain constitutes the material organ which is immediately subjected to the operation of the mind, is unquestionable.

The human brain consists of a congeries of matter so extensive that its actual service has been computed to be equal to that of the whole body. Phrenologists have long assigned to each part of the brain a separate office, and have estimated the capacity of the mind by the relative quantities of the different portions of that organ on which they suppose it to act; but in what way it acts they have not explained. If the distribution they have made be well founded, it is obvious that a particular and distinctive part of this organ must be the immediate subject of each mental operation; and it may not be an unreasonable conjecture, that this widely-extended surface is the part acted on.

Take, for example, one of the simplest processes of the mind; the record it makes of the scenes which are presented to us. If an impression be made in early life, before the brain has been overtasked, it is always easily revived:—latent it may be for years, for many years; but so far is it from becoming extinct that some accidental occurrence, the mention of a person or incident connected with it, immediately brings up the picture of the past in all its marked outlines, and with all its glowing colours.

And it does more: it brings up a hundred other pictures which have also lain in total obscurity, and which seem to have no further connexion with each other than the views that are in the same portfolio. May we not suppose that the surface of certain organs or parts of the brain constitute a living portfolio? The objects we look upon pass through that small but highly finished telescope, the eye, and paint their image on the retina; the retina does not retain the picture, but transmits it to the brain. Why should not the next operation be that of engraving it on the surface of that part of the brain which is appropriated for its pre-

* *The Critic*, 1859.

servation? and why should not the picture be actually indented on the brain, there to remain until the final destruction of that organ? How well does such a supposition correspond with the mental operation? A scene is viewed,—is recollected for years;—so vividly recollected, that we fancy the impression incapable of being strengthened:—the scene is again visited, how well does it correspond with the old impression, but for a time how much more vivid is the picture! How indelible, as we have already remarked, are the impressions which are made in early life when the brain is unoccupied! How evanescent are those which are made when every part is crowded with impressions—when the same ground has been occupied and re-occupied, until a confused blending takes place, and the outlines are too faint to be accurately retained, even for a short period, if they pass not away beyond the dawn of our earthly consciousness.

VALUE OF MEMORY.—REGISTRATION.

To estimate the value of Memory in regulating our proceedings, we should compare examples of powerful memories with other instances in which the faculty is lost. Mr. Smee relates a case of a poor fellow who could not tell what he had done the day before, or even on the morning he was examined; and he would, in a few minutes, totally forget anything that was told him. Where memory is lost, all the properties of the mind dependent upon it are also lost. The man without memory cannot compare a present event with a past event, or judge in any way of the difference. He cannot exercise the powers of reflection or imagination, and is said to be fatuous or foolish,—a state which destroys all that ennobles the man, and lowers him almost to the condition of a plant.

From various facts we know that memory entirely depends upon organization, which is the word used for mechanism contrived by the Infinite Cause. It is, therefore, a physical property arising from that mechanism. It ultimately resolves itself into an action, determined by some previous impression on the body, and as such, can be obtained by human contrivances. Now, here a difficulty ensues; for if you pass a voltaic current through a solution, and so alter it that it ever afterwards shows that phenomenon, you obtain the same effect which is produced in the brain by memory.

Mere registration may be imitated by mechanical means. At the Bank of England there are many presses for printing Bank-notes; and every time the press acts, a communication is made to a series of numbers, and the event is registered; and the clerk who sits in an adjoining apartment, has only to look to the numbers, when he can tell how many times the press has acted at any

given moment of the day. This, however, is an instance of registration, not of memory. Memory involves a new tendency to act, while registration is a passive result; and we thus find that registration may exist without memory, although memory cannot act without registration.

Memory is a property of the mind of extreme importance. It is the basis of its other more noble qualities; and, as man possesses it, we must admit that it requires a mechanism so extensive as only to be exemplified in the glorious works of God.*

Nothing so strengthens memory as the exercise of it. We have heard of persons losing their powers of memory by the use of a Ready Reckoner, instead of exercising their own calculation. Mason, in his *Treatise on Self-knowledge*, says: "Recur to the help of a common-place book, according to Mr. Locke's method, and review it once a-year. But take care that by confiding to your minutes or memorial aids, you do not excuse the labour of the memory; which is one disadvantage attending this method."

DECAY OF MEMORY.

In old age, the Brain loses its power to receive new images, to restore bygone impressions, to connect different images, or to apply general laws to specific instances. That which ennobles the man has passed away: the outward form remains, but the inward structure has lost its power to act. Childhood again ensues—not to acquire new ideas, but to forget those before implanted. All that is beautiful and desirable in this world has passed away;—the brain has lost its power—the mind ceases—the very existence of the man is unknown to himself, till death gives rise to a new life, and discloses that new and glorious state in which our organization teaches us that man will be immaterial and immortal.†

Mr. Stewart conceives, (says the Rev. Sydney Smith,) and, as it appears to me, with great justice—that the decay of memory observable in old men, proceeds as frequently from the very little interest they take in what is passing around them, as in any bodily decay by which their powers of mind are weakened:—"In so far as this decay of memory, which old age brings along with it, is a necessary consequence of a physical change in the constitution, or a necessary consequence of a diminution of sensibility, it is the part of a wise man to submit cheerfully to the lot of his nature. But it is not unreasonable to think that something may be done by our own efforts to obviate the inconveniences which commonly result from it."

Sir Benjamin Brodie observes upon this point: "It is worthy of notice that, while in old age the recent impressions on the

* Smee, *on Instinct and Reason.* † Ibid.

memory are evanescent, it is quite otherwise as to those which were made formerly; and hence it is that the old man, whose mind wanders when he speaks of what has happened to-day or yesterday, may be quite clear and coherent when he goes back to the scenes of his early life; and that it is on these especially that he loves to dwell during the day, while they form almost the entire subject of his dreams at night. At the same time, my own observations lead me to believe that the failure of the mind in old age is often more apparent than real. The old man is not stimulated by ambition, as when he felt that he might have many years of life before him. He has, probably, withdrawn from his former pursuits, and has substituted no others for them; and we know that the mind as well as the body requires constant exercise to maintain it in a healthy state. Where it is still occupied we frequently find it to survive the decay of the body, retaining its energy and vigour even to the last."

INTUITIONS.

Animals carry out certain designs, which we infer to originate in their organization, because we observe, that, under all circumstances, the same species conduct their operations in a similar manner. Now, Man does not conduct any ordinary operation by instinct, but is guided by a knowledge of the properties of matter to obtain any given result.

Nevertheless, certain ideas are possessed in common by all mankind; and under all circumstances, in every clime and region of the world are held both by educated men and savages. Various combinations of ideas give us other higher ideas. Thus, the ideas of personality and infinity give us the idea of the soul; pleasure and infinity, of good; pain and infinity, of evil; cause and infinity, of God; time and infinity, of eternity; infinity, pleasure, and time, of heaven; infinity, pain, and time, of hell. Personality, and all the units of sensation, give us the idea of the body; personality, infinity, and time, of immortality; personality, and other totalities of senses, give us the idea of the mind; thought and infinity, of spirit; lastly, action, infinity, and pleasure, give us the idea of virtue; action, infinity, and pain, of vice.

Thus, we perceive that we know, from the very organization of our bodies, that we are immortal;—that God exists;—that there is vice and virtue,—a heaven and a hell. It is not in our power to define these ideas; and if we attempt to descend to particulars upon these mental conceptions, very different specific ideas are attached to the same point. That which is infinite must not be limited;—time must not be confounded with eternity, matter with space, the body with the soul, or material creations with God.

Many of these intuitive ideas cannot be deduced from the external world by any effort of reason. For instance, man knows that all mankind are mortal, but cannot deduce from experience that man has an immortal soul. It is, in like manner, impossible to prove by reason the existence of heaven and hell, of virtue and vice. But when man observes the insect deposit its egg blindly, to produce an offspring which it can never see, but which, nevertheless, comes to life and eats food which has been instinctively supplied by its parent; when man observes the bird to build its nest upon principles which never fail,—can he suppose that when he himself aims at attaining a future reward in heaven, which he intuitively believes, that he will be deceived? Can he believe that these ideas have been implanted in him as a mockery of Providence? and can he doubt the reality of his soul, and that his soul will live for ever?

WHAT IS GENIUS?

From several pages of facts bearing on the faculty of attention, in Sir William Hamilton's *Lectures on Metaphysics*, we select the following illustrations:

To one who complimented Sir Isaac Newton on his genius, he replied, that if he had made any discoveries it was owing more to patient attention than to any other talent. There is but little analogy between mathematics and play-acting; but I heard the great Mrs. Siddons, in nearly the same language, attribute the whole superiority of her unrivalled talent to the more intense study which she bestowed on her parts. . . . "Genius," says Helvetius, "is nothing but a continued attention." "Genius," says Buffon, "is only a protracted patience." "In the exact sciences at least," says Cuvier, "it is the patience of a sound intellect, when invincible, which truly constitutes genius." And Chesterfield has also observed, that "the power of applying an attention, steady and undissipated, to a single object, is the sure mark of a superior genius."

Mr. Disraeli has, in his *Coningsby*, this striking page:

"Genius, when young, is divine. Why, the greatest captains of ancient and modern times both conquered Italy at twenty-five! Youth, extreme youth, overthrew the Persian empire. Don John of Austria won Lepanto at twenty-five—the greatest battle of modern time; had it not been for the jealousy of Philip, the next year he would have been Emperor of Mauritania. Gaston de Foix was only twenty-two when he stood a victor on the plain of Ravenna. Every one remembers Condé and Rocroy at the same age. Gustavus Adolphus died at thirty-eight. Look at his captains—that wonderful Duke of Weimar, only thirty-six when he died. Banèr himself, after all his miracles, died at forty-five. Cortes was little more than thirty when he gazed upon the golden cupolas of Mexico. When Maurice of Saxony died at thirty-two all Europe acknowledged the loss of the greatest captain and

the profoundest statesman of the age. Then there is Nelson, Clive; but these are warriors, and perhaps you may think there are greater things than war. I do not. I worship the Lord of Hosts. But take the most illustrious achievements of civil prudence. Innocent III., the greatest of the popes, was the despot of Christendom at thirty-seven. John de Medici was a cardinal at fifteen, and, Guicciardini tells us, baffled with his craft Ferdinand of Aragon himself. He was Pope as Leo X. at thirty-seven. Luther robbed even him of his richest province at thirty-five. Take Ignatius Loyola and John Wesley—they worked with young brains. Ignatius was only thirty when he made his pilgrimage and wrote the *Spiritual Exercises*. Pascal wrote a great work at sixteen (the greatest of Frenchmen), and died at thirty-seven. Ah, that fatal thirty-seven! which reminds me of Byron—greater even as a man than a writer. Was it experience that guided the pencil of Raphael when he painted the palaces of Rome? He died at thirty-seven. Richelieu was secretary of state at thirty-one. Well, then, there are Bolingbroke and Pitt, both ministers before other men leave off cricket. Grotius was in practice at seventeen, and attorney-general at twenty-four. And Acquaviva—Acquaviva was General of the Jesuits, ruled every cabinet in Europe, and colonised America, before he was thirty-seven. What a career! the secret sway of Europe! That was indeed a position! But it is needless to multiply instances. The history of heroes is the history of youth.

MENTAL ABSTRACTION.

In some persons the power of abstraction almost degenerates into a habit akin to disease. . . . Archimedes was so absorbed in a geometrical meditation that he was first aware of the storming of Syracuse by his own death-wound. Joseph Scaliger, the most learned of men, when a Protestant student at Paris, was so engrossed in the study of Homer, that he became aware of the Massacre of St. Bartholomew and of his own escape only on the day subsequent to the catastrophe. The philosopher Carneades was liable to fits of meditation so profound, that to prevent him sinking from inanition, his maid found it necessary to feed him like a child. Newton sometimes forgot to dine. Cardan, one of the most illustrious of philosophers and mathematicians, was once upon a journey so lost in thought, that he forgot both his way and the object of his journey. To the questions of his driver whither he should proceed he made no answer; and, when he came to himself at nightfall, he was surprised to find the carriage at a standstill, and directly under a gallows. The mathematician Vieta was sometimes so buried in meditation, that for hours he bore more resemblance to a dead person than to a living. On the day of his marriage, the great Budæus forgot everything in his philological speculations; and he was only awakened to the affairs of the external world by a tardy embassy from the marriage-party, who found him absorbed in the composition of his *Commentarii*.—*Sir William Hamilton's Lectures.*

EFFECT OF EMOTION ON THE INTELLECT.

In a clever paper, on the *Physiology of Laughter*, in *Macmillan's Magazine* for March, 1860, it is remarked:

All know how generally it happens that a large amount of emotion disturbs the action of the intellect, and greatly interferes with the power of expression. A speech delivered with great facility to tables and chairs, is by no means so easily delivered to an audience. And every schoolboy can testify that his trepidation, when standing before a master, has often disabled him from repeating a lesson which he had duly learnt. In explanation of this we commonly say that the attention is distracted—that the proper train of ideas is broken by the intrusion of ideas that are irrelevant. But the question is, in what manner unusual emotion produces this effect; and we are here supplied with a tolerably obvious answer. The repetition of a lesson or set speech previously thought out, implies the flow of a very moderate amount of nervous excitement through a comparatively narrow channel. The thing to be done is simply to call up in a given succession certain previously arranged ideas—a process in which no great amount of mental energy is expended. Hence when there is a large quantity of emotion, which must be discharged in some direction or other, and when, as usually happens, the restricted series of intellectual actions to be gone through does not suffice to carry it off, there result discharges along other channels besides the one prescribed; that is to say, there are aroused various ideas foreign to the train of thought to be pursued, and these tend to exclude from consciousness those which should occupy it.

And now, observe the meaning of those bodily actions spontaneously set up under these circumstances. The schoolboy saying his lesson commonly has his fingers actively engaged—perhaps in twisting about a broken pen, or perhaps in squeezing the angle of his jacket; and if he is forbidden thus to occupy his hands, he soon again falls into the same or a similar trick. Many anecdotes are current of public speakers having incurable automatic actions of this class; barristers who perpetually wound and unwound a piece of tape; members of Parliament ever putting on and taking off their spectacles. So long as such movements are unconscious they facilitate the mental actions. At least this seems a fair inference from the fact that confusion frequently results from putting a stop to them; witness the case narrated by Sir Walter Scott of his schoolfellow, who became unable to say his lesson after the removal of the waistcoat-button that he habitually fingered while in class. But why do they facilitate the mental actions? Clearly because they draw off a portion of the surplus nervous excitement. If, as above explained, the quantity of mental energy is greater than can find vent along the narrow channel of thought that is open to it; and if, in consequence, it is apt to produce confusion by rushing into other channels of thought; then by allowing it an exit through the motor nerves into the muscular system, the pressure is diminished, and irrelevant ideas are less likely to intrude upon consciousness.

Instantaneous impressions are very deceptive. A visitor to the Polytechnic Institution—a person of quick temperament—inadvertently placed his hand upon the head of one of the stuffed tigers in the gallery of the Institution. The affrighted gentleman turned quickly round, and started with horror: *at the instant*, he

thought the tiger alive, an impression which another instant enabled him to correct.

The same susceptible person, whilst walking through one of the least frequented portions of Covent Garden Market was followed by a famished dog; *at the instant*, he took from his pouch a penny, which he offered to the miserable animal. Here was the same emotion at work, which would have led him to relieve a starving man; if this was madness, there was some method in it.

MELANCHOLY OR POETIC FEELING.

Hypochondriacal feelings are, no doubt, in a great measure, connected with constitution or temperament. Melancholy is much more common than is generally conceived, and may be, perhaps, in some degree inseparable from a mind which highly appreciates the beautiful, has quick sympathies with all around, and a thoughtful regard to the possibilities and even probabilities of a changing world. On this account it has always been considered by the poets as a poetic feeling. Ben Jonson alludes to this notion, with respect to melancholy, as an accompaniment of sensibility, in his *Every Man in his Humour:*

Stephen. Ay, truly, sir, I am mightily given to melancholy.
Matthew. Oh! it's only fine humour, sir; your true melancholy breeds your perfect wine wit, sir. I am melancholy myself divers times, sir; and then do I no more but take pen and paper presently, and overflow your half a score or a dozen of sonnets at a sitting.—Act iii. sc. 1.

Again, Stephen says, in Act 1, "I will be more proud and melancholy, and gentlemanlike than I have been."

Sir Walter Scott, in his "Diary," (May, 1827,) says:

Imagination renders us the victim of occasional low spirits. All belonging to this gifted, as it is called, but often unhappy class, must have felt, but for the dictates of religion, or the natural recoil of the mind from the idea of dissolution, there have been times when they would have been willing to throw away life, as a child does a broken toy. I am sure I know one who has often felt so.

In a letter to his daughter-in-law, Sir Walter says of Mathews, the comedian: "It is very odd—he is often subject to fits of melancholy."

A disposition to melancholy (says Mr. Harrison,) is by no means, as might first be imagined, necessarily indicated by a staid and grave deportment. In a large proportion of instances, it is even coupled with an exuberance of spirits, which would seem to promise a perpetual sunshine of cheerfulness. The mind, however, which is alive to joy, is also, and perhaps equally, alive to sorrow; and often passes by quick transition from the one to

the other. Lord Byron, in his *Corsair*, touches upon this peculiarity of mind:

> Strange though it seem, yet with extremest grief
> Is linked a mirth,—it doth not bring relief.
> The playfulness of sorrow ne'er beguiles,
> And smiles in bitterness,—but still it smiles.

Dr. Currie describes Burns, notwithstanding the gaiety of his writings, as constitutionally a melancholy man, and subject "to those depressions of mind, which are perhaps not wholly separable from the sensibility of genius, but which, in him, rose to an uncommon degree." . . . . "Such a disposition is far from being at variance with social enjoyments. Those who have studied the affinities of mind, know that a melancholy of this description after a while seeks relief in the endearments of society, and that it has no distant connexion with the flow of cheerfulness, or even the extravagance of mirth."

Mr. Liston, the celebrated comedian, the first sight of whom was wont to set the audience in a roar, is said to have been a melancholy man. This is not strictly correct. He, however, did really imagine he could be a tragic actor; and there were, undoubtedly, touches of pathos occasionally in his acting that seldom failed to draw tears from feeling hearts: his success was in great part the result of thought and study. He went into society but little; his attention to religion was marked by devout sincerity, and his knowledge of the Scriptures was very extensive.

Another phase of melancholy—that peculiar to youth,—may be noticed here. The Rev. Dr. Temple, Head Master of Rugby School, in his admirable Essay on the *Education of the World*, observes:—"Young men are prone to extreme melancholy, even to disgust with life. A young preacher will preach upon afflictions much more often than an old one. A young poet will write more sadly. A young philosopher will moralize more gloomily. And this seems unreal sentiment, and is smiled at in after years. But it is real at the time; and perhaps is nearer the truth at all times than the contentedness of those who ridicule it. Youth, in fact, feels everything more keenly; and as far as the keenness of feeling contributes to its truth, the feeling, whether it is pain or pleasure, is so much the truer."

GAY MELANCHOLY.

The history of Madge Wildfire, previous to her derangement, is well known to the legion of readers of Sir Walter Scott's *Heart of Midlothian*. Illicit love and its consequences, in a character of low extraction, whose beauty raised her above her station, were the predisposing causes of her malady. Her personal charms appear to have attracted much attention, and a considerable

degree of vanity and self-love formed a prominent feature in her character. The ruling passion of her mind runs through the whole of her history when insane, and stamps all its workings with a peculiar feature. Facts teach us that persons in whom vanity or *amour-propre* forms a predominating part of the disposition, if afflicted with insanity, from whatever cause it may arise, have the ideas of health renewed in a modified and exalted form in the state of disease; and, as the tenor of the mind when awake, determines in a great measure the nature of our dreams, so does the stamp of the sane intellect throw the hue of its colouring over the imagination of the insane. The vain are apt, in this condition, to imagine themselves queens and princesses, and are more greedy of admiration than ambitious of power. This turn of the insane mind is peculiar to females. It is well exemplified in some of Madge's ditties:

> I'm Madge of the country, I'm Madge of the town,
> I'm Madge of the lad I'm blithest to own;
> The lady of Beaver in diamonds may shine,
> But has not a heart half so happy as mine.
> I'm queen of the wake, and I'm lady of May,
> And I head the blithe ring round the May-pole to-day.;
> The wild-fire that dances so fair and so free,
> Was never so bright or so bonnie as me.

Bred at a distance from the Court, and in an obscure village, the imagination of Madge wonderfully adapts itself to the circumstances of her previous life. Had she been accustomed to society of a higher order, she would probably have fancied herself a royal queen; but the fancy having no materials of this kind to work upon, she exalts herself to that dignity which, in rural sport, is generally awarded to the most beautiful.

The death-bed of this sufferer is one of the most feeling scenes ever sketched. In the most violent and perfect maniacs, alarming disease very commonly partially or completely restores the mental faculties: the body acts by way of revulsion upon the mind, and the disorder appears to be removed from one by the action of disease in another. Most commonly this return of consciousness is rather an unsteady twinkling than a fixed and brilliant light. The mind seizes ideas which it fancies are not new, and looks upon objects in a truer light. The causes of its observation become apparent; and however gay the paroxysms of the disorder may have been, there is frequently a tinge of profound melancholy attends these periods of mental health, especially when the occasion of its overthrow has been crime or great misfortune. When these periods immediately precede dissolution, as they frequently do, there is always an instructive "persuasion" of its approach. The maniac is aware that his troubles are past, that his toils are at an end, that his grief and his gaiety, the

troubles of his spirit, and the wanderings of his imagination, will all sleep the sleep that knows no waking.* All the wanderings of Madge's partially restored mind upon her sickbed centre in her approaching death, and the whole of the portions of old ballads, collected in her roving life, bear upon this point:

> Our work is over, over now:—
> The good man wipes his weary brow,
> The last long wain winds slowly away,
> And we are free to sport and play;
> The night comes on when sets the sun,
> And labour ends when day is done;
> When autumn's gone and winter's come
> We hold our jolly harvest home.

Again, in a strain of a different character:

> When the fight of grace is fought,
> When the marriage crest is wrought,
> When faith hath chased cold doubt away,
> And hope but sickens at delay.
> When charity, imprison'd here,
> Longs for a more extended sphere;
> Doff thy robes of sin and clay,
> Christian, rise! and come away.

The next snatches are extremely pathetic, and indicate a greater degree of consciousness than was exhibited by the former. Memory assumes more power, and the poor maniac looking back with sorrow and shame at the crimes and misfortunes of her past life, and her once happy home, contrasts it with her present situation as an outcast on the bed of charity; and prophecies that an evil and sudden termination of existence must attend the author of all her miseries:

> Cold is my bed, Lord Archibald,
> And sad my sleep of sorrow;
> But thine shall be as sad and cold,
> My false true love, to-morrow.
>
> And weep ye not, my maidens free,
> Tho' death your mistress borrow:
> For he for whom I die to-day
> Shall die for me to-morrow.

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* "It is rare," (says Foville,) "that the insane die in a state of mental alienation: they generally fall victims to some bodily disorder, and the mind recovers, in some measure, its sanity before dissolution. Even where the most complete fatuity has been produced by long continued mental derangement, an unsteady glimmering of reason occasionally returns. The intellect appears to approach once more the throne of reason, to linger about the scenes in which she once delighted, and to recal for once more, and but for a moment, ideas which she once possessed, and which she is about to part with for ever." How true is our author's character to nature!

Her last words relate to her burial, which a strange mixture of ideas confuses with a wedding:

Tell me, thou bonnie bird,
When shall I marry thee?
When six braw gentlemen
Kirkward shall carry ye.

Who makes the bridal bed?
Birdie, say truly?
The grey-headed sexton,
That delves the grave truly.

The glow-worm o'er grave stone,
Shall light there steady,
The owl, from the steeple, sing
Welcome, proud lady!

Such is an example illustrating the imaginations of that form of mental derangement termed *mania mitis, amenomania,* or gay melancholy.—*The Analyst,* 1837.

INSANE IMPULSES.

Mr. Harrison speaks of these peculiar states of mind, which attend certain peculiarities of temperament, and though not incompatible with mental sanity, are yet to be considered as bordering upon derangement. These strange sensations are not common to everybody, and are far more frequent or powerful in the imaginative and eccentric, than in others.

Amongst this class of feelings may be placed the disposition which is sometimes manifested by those who stand on precipitous cliffs to throw themselves over; or when standing on the brink of deep water, to plunge into it; although such impulses are dreaded by the very persons who indulge them.

Shakspeare alludes to such a feeling, in *Hamlet,* when he is cautioned by Horatio not to follow the Ghost:

What if it tempt you towards the flood, my lord,
Or to the dreadful summit of the cliff
That beetles o'er his base into the sea;
And there assume some other horrible form,
Which might deprive your sovereignty of reason,
And *draw you into madness?* Think of it,—
The very place puts toys of desperation,
Without more motive, into every brain;
That looks so many fathoms to the sea,
And hears it roar beneath.

Mr. Harrison considers under this head the cases of suicide which seem to have been suggested by the contemplation of frightful precipices, lofty buildings, deadly poisons, or dangerous weapons. The same kind of feeling sometimes urges persons to contemplate scenes of suffering and distress, which are painful to

be witnessed, or impels them on to acts which they at the time dread.

There are feelings sometimes which are contradictory in their nature and objects. The mind is strangely perplexed in a war of emotions, which are cherished while they are painful. Actions are not always dictated by the simple feelings which seem to have given them birth. How many persecuting spirits have wept for those they have persecuted! There are those whose feelings of mercy and forgiveness have struggled hard, and yet yielded to pride and an ignoble revenge. Such contradictory feelings do indeed partake of an insane character, and there is a fine significance in the words of the poet:

> That to be wroth with those we love,
> Doth work like madness in the brain.

Such states of mind should be at once deprecated as unhealthy and insane feelings; since the proper control of the mind, which constitutes virtue, is in reality the most conducive to a sound understanding.

Goëthe speaks of an evil disposition of mind which often misleads us so far as to make us find a pleasure in tormenting those whom we love. He tells us how he abused the fondness of a young female by tyrannical and arbitrary caprices; and secure of her affection, vented on her all the ill humour caused by the failure of his poetical essays, and everything else that occurred to vex him. He poisoned all her best days by groundless and unworthy jealousies; she long endured all these follies with angelic patience; but he had the cruelty to tire it out. (See Goëthe's *Characteristics.*)

Hazlitt observes, in his acute *Characteristics,* that men often take a perverse delight in acting, not only contrary to reason, but in opposition to their own inclination.

KEEP THE BRAIN FALLOW IN CHILDHOOD.

Mr. Arthur Helps makes the following suggestive remarks upon what may be termed the forcing system of early education:

When we are considering the health of children, it is imperative not to omit the importance of keeping their brains fallow, as it were, for several of the first years of their existence. The mischief perpetrated by a contrary course, in the shape of bad health, peevish temper, and developed vanity, is incalculable. Some infant prodigy, which is a standard of mischief throughout its neighbourhood, misleads them. But parents may be assured that this early work is not, by any means, all gain, even in the way of work. I suspect it is a loss; and that children who begin their education late, as it would be called, will rapidly overtake those who have been in harness long before them. And what advantage can it be that a child knows more at six years old than its compeers, especially if this is to be gained by a sacrifice of health, which may never be regained? There may be some excuse for

this early book-work in the case of those children who are to live by manual labour. It is worth while perhaps to run the risk of some physical injury to them, having only their early years in which we can teach them book-knowledge. The chance of mischief too will be less, being more likely to be counteracted by their after life. But for a child who is to be at book-work for the first twenty-one years of its life, what folly it is to exhaust in the least its mental energy, which, after all, is its surest implement!

Sir Henry Holland, in his book on *Mental Physiology*, has the following passage bearing upon this intellectual exhaustion:

It is a fact well attested by experience, that the memory may be seriously injured by pressing upon it too hardly and continuously in early life. Whatever theory we hold as to this great function of our nature, it is certain that its powers are only gradually developed; and that if forced into premature exercise, they are impaired by the effort. This is a maxim, indeed, of general import, applying to the conditior and culture of every faculty of body and mind; but singularly to the one we are now considering, which forms in one sense the foundation of intellectual life. A regulated exercise, short of fatigue, is improving to it, but we are bound to refrain from goading it by constant and laborious efforts in early life, and before the instrument is strengthened to its work, or it decays under our hands.

PERVERTED REASON.

In all cases of perverted reason, (says Mr. Smee,*) there appears to be an irregular action of the brain, analogous to the irregular action of machinery. If a steam-engine be subjected to the undue stimulus of heat, it will, like the overstimulated man, exhibit increased action; and if too much power were applied to the striking part of a clock, it might continue to strike, independently of a corresponding action in the other parts of the machinery. So with contrivances for ascertaining force; as a mere spider's cord might materially interfere with the correct action of the vertical force of the magnetic needle, which is said by Professor Airy, to appreciate the one-ten-millionth part of a grain. With all pieces of human mechanism we thus find that proper care must be taken that they act correctly. The elaborate mechanism of the brain, formed by nature, requires that its action should be conducted upon the laws of the Creator. Whoever ventures to set at nought these laws will most assuredly fall into the errors and delusions of perverted reason.

WHAT IS MADNESS?

Madness, like sense, admits of no adequate definition; no one set of words will include all its grades and varieties. Some of the existent definitions of insanity would let loose half the inmates of Bedlam, while others are wide enough to place nine-

* In his popular work *On Instinct and Reason.*

tenths of the world in strait-jackets. The vulgar error consists in believing the powers of the mind to be *destroyed* by the malady; but general disturbance of the intellect is only one form. The aberration may be confined to a few objects or trains of ideas; sometimes the feelings, passions, and even instincts of our nature may assume an undue ascendancy over a mind not disjointed, but warped, urging it with resistless force to the commission of forbidden deeds, and to form the most consistent plans for their accomplishment.—*Quarterly Review.*

In a lecture delivered at the Royal Institution, Dr. Conolly, of the Hanwell Lunatic Asylum, speaking of the moral treatment of the insane, stated as the result of the experience of his whole life, that distorted views on religious subjects are the cause of at least two-thirds of the cases of mania in women, especially those belonging to the upper classes. Touching with all reverence on the proper study of religious books, Dr. Conolly lamented that morbid brooding over subjects of theology and points of doctrine, is such a fruitful cause of mental diseases: and he remarked, that of all forms of insanity, religious monomania is the one most prone to lead its unfortunate possessor to the commission of suicide.

Among the most frequent sources of mental derangement are the mind *breaking down* under some sudden affliction; or its more gradually yielding to the apprehension of poverty, especially when it may arise from the misconduct of the individual; while, on the other hand, the unexpected acquisition of wealth, and overweening vanity and pride, overturn even a strong mind.

INTELLECTUALITY AND INSANITY.

The division between the intellectual and insane portion of mankind is by no means so broad as it appears on a cursory examination. There are minor aberrations of the mind, which do not come within the limits of actual madness; nor is real insanity so far dissevered from the more healthy operations of the mind as to be altogether incompatible with intermissions of extraordinary brightness. Dryden has sung with nervous truth:

> Great wits are sure to madness near allied,
> And thin partitions do their bounds divide.

And, in the masterly satire whence these lines are quoted, how truly are insane workings portrayed in the character of "the false Achitopel:"

> A fiery soul, which, working out its way,
> Fretted the pigmy body to decay,
> And o'er inform'd the tenements of clay. *

* Absolom and Achitopel. This character of Shaftesbury, (Achitopel,) is drawn with as much truth as power. He hated a calm, lived all his life in intrigues, and in his sixty-second year his "fiery soul" wore out his small and fragile body. A curious parallel to these famous lines

Mr. Harrison observes:* "It is well known that many of our eminent writers, especially those of an imaginative kind, were hypochondriacs. The unfortunate Cowper and Collins were of this class; and Chatterton and Haydon, it will be remembered, destroyed themselves under its influence. The Rev. Robert Hall had periods of actual insanity, and the elegant Charles Lamb probably escaped from his sister's fate only by the necessities of his position. Whitbread, Romilly, Londonderry, and Calcraft, put an end to their own existences; but the list is too great to particularize, and it is enough to know, that learning and genius are not removed from the worst of human calamities."

How tenderly has Johnson spoken of the affliction of Collins, in his letters to Joseph Warton.

"But how little can we venture to exult in any intellectual powers or literary attainments when we consider the condition of poor Collins. I knew him a few years ago, full of hopes and full of projects, versed in many languages, high in fancy, and strong in retention. This busy and forcible mind is now under the government of those who lately would not have been able to comprehend the least and most narrow of its designs."

"The moralists all talk of the uncertainty of fortune, and the transitoriness of beauty; but it is yet more dreadful to consider that the powers of the mind are equally liable to change, that understanding may make its appearance and depart, that it may blaze and expire."

To the list of sufferers must be added Robert Southey, who, in early life, professed a democratic and half-deistical creed: his overtasked mental faculties gave way, and he sank into a condition which gradually became one of deeper unconsciousness, in which state he died, after four years' suffering. The poet Moore, for the last three years of his life, was afflicted with a softening of the brain, which reduced him to a state of mental incapacity, though without pain.

The fate of Swift is well known; but even before the period at which his mind gave way, it is too probable that he inwardly laboured under a mental infirmity which, in itself, might be nearly allied to his genius. His own account of the source of his affliction is curious. In a letter to Lord Bolingbroke, Swift says: "I remember when I was a little boy, I felt a great fish at the end of my line, which I drew up almost on the ground, but it dropt in, and the disappointment vexes me to this very day, and, I believe it was the type of all my future disappointments."

This little incident, (says Percival,) perhaps gave the first wrong bias to a mind predisposed to such impressions; and by operating with so

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occurs in Fuller's *Profane State:* "He was of a lean body and visage,' as if his eager soul, biting for anger at the clog of his body, desired to fret a passage through it."—*Bell's Annotated Edition of Dryden's Poetical Works.*

* *Medical Aspects of the Human Mind.*

much strength and permanency, it might possibly lay the foundation of the Dean's subsequent peevishness, passion, misanthropy, and final insanity. The quickness of his sensibility furnished a sting to the slightest disappointment; and pride festered those wounds which self-government would instantly have healed. As children couple hobgoblins with darkness, every contradiction of his humour, every obstacle to his preferment, was, by him, associated with ideas of malignity and evil. By degrees, he acquired a contempt of human nature, and a hatred of mankind, which at last terminated in the total abolition of his rational faculties.

Swift himself, in the last document which we possess of him, as a rational and reflecting being, thus awfully foretels the catastrophe which shortly afterwards took place:

"I have been very miserable all night, and to-day extremely deaf and full of pain. I am so stupid and confounded that I cannot express the mortification I am under, both in body and mind. All I say is, that I am not in torture; but I daily and hourly expect it. Pray let me know how your health is, and your family. I hardly understand one word I write. I am sure my days will be very few—few and miserable they must be.

I am, for those few days, yours entirely,

If I do not blunder, it is Saturday. J. SWIFT."

Dr. Ferriar observes that what we call genius has often a degree of eccentricity connected with it, which he hints, may even have an alliance with insanity. "No doubt," says he, "the same causes, which, in a strong degree, produce madness, may, in a lower, increase the natural powers of the mind."

Lord Byron has left a "trivial fond record" of a mind, rendered more subtle and more oppressed with thought and ambition, looking back even to its primitive simplicity, with a feeling little short of regret:

I feel almost at times as I have felt
In happy childhood; trees, and flowers, and brooks,
Which do remember me of where I dwelt
Ere my young mind was sacrificed to books,
Come as of yore upon me, and can melt
My heart with recognition of their looks.

Wordsworth thus expresses a feeling akin to the above:

My eyes are dim with childish tears,
My heart is idly stirr'd;
For the same sound is in my ears
Which in those days I heard.
Thus fares it still in our decay;
And yet the wiser mind
Mourns less for what time takes away
Than what he leaves behind.

Personal attachment sometimes exists to a morbid degree in sensitive minds. Sheridan, in his play of *The Rivals*, apostrophises Love as the tormentor and fiend, "whose influence acting

on men of dull souls makes idiots of them, but meeting subtler spirits, betrays their courses, and urges sensibility to madness."

There are few persons who have not, at particular seasons, experienced the effect of certain *accidental associations*, which obtrude one impertinent idea, or set of ideas, on the mind, to the exclusion of every other. Locke has noticed this weakness, and he humorously describes it as, "a childishness of the understanding, wherein, during the fit, it plays with and dandles some insignificant puppet, without any end in view." Thus, at times, a proverb, a scrap of poetry, or some other trivial object, will steal into the thoughts, and continue to possess them long after it ceases to be amusing. Persuasives to dismiss a guest that proves so troublesome, can hardly be necessary; and bodily exertion is generally the best remedy for this mental infirmity.

HOW THE EGYPTIANS TREATED THEIR INSANE.

How strange is it to find that the mild system now adopted in our asylums should have been that actually pursued in that "cradle of civilization,"—Egypt!

The system of treatment seems to have been excellent. At both extremities of Egypt were temples dedicated to Saturn, to which melancholics resorted in great numbers in quest of relief. In these abodes, surrounded by shady groves and beautiful gardens, varieties of games and recreations were established for the amusement of the mind and the invigoration of the body, while the imagination was impressed with the finest productions of the sculptor and painter. This was nothing less than the treatment which Pinel laboured to restore when he struck off the chains from the lunatic, and by reverting to the system of a comparatively benighted age, destroyed that barbarous and cruel system which was disgracing the character and satirizing the vaunts of an advanced civilization. They were, indeed, wonderful people, those ancient Egyptians, with their tenets of a resurrection, a day of judgment, a future retribution and an incarnation of God; perhaps justice has scarcely been done them by those who owed so much to them. Thus Pythagoras, who was the first Greek philosopher who practised medicine, seems to have inherited most of his philosophy from them; and may well have introduced into Greece, with the doctrine of metempsychosis the plan after which the Egyptians treated insanity. At any rate the method of Asclepiades, who is looked upon as the real founder of a psychical mode of cure among the Greeks, was Egyptian. "Music, love, wine, employment, exercising the memory, and fixing the attention were his principal remedies."* He recommended that bodily restraint should be avoided as much as possible and that none but the most dangerous should be confined by bonds. It was reserved, however, for more recent times to discover the ingenious plan of once for all disposing of lunatics by *burning them alive*, and to mingle with a barbarity scarcely paralleled in the most barbarous time the degraded folly which discovered in some of them saints worthy of

* Feuchterleben's *Medical Psychology*.

canonization. The cells, the whip, and the chains were of even yet more recent date;* but now, happily, resting on the solid basis of the highest moral law, we apply every comfort which humanity can suggest, and every instrument which science can devise, to relieve the unhappy beings whom destiny has so fearfully afflicted.†

OPERATION OF MIND.—"THE GREAT BOOK."

Mr. Samuel Warren says: "I do not know how to express it, but I have several times had a transient consciousness of mere ordinary incidents then occurring having somehow or other happened before, accompanied by a vanishing idea of being able to predict the sequence. I once mentioned this to a man of powerful intellect, and he said, 'So have I.' Again, it may be that there is more of truth than one suspects in the assertion which I met with in a work of M. de Quincey's, that *forgetting*—absolute forgetting—is a thing not possible to the human mind. Some evidence of this may be derived from the fact of long-missed incidents and states of feeling suddenly being reproduced, and without any perceptible train of association. Were this to be so, the idea is very awful; and it has been suggested by a great thinker that merely perfect memory of every thing may constitute the *great book* which shall be opened in the last day, on which man has been distinctly told that the secrets of all hearts shall be made known; for *all things are naked and opened unto the eyes of him with whom we have to do.*" (Heb. iv. 13.)

Sir Francis Beaufort, (in a letter published in the *Autobiography of Sir John Barrow,*) describes what happened to himself when he was preserved from being drowned; when "every incident of his former life seemed to glance across his recollection in a retrograde succession, not in mere outline, but the picture being filled with every minute and collateral feature," forming "a kind of panoramic picture of his entire existence, each act of it accompanied by a sense of right and wrong." All this must have happened in the brief space of a very few minutes.

Other instances are related of individuals whose minds had been affected very much in the same way when they were suddenly placed in a situation which threatened immediate death, although they were not at all deprived of their sensibility and self-possession.

The accounts, however, given after recovery from drowning differ very much. Some, whatever they may have felt at the time, remember nothing except their having been overcome by a sense of insuperable drowsiness. In one instance, a sailor who had been

* Scarcely half a century has elapsed since the Parliamentary Inquiry was instituted, which led to the reform of the treatment of lunatics in Bethlem Hospital.

† *Journal of Mental Science,* July, 1860.

snatched from the waves, after lying for some time insensible on the deck of the vessel, proclaimed on his recovery that he had been in Heaven, and complained bitterly of his being restored to life as a great hardship.

We may conclude that drowning, terrible as it appears to be, is not, after all, either morally or physically, a painful death; and this is confirmed by the experience of one who had nearly lost his life in this manner. He says that the last thing which he remembers is looking at the pebbles and weeds at the bottom of the river, with little or no fear of what was about to happen, and no bodily suffering. (*Sir B. Brodie.*)

We remember to have heard the Bishop of Oxford relate from the pulpit of St. James's Church, Piccadilly, an incident which illustrates this consciousness. An acquaintance of his Lordship, a man of remarkably clear head, was crossing a railway in the country, when an express train, at full speed, appeared closely approaching him. He had just time to throw himself down in the centre of the road between the two lines of rails; and as the vast train passed over him, the sentiment of impending danger to his very existence, brought vividly into his recollection every incident of his former life—in such an array as that which is suggested by the promised opening of "the great book, at the last great day."

DISCIPLINE OF THE INTELLECT.

Dr. Temple has thus ably illustrated the importance of the teaching of discipline in mature life which is needed for the intellect even more than for the conduct: There are many men who, though they pass from the teaching of the outer law to that of the inner in regard to their practical life, never emerge from the former in regard to their speculative. They do not think; they are contented to let others think for them, and to accept the results. How far the average of men are from having attained the power of free independent thought is shown by the staggering and stumbling of their intellects when a completely new subject of investigation tempts them to form a judgment of their own on a matter which they have not studied. In such cases a really educated intellect sees at once that no judgment is yet within its reach, and acquiesces in suspense. But the uneducated intellect hastens to account for the phenomenon; to discover new laws of nature, and new relations of truth; to decide, and predict, and perhaps to demand a remodeling of all previous knowledge. The discussions on table-turning, a few years ago, illustrated this want of intellects able to govern themselves. The whole analogy of physical science was not enough to induce that suspension of judgment which was effected in a week by the dictum of a known philosopher.—*The Education of the World; Essays and Reviews.*

THE CHILD FATHER TO THE MAN.

The outer law of childhood is often the best vehicle in which the inner law of mature life can be contained for its various purposes. The man remembers with affection, and keeps up with delight the customs of the home of his childhood; tempted, perhaps, to over-estimate their value, but even when perfectly aware that they are no more than one form out of many which a well-ordered household might adopt, preferring them because of his long familiarity, and because of the memories with which they are associated. So, too, truth often seems to him richer and fuller when expressed in some favourite phrase of his mother's, or some maxim of his father's. He can give no better reason very often for much that he does every day of his life than that his father did it before him; and provided the custom is not a bad one the reason is valid. And he likes to go to the same church. He likes to use the same prayers. He likes to keep up the same festivities. There are limits to all this. But no man is quite free from the influence; and it is in many cases, perhaps in most, an influence of the highest moral value. There is great value in the removal of many indifferent matters out of the region of discussion into that of precedent. There is greater value still in the link of sympathy which binds the present with the past, and fills old age with the fresh feelings of childhood. If truth sometimes suffers in form, it unquestionably gains much in power; and if its onward progress is retarded, it gains immeasurably in solidity and in its hold on men's hearts.

We quote this exquisite and life-like sketch from Dr. Temple's essay on the *Education of the World.*

LIFE NOT GREATER THAN ITS REFLEX.

The opinion that Life in spontaneous unconscious evolution, is, relatively to us, or to life's progress, greater than its reflex—is thus eloquently controverted by Mr. A. Wilson, in the *Edinburgh Essays*, 1856:

As the flower on the mountain-side, and the crystal in the vein of the rock, may be more lovely and more perfect to us than the mountain itself, so individual souls may be, as it were, the flowers and highest perfection of the great existence of which they are a part, while these souls again have their flower and highest perfection in the ideal life which they project beyond the confines of the real. The highest life known to us exists not in the ages of our past, not in the distant stars, which look so blue and beautiful, while probably they are full of wildly conflicting forces, but in our own imaginings and longing dreams, which can harmonize all antagonisms, and shadow forth a perfect world. It is even this draping glorifying power of imaginative thought which renders possible our conscious recognition of things existent. Omni-

potent Phantasy, that divinest goddess, is the true *mater gloriosa* and Queen of Heaven, the mistress of souls and benefactress of mankind, ever gathering our knowledge and ignorance into shapes of beauty, weaving the rainbow across our path, and veiling the dark deep with lucid azure. From the cradle to the grave, what were the children of men but for her? Before the child's gaze, where the speculation is but small, she forms this our world as before the clear earnest eyes of the bravest man; and when the strong thought is about to slumber for ever, in the wearied brain, the heart of feeling beats faintly, and the dim eye is closing, she is *there*, painting the blessed fields, on the awful darkness, with the very mists of death. In her gift is an ordered world. How often, in her highest exercise, has she formed it anew for the races of men!—now giving, as centre, some misty Olympus, among the peaks of which are gods: now some unfathomable source of creative power, itself unmoved; now some omnipotent ruler—"Jehovah, Jove, or Lord." Slight her not, poor Thinker!—and worship at her nod, for without her, there is only the blackness of darkness for ever—the melancholy waste of waters on which no Columbus has found the New Land. Painful and dangerous is her service, *spes et præmia in ambiguo—certa, funera et luctus;* but even to him who is destroyed by it there is compensation; for in the very perception of genius—in its love penetrating to all stars, its sight, which vindicates existence, and hails the golden age,—there is a pure joy, an exceeding sense of glory, which can raise and transfigure it above the sufferings of earth.

After all, though you may look to your understanding for amusement, it is to the affections that we must trust for happiness. These imply a spirit of self-sacrifice; and often our virtues, like our children, are endeared to us by what we suffer for them. Conscience, even when it fails to govern our conduct, can disturb our peace of mind. Yes! it is neither paradoxical, nor merely poetical, to say

> That seeking other's good, we find our own.

This solid yet romantic maxim is found in no less a writer than Plato; who, sometimes, in his moral lessons, as well as in his theological, is almost, though not altogether, a Christian. These are the opinions of Richard Sharpe, a man of refined conversation and practical virtue.

Belief and Scepticism.

WHAT IS FAITH?

Sir William Hamilton, in his *Lectures on Metaphysics*, gives, as a joint reason for the desire of unity as one of the essential causes of philosophy, the existence of a corresponding unity in the order of nature, and the ultimate dependence of all effects on one cause, the Creator. That he did not believe the human mind capable of any direct knowledge of this highest unity is plain from his *Alphabet of Thought*. It would be vain to criticise his few words which remain:—

"We must believe in the infinity of God; but the infinite God cannot by us, in the present limitation of our faculties, be comprehended or conceived. A Deity understood would be no Deity at all; and it is blasphemy to say that God only is as we are able to think Him to be. We know God according to the finitude of our faculties, but we believe much that we are incompetent properly to know. The Infinite, the infinite God, is what, to use the words of Pascal, is infinitely inconceivable. Faith—Belief—is the organ by which we apprehend what is beyond our knowledge."

On the nature of this organ, Sir W. Hamilton has left us nothing. This has made his philosophy popular among those who do not seek a reason for the faith that is in them. With pardonable confusion of thought, many of them have also welcomed the work of the disciple, who has included Faith itself in the demonstration that the spirit of man has no direct knowledge of the Infinite Spirit. How far the teaching of Sir W. Hamilton tended to such conclusions, is a question which has excited much controversy.

Lord Erskine has left us this practical picture of Faith. "I can conceive a distressed but virtuous man, surrounded by his children, looking up to him for bread, when he has none to give them, sinking under the last day's labour, and unequal to the next, yet still supported by confidence in the hour, when all tears shall be wiped from the eyes of affliction—bearing the burden laid upon him by a mysterious Providence, which he adores, and anticipating with exultation the revealed promises of his Creator, when he shall be greater than the greatest, and happier than the happiest of mankind."

WHAT IS REVELATION?

The idea of *a positive external Divine revelation* of some kind has formed the very basis of all hitherto received systems of Christian belief. The Romanist indeed regards that revelation as of the nature of a standing oracle accessible in the living voice of his Church; which being infallible, of course, sufficiently accredits all the doctrines it announces, and constitutes them divine. A more modified view has prevailed among a considerable section of Anglican theologians, who ground their faith on the same principles of Church authority, divested of its divine and infallible character. Most Protestants, with more or less difference of meaning, profess to regard revelation as once for all announced, long since finally closed, permanently removed, and accessible only in the written Divine word contained in the Scriptures. And the discussion with those outside the pale of belief has been entirely one as to the validity of those external marks and attestations by which the truth of the alleged fact of such communication of the Divine will, was held to be substantiated.—*Prof. Baden Powell; Essays and Reviews.*

Mr. Locke says: "He that takes away Reason to make way for Revelation puts out the light of both; and does much about the same as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope."

Much scepticism has been engendered of late years by tyros in science straining after identities of physical truths with Scripture. "There are, indeed," observes the Rev. W. L. Harcourt, "certain common points in which Reason and Revelation mutually assist each other; but, in order that they may ever be capable of doing so, let us keep their *paths* distinct, and observe their *accordances* alone; otherwise our reasonings run round in a circle, while we endeavour to accommodate physical truth to Scripture, and Scripture to physical truth."

CHILDISH DESIRES.

Archbishop Leighton, speaking of unreasonable and childish Desires, says:

"And what would we have? Think we that Contentment lies in so much and no less? When that is attained, it shall be as far off as before. When children are at the foot of a high Hill, they think it reaches the Heavens, and yet if they were there, they would find themselves as far off as before, or, at least, not sensibly nearer. Men think, oh, had I this, I were well; and when it is reached, it is but an advanced standing, from which to look higher, and spy out for some other thing.—*Comment on St. Peter.*

Compare this with Norris's fine poem, entitled *The Infidel:*

Farewell Fruition, thou grand cruel cheat
Which first our hopes doth raise, and then defeat;
Farewell thou midwife to abortive Bliss,
Thou mystery of Fallacies,
Distance presents the object fair,
With charming features and a graceful air,
But when we come to seize th' inviting prey,
Like a shy Ghost, it vanishes away.

So to th' unthinking Boy, the distant Sky
Seems on some Mountain's surface to rely;
He with ambitious haste climbs the ascent,
Curious to touch the Firmament;
But when with an unweary'd pace
Arrived he is at the long-wished-for place,
With sighs the sad defeat he does deplore,
His Heaven is still as distant as before.

We conclude with a beautiful passage from Bishop Hickes's *Devotions:*

'Tis to be happy that we run after Pleasures; and cover (*sic*) in every thing our own proud Will. But we, alas! mistake our Happiness, and foolishly seek it where it is not to be found. As silly children think to catch the sun, when they see it setting at so near a distance. They travel on, and tire themselves in vain; for the thing they seek is in another World.

WEAK BELIEF.

There is in the world a great deal of this lukewarm reception of divine truths: it does not amount to unbelief, but it is thickly beset with its perils. "It is easy and agreeable to believe," said Bonnet, the learned Genevese: "to doubt requires an unpleasant effort." But how important is the conviction. There can be no reasonable doubt that it is better to believe too much than too little; since, as Boswell observes (most probably in Johnson's words), "a man may breathe in foul air, but he must die in an exhausted receiver."

How many, too, content themselves with expressing their sense of the importance of a firm religious belief, and a desire to attain it, rather than an assertion that they themselves have found all they sought. This shortcoming is very observable among leaders of science, and hence it has a baleful effect. What can be more encouraging on the one hand, and disheartening on the other, than the following eloquent declaration of Sir Humphry Davy:

I envy no qualities of the mind and intellect in others—nor genius, nor power, nor wit, nor fancy: but if I could choose what would be the most delightful and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing. For it makes life a discipline

of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life in death, and calls out from corruption and decay beauty and everlasting glory.

Twenty years ago, it was sagaciously remarked that "an absence of religious principle and belief, similar to that which has, of late years, characterised so much of the popular literature of the day, appears in the speculations of several men of high intellectual endowments. And what is remarkable is, the productions of some of these philosophers have been received by the most amiable and popular of our contemporaries, with scarcely a remark upon the fact, that their speculations conducted directly to the dreary gulf of utter scepticism. . . . It is not to the appearance of such speculations that we are to look as characteristic of the age, but to the fact that their publication excites so little attention, that they blend so readily, so much a matter of course, with the prevailing tone of its literature. (*British and Foreign Review*, 1840.) This omission to arrest, and apathy to correct, the progress of infidelity has progressively increased since the above was written; for, as our great moralist observed: "There are few persons who do not practise that which they cease to censure."

In the *Spirit of Truth*, by Delta, we find the following spirited rebuke of these restless and sceptical tendencies of the day:

I mean what I say, and express it as a deliberate conviction, founded on an extensive observation of young men, that no book in the world was ever so generally possessed, and so little comprehended, as an English Bible in the present day. I do not say *English* Bible, with any reference to faults of translation, for whatever errors may cling to the authorised version of the Scriptures, I do not believe that *these* effect, in any appreciable degree, the question of its intelligent perusal. The evil lies much deeper. *Everything*, in English society, is unfavourable to the profitable study of the Bible: the ceaseless activities of the good, and the restless insinuations of the bad,—textual preaching, and tormenting criticism,—the multiplication of books, and the mingling of things sacred and profane, *all* tend to keep men from feeding in green pastures, or reposing by the side of still waters. The result is—for that which affects the people affects the Priest,—that while public worship was never [?] so well attended as at present, the pulpit was never so powerless; conduct in the counting-house never so independent of attention in the pew; scepticism never so rampant; and *happy* Christians never so rare.

Most unfortunately, in the present day, a very large class of persons are unsettled by others in their belief: they doubt unwillingly, but they cannot resist the difficulties thrust upon them. Of such an one the author of the *Eclipse of Faith*, (Henry Rogers,) gives the following as a confession:

I have been rudely driven out of my old beliefs; my early Christian faith has given way to doubt; the little hut on the mountain-side in which

I had thought to dwell with pastoral simplicity, has been shattered to the tempest, and I turned out to the blast without a shelter. I have wandered long and far, but have not found that rest which you tell me is to be obtained. As I examine all other theories, they seem to me pressed by at least equal difficulties with that I have abandoned. ' I cannot make myself *contented,* as others do, with believing nothing; and yet I have nothing to believe. I have wrestled long and hard with my Titan foes, but not successfully. I have turned to every quarter of the universe, but in vain. I have interrogated my own soul, but it answers not. I have gazed upon nature, but its many voices speak no articulate language to *me ;* and more especially when I gaze upon the bright page of the midnight heavens, those orbs gleam upon me with so cold a light and amidst so portentous a silence, that I am, with Pascal, terrified with the spectacle of the infinite solitude.

The Hon. Robert Boyle has this *Occasional Meditation* upon the resemblance between those disturbers of belief,—profane and atheistical wits,—and the black clouds in a thunderstorm: as the clouds, when raised, afford flashes of light, so these irreligious wits are sometimes conspicuous enough to bring forth surprising notions; but as the same clouds, while they give us their own momentary light, obscure by darkness the sky, and hinder us from receiving the light of the sun, which is preferable to vanishing coruscations; so these wits, while they seem to enlighten those they dazzle, with their own new opinions, do really deprive them of the true heavenly light, that would else shine forth to them in the revealed Word of God; and as the light we do receive from the clouds may deceive and astonish us, but is not sufficient to travel by; so the admired reasonings of these sophisters may surprise and amaze us, but will never prove sufficient to be, like the Scripture, *a constant Lamp unto our feet, and Light unto our paths.—Psalm* cxix. 105.

REAL GROWTH.

The only real growth is spiritual growth. Behind the physical the savage sees a demon, the civilized man a soul. Philosophy, indeed, will bake no bread, but it will procure us God, freedom, immortality. It is the marriage of nature with the human soul. The principles of psychology, of all philosophy, like those of all religion, all truth, have subsisted from the beginning; not so, however, man's appreciation of them, which is progressive.

The soul, (observes a recent writer,) in its attempts to bring the divine into closer union with the consciousness, has gradually built up its appreciation of the character of Christ. And thus it is more or less in all our delineations of greatness and goodness, our conceptions of the ideal, and its realization in man.

It has been asserted that psychology, in place of converting, ratifies the delusions of ordinary thought. This, however, must

mean an erroneous psychology. Otherwise we may gladly subscribe to Ferrier's eloquent remark, that all God's truths and man's blessings lie in trodden ways, and that intellect and genius are but the power of discerning wonders in common things.—Dr. M'Cormack's *Aspirations from the Inner Life.*

EXPERIENCE FALLIBLE.

In our searches after truth, we should bear in mind that the possibility of "*change-bearing laws*" having been established, then, in regard to any occurrence, strange, but coming to us well attested,—we must not assert that, because contrary to past experience, it would be miraculous, and is consequently impossible.

Professor de Morgan has ably illustrated this position in the following paragraph:

The natural philosopher, when he imagines *a physical impossibility* which is not an inconceivability, merely states that his phenomenon is against all that has been hitherto known of the course of nature. Before he can compass an impossibility, he has a huge postulate to ask of his reader or hearer, a postulate which nature never taught: it is that the future is always to agree with the past. How do you know that this sequence of phenomena always will be? Answer, Because it must be. How do you know that it must be? Answer, Because it always has been. But then, even granting that it always has been, how do you know that what always has been always will be? Answer, I feel my mind compelled to that conclusion. And how do you know that the bearings of your mind are always towards truth? Because I am infallible, the answer *ought to be*—but this answer is never given. —*Athenæum*, No. 1637.

INTOLERANCE AND UNBELIEF.

To tax any one with want of reverence, (says Dr. Arnold, in his *Lectures on Modern History*,) because he pays no respect to what we venerate, is either irrelevant, or is mere confusion. The fact, so far as it is true, is no reproach, but an honour; because to reverence all persons and all things, is absolutely wrong: reverence shown to that which does not deserve it is no virtue; no, nor even an amiable weakness, but a plain folly and sin. But if it be meant that he is wanting in proper reverence, not respecting what is really to be respected, that is assuming the whole question at issue, because what we call divine, he calls an idol; and as, supposing that we are in the right, we are bound to fall down and worship, so, supposing him to be in the right, he is no less bound to pull it to the ground and destroy it. Considering the ability of Dr. Arnold, considering his great influence, and consi-

dering his profession, his antecedents, and the character of the university in which he was speaking, it must be allowed that this is a remarkable passage, and one well worthy the notice of those who wish to study the tendency of the English mind during the present generation.

HOW MEN BECOME SCEPTICS.

Locke, in his profound *Essay on the Human Understanding*, book i. says:

> Men extending their inquiries beyond their capacities, and letting their thoughts wander into those depths where they can find no sure footing, it is no wonder that they raise questions, and multiply disputes; which, never coming to any clear resolution, are proper only to continue and increase their doubts, and *to confirm them at last in perfect scepticism.* Whereas, were the capacities of our understandings well considered, the extent of our knowledge once discovered, and the horizon found which sets the bounds between the enlightened and dark parts of things; between what is, and what is not, comprehensible by us, men would perhaps, with less scruple, acquiesce in the avowed ignorance of the one, and employ their thoughts and discourse with more advantage and satisfaction in the other.

INFIDELITY IRRATIONAL.

When speaking of infidelity, we usually mean the conduct of those persons who disbelieve the evidences of the Christian religion. Doubtless, a Deist may be a very good man;* and such were some of the philosophers of ancient times, and such were many of the Jews, who could not discern the person or terms of the Christ in the book that guided their moral and humane life. But whether an utter infidel can exist, one who beholds all the orderly arrangements of the celestial and terrestrial systems, and yet can discern no power more than human, is a problem indeed. Hannah More makes mention of the only atheist, (poor Ayrey,) she ever knew. "He was an honest, good-natured man, which certainly," she observes, "he should not have been on his principles." Yet he was not without a belief. "He was a fatalist, and if he snuffed the candle, or stirred the fire, or took snuff, *he solemnly protested* he was compelled to do it." What made him believe in this necessity of things? must be our question. She adds: "He always confessed he was a coward, and had a

* Because a Deist may be a good man, let it not be thought that any encouragement is held out to a profession of deism. There is a wide difference between the case of a heathen who has never heard of Christ, and a man in a Christian country who wilfully rejects evidences internal and external, the disbelief of which is sometimes attributable to defective moral constitution, but in the vast majority of cases to vitiated moral feeling, and a dislike of the humbling doctrines of the Cross.

natural fear of pain and death, though he knew he should be as if he never had been." This was, indeed, in him cowardly and irrational, and quite opposed in principle to the fear of death which a Christian may entertain. "God's purpose shall stand," said the devout Charles Simeon; "but our liability to fall and perish is precisely the same as ever it was: our security, as far as it relates to him, consists in *faith*, and as far as relates to ourselves, it consists in *fear*."

CONFESSIONS OF SCEPTICS.

Dr. Arnold, in his sermon *Of Christian Life, its Course, its Hindrances, and its Helps*, says:

> One of the greatest men of our time has declared, that, in the early part of his life, he did not believe in the divinity of our Lord; but he has stated expressly, that he never, for a moment, persuaded himself that St. Paul or St. John did not believe it; their language he thought was clear enough upon the point; but the notion appeared to him so unreasonable in itself, that he disbelieved it in spite of their authority. . . . The language of the Scripture was as clear to him at first as it was afterwards; but in his early life he disbelieved it, while, in his latter life, he embraced it, with all his heart and soul.

Now the "greatest man" here alluded to was Samuel Taylor Coleridge, and here is his confession:

> Take myself, S. T. C., as a humble example. I was never so befooled as to think that the author of the fourth Gospel, or that St. Paul, ever taught the Priestleyan Psilanthropism, or that Unitarianism (presumptuously, nay, absurdly so called) was the doctrine of the New Testament generally. But during the sixteen months of my aberration from the Catholic faith, I presumed that the tenets of the divinity of Christ, the Redemption, and the like, were irrational, and that what was contradictory to reason could not have been revealed by the Supreme Reason. As soon as I discovered that these doctrines were not only consistent with reason, but themselves very reason, I returned, at once, to the literal interpretation of the Scriptures, and to the Faith.—*Notes on English Divines*, p. 179.
>
> I owe, under God, my return to the faith, to my having gone much further than the Unitarians, and so having come round to the other side. I can truly say, I never falsified the Scripture: I always told them that their interpretations of the Scripture were intolerable upon any principles of sound criticism, and that if they were to offer to construe the will of a neighbour as they did that of their Maker, they would be scouted out of society. I said then plainly and openly that it was clear enough that John and Paul were not Unitarians. But at that time I had a strong sense of the repugnance of the doctrine of Vicarious Atonement to the moral being, and I thought nothing could counterbalance that.

The old Unitarians of Birmingham have never forgiven Coleridge these strictures.

Paley truly says: "No one in his heart derides religion long.

What are we, any of us? Religion will soon be our only care and friend."

Charles Lamb has been accused of scepticism; but Coleridge has thus manfully rescued him from the heinous charge:

"No, no; Lamb's scepticism has not come lightly, nor is he a sceptic. The harsh reproof to Godwin for his contemptuous allusion to Christ before a well-trained child, proves that he is not a sceptic. His mind, never prone to analysis, seems to have been disgusted with the hollow pretences, the false reasonings and absurdities of the rogues and fools with which all establishments, and all creeds seeking to become established, abound. I look upon Lamb as one hovering between earth and heaven; neither hoping much nor fearing anything.

"It is curious that he should retain many usages which he learnt or adopted in the fervour of his early religious feelings, now that his faith is in a state of suspended animation. Believe me, who knew him well, that Lamb, say what he will, had more of the *essentials* of Christianity than ninety-nine out of a hundred professing Christians. He has all that would still have been Christian had Christ never lived or been made manifest upon earth."

We may here refer to the scepticism of Lord Bolingbroke, upon which some new light has been thrown of late by the publication of the Diary of one of his contemporaries. The opposition of his philosophical sentiments to revealed religion, and the system which he would substitute in its place, are principally detailed in the third of his *Essays on the Study of History;* and in his *Essays* addressed to Pope.

It appears from an entry in the *Diaries and Correspondence of the Rt. Hon. George Rose*, edited by the Rev. L. V. Harcourt, and published in 1860,—that, by a letter of Lord Bolingbroke's, dated 1740, he had actually written some Essays dedicated to the Earl of Marchmont of a very different tendency from his former works. These essays, on his death, fell into the hands of Mr. Mallet, his executor, who had, at the latter end of his life, acquired a decided influence over him, and they did not appear among his lordship's works published by Mallet; nor have they since been heard of. From whence it must be naturally conjectured that they were destroyed by the latter, from what reason cannot now be known: possibly, to conceal from the world the change, such as it was, in his lordship's sentiments in the latter end of his life, and to avoid the discredit of his former works. In which respect, he might have been influenced either by regard for the noble Viscount's consistency, or by a desire not to impair the pecuniary advantage he expected from the publication of his lordship's works.

Upon this Mr. Harcourt observes:

The letter to Lord Marchmont here referred to, has a note appended to it by Sir George Rose, the editor of the *Marchmont Papers*, who takes a very different view of the contents from his father. He gravely remarks, that as the posthumous disclosure of Lord Bolingbroke's in-

veterate hostility to Christianity lays open to view as well the bitterness as the extent of it, so the manner of that disclosure precludes any doubt of the earnestness of his desire to give the utmost efficiency and publicity to that hostility, as soon as it could safely be done: that is, as soon as death should shield him against responsibility to man. Sir George saw plainly enough that when he promised in these essays to vindicate religion against divinity and God against man, he was retracting all that he had occasionally said against Christianity; he was upholding the religion of Theism against the doctrines of the Bible, and the God of nature against the revelation of God to man.

Bolingbroke was the last of the professed Deists.* It is painful to reflect upon this prostration of a splendid intellect, and we are but slightly relieved by Lord Chesterfield's statement in one of his Letters, (published by Lord Mahon, in his edition of Chesterfield's *Works*,) that "Bolingbroke only doubted, and by no means rejected, a future state." Lord Brougham says:

> The dreadful malady under which Bolingbroke lingered, and at length sank—a cancer in the face—he bore with exemplary fortitude, a fortitude drawn from the natural resources of his mind, and unhappily not aided by the consolation of any religion; for, having early cast off the belief in revelation, he had substituted, in its stead, a dark and gloomy naturalism, which even rejected those glimmerings of hope as to futurity not untasted by the wiser of the heathens.

We know that Bolingbroke denied to Pope his disbelief of the moral attributes of God, of which Pope told his friends with great joy. How ungrateful a return for this "excessive friendliness" was the indignation which Bolingbroke expressed at the priest having attended Pope in his last moments!

It will be recollected that the publication of Bolingbroke's posthumous works by his executor, Mallet, drew from Dr. Johnson the severe remark,—that "having loaded a blunderbuss and pointed it against Christianity, he had not the courage to discharge it himself, but left half-a-crown to a hungry Scotchman to pull the trigger after his death." To talk Deism had ceased to be fashionable as soon as it ceased to attract attention.

It is now, we believe, admitted that Christianity has not found a very formidable or lasting opponent in Bolingbroke: his objections betray his half-learning, but their speciousness, in the latter half of the last century proved very mischievous. His rashness was condemned even by that "mad assassin and low wretch," Lord Ferrers, who said, on his way to execution, "I always thought Lord Bolingbroke in the wrong to publish his notions on religion: I will not fall into the same error."—*Walpole.*

* Yet Bolingbroke encouraged the hope of better things: he occasionally visited the Countess of Huntingdon, who tells us that he was seldom in her company without discussing some topic beneficial to his eternal interests; and he always paid the utmost respect and deference to her ladyship's opinion. Bolingbroke's collected Works were presented as a nuisance by the grand jury of Middlesex in 1752.

RENUNCIATION OF INFIDELITY.

Well-directed efforts are unceasingly made to check the progress of infidelity, and this rather by steady and small-voiced operations than by more pretentious means. It affords us much pleasure to quote an instance of this progress (to use a cant word of the day), recorded in the *Times* journal of August 5, 1858:

"Some years ago there was a rather numerous society of persons at Nottingham, chiefly operatives, who professed to disbelieve the tenets of the Christian religion, and set up a peculiar creed of their own. Great numbers of the working people were from time to time attracted to the lectures of these free-thinkers, and some conversions were made; but after the first excitement of the thing was over the members of the party began to drop off, and under the influence of repeated discussions between the leaders of the sceptics and various religious ministers of the town, particularly the Rev. J. W. Brooks, the vicar, the society gradually collapsed, and last week its president, a framework knitter, named Jonathan Barber, publicly announced his secession from the doctrines he had so long advocated. After a lecture by the vicar in the school-room, Barker-gate, Barber stated that it was about 14 years since he and other infidels first met in that room, on the invitation of their much esteemed vicar, for the purpose of holding discussions on infidelity; and he now thought it right publicly to acknowledge in the same place that throughout those discussions he had had misgivings in regard to the existence of a God, and that for the last five years he had been uneasy in his mind with respect to Christianity. This uneasiness increased when he found himself upon a sick bed, and on reviewing his creed he found it worthless in the prospect of death. He had therefore determined, after a considerable struggle with his pride, to avow his entire renunciation of his infidel sentiments, and his belief in Divine revelation. A working man named Start, in proposing a vote of thanks to the vicar for his very able and convincing lecture, to which he had listened with the deepest attention and found singularly useful to himself, avowed that he had held the same infidel sentiments as Barber, but had been led to see his error, and now publicly thanked God, who had in great mercy brought him out of darkness into His marvellous light. Two other men in the room admitted a similar change of sentiments. The infidel party in Nottingham is now broken up."

MATERIALISM OF THE DEVELOPMENT THEORY.

This theory (see pp. 11—13) when taken in its full extent, is manifest Materialism. The animals of lowest organization have been derived, it asserts, from inanimate matter by some ordinary and general process of nature; and those of higher forms have been derived from the lower, till man was finally arrived at the crowning point. Thus, not only are all the ordinary phenomena of organic life, but likewise all our intellectual and moral attributes, derived primarily from inert matter by the operation of natural causes, without any separate creation, either of animal life, or of the spiritual life of man. The advocates of the theory will, doubtless, admit the former fluid and incandescent state of

the globe; and it then follows, necessarily, from their theory that the noblest qualities of man's intellect, the tenderest feelings of his heart, the deepest consciousness of his moral responsibilities, and his highest aspirations for the future, must all have been contained in a molten mass of matter, to be finally evolved from it by natural causes a few thousand years ago. Yet there are men who, in the confidence of their own intuitive insight into the Creator's ways, shrink not from conclusions which, we doubt not, will appear so preposterous to most of our readers.

These views present one of the alternatives if we reject the theory of successive creations, and the permanence of species in the animal and vegetable kingdoms. Such views differ from those of the author of an Essay on the *Philosophy of Creation*, by a distinguished member of the University of Oxford. According to this latter theory, the offensive part of the materialism is avoided, by regarding the spiritual part of man's nature as the special object of a separate and independent creation; while, to the merely animal part he is indebted for the same material elements and natural causes as those from which the brute creation is supposed to derive its origin.

Though this theory avoids the more monstrous extravagance of development, which, in the *Vestiges of Creation*, assumed the unequivocal form of materialism,—it loses the greater simplicity of the more unrestricted theory; and still involves, what appears to us, the enormous difficulty of conceiving how the sensation, volition, memory, foresight, and all the instincts of animals, can be derivable from inanimate matter. We believe that a careful consideration of such theories must generally lead to increased confidence in that which maintains that the Creator, for the introduction of new classes of animate beings from time to time, has called into action powers altogether different from those which we recognise in the ordinary course of nature.—W. Hopkins, F.R.S.; *Cambridge Essays.* 1857.

COMBUSTION—THE METEMPSYCHOSIS.

Berthollet, in his *Chemical Statics*, observes: "When bodies are burnt, none of their principles are destroyed: they had previously formed together one kind of compound, and they now separate from each other, at the high temperature to which they are exposed, in order to form others with the vital air in contact with them: and such of the principles as cannot unite with the vital air, viz. the earth, some saline and some metallic particles, compose the cinder. The new compounds formed are carbonic acid and water. The proportion of these varies according to the proportion of the carbonic particles, and of the hydrogen that had been contained in the inflammable body.

It was said of old, that the Creator *weighed* the dust and *measured* the water when he made the world. The first quantity is there still, and though man can gather and scatter, move, mix, and unmix, yet he can destroy nothing: the putrefaction of one thing is a preparation for the being, and the bloom, and the beauty, of another. Something gathers up all fragments, and nothing is lost. Thus, the laws by which matter is modified, effect so many desirable purposes, and at the same time prevent the destruction of those elementary principles which are actually essential to the preservation of the world.

Perhaps it was in some such light as this that Pythagoras meant the Metempsychosis to be understood. It might be a curious inquiry, whether or not he received the doctrine from the Egyptian priests, as they from the philosophers of India. An ancient Shastre, called the Geeta, has a beautiful stanza upon this subject, in which the varied form that nature assumes is compared to a change of dress. (See Halhed's *Account of the Hindoo Land.*) Ovid, in the speech he forms for Pythagoras, compares it to wax, where the substance is always the same though the outward form is varying. Dr. Darwin thus pursues the same idea:

> "Hence when a monarch or a mushroom dies,
> A while extinct the organic matter lies;
> But, as a few short hours or years revolve,
> Alchemic powers the changing mass dissolve;
> Emerging matter from the grave returns,
> Feels new desires, with new sensations burns:
> With youth's first bloom a finer sense acquires,
> And loves and pleasures from the rising fires."

Metempsychologic appellations are used in a good as well as bad sense. Thus, the designation of wolf has been applied to St. Paul; Christ is the lion of the tribe of Judah, although Satan, "as a roaring lion, walketh about seeking whom he may devour."

The doctrine of Pythagoras and Plato is humorously illustrated in the *Dreamer*, (a series of dreams forming an indirect satire on the abuses of religion, literature, &c. by Dr. William King,) by quotations from sacred as well as profane writers, *e.g.* Isaiah, lvi. 10, 11; Nahum, ii. 12:

> A judicious critic, (Dr. King writes,) or observant reader, will scarce allow that more than four or five, in the long catalogue of Roman Emperors, had any humanity; and although they might perhaps have a just claim to be styled Lords of the Earth, they had no right to the title of Man. There is an excellent dissertation in Erasmus on the princely qualities of the Eagle and the Lion; wherein that great wit has demonstrated that Emperors and Kings are very justly represented by those animals, or that there must be a similarity in their souls, as all their actions are similar and correspondent.

What is Superstition?

"TO DIE CHILDLESS."

THE origin of the word *Superstition* has been described as some mysterious belief respecting the relations between the Dead and the Living—the deceased and those who survive them—the World that is seen, and the World that is not seen.

Cicero thus defines the word: "Not only Philosophers, but all our forefathers dydde ever separate Superstition from true Religion; for they which prayed all day that theyr children mought overlyve them, were called superstitious; whiche name afterwards was larger extended."—*Old Translation.*

Lactantius, however, says "the word got its meaning from the worship of deceased parents and relatives, by the Superstites or Survivors; or from men holding the memory of the dead in superstitious veneration."

Cicero and Lactantius thus agree in connecting the word with some visionary notion respecting the relation between the Dead and the Living who *survive* them.

The question may be said to turn mainly upon the *rites of sepulture.* The Ancients believed that the manes of unburied men were restless and unhappy, and haunted the earth; and in this point of view they deemed it unfortunate not to have a child to close their eyes after death, and to perform duly the last solemn rites: accordingly, they even adopted children with this view, rather than die without survivors.

This may not seem a very satisfactory solution of the matter, as it might be asked, Why should one's own children be absolutely required? Could not others perform the last rites? The question then still remains: Why was it considered so terrible a misfortune to survive one's children? It is obvious that there was something more at bottom than mere natural feelings.

Passing over the use of Prayers *to* the Dead,* and Prayers *for* the Dead, among the Ancients, we come to the Doctrine of Vicarious Sacrifice.

The Ancients believed that the Death of one person might be prevented by that of another. From hence came the custom of those Devotements we read of, made for the life of a friend, a nation, or a prince.

We now proceed to illustrate the belief of the Ancients in the importance of securing to themselves the rites of Sepulture by their surviving children. Solomon declares, in *Ecclesiastes* vi. 3:

> If a man beget an hundred children, and live many years . . . *and that he have no burial:* I say that an *untimely birth is better than he.*

Bishop Pearson, in treating of the Fifth Article of the Creed, in which, arguing that *Hades* is a *place*, and not a *state*, refers "to the judgment of the Ancient Greeks," because there were many which they believed to be dead, and to continue in the state of death, which yet they believed not to be in *Hades*, as *those who died before their time, and those whose bodies were unburied.*

The souls of the latter bodies were thought to be kept out of Hades till their funerals were performed; and the souls of those who died an untimely or violent death, were kept from the same place until the time of their natural death should come.

Bishop Pearson then quotes from Virgil's account of the souls who wander and flit about the shores of Hades for a hundred years. Thus he (Virgil) is understood in the description of the funeral of Polydorus, *Æn.* iii. 62:

> Ergo instauramus Polydoro funus, et ingens
> Aggeritur tumulo tellus: . . .
> . . . . . animamque sepulchro
> Condimus.

Not that *anima* does here signify the body, as some have observed, but that the soul of Polydorus was at rest when his body had received funeral rites,—*ad quietem inferni*, according to the petition of Palinurus. And that the soul of Polydorus was so wandering about the place where his body lay unburied appeareth out of Euripides in *Hecuba;* and in the *Troades* of the same poet this is acknowledged by the Chorus. And when their bodies were buried, then their souls passed into Hades, to the rest. So was it with Polydorus, and that man mentioned in the history of the philosopher of Athenagoras, whose *umbra* or *phasma*, (according to Pliny,) walked about after his death.

* "When a father mourned grievously for his child that was taken away suddenly, he made an Image of him that was then dead, and worshipped him as a god, ordaining to those under him Ceremonies and Sacrifices. Thus, in process of time, this wicked custom prevailed, and was kept as a law."

A curious illustration of the wide prevalence of those ideas which lie at the root of Superstition, occurs in the narrative of the sufferings of Byron and the crew of H.M. Ship, *Wager*, on the coast of South America. The crew had disgraced themselves by rioting, mutiny, and recklessness, in the island upon which they were thrown, after a most tempestuous navigation. Long before they left the bay, the body was found of a man, supposed to have been murdered by some of the first gang who left the island. *The corpse had never been buried*, and to this neglect did the crew now ascribe the storms which had lately afflicted them; nor would they rest until the remains of their comrade were placed beneath the earth, when each (says the narrative) evidently felt as if some dreadful spell had been removed from his spirit.* "Few would expect to find many points of resemblance between the Grecian mariners of the heroic ages, who navigated the galleys described by Homer, to Troy, and the sailors of George II.; yet here, in these English seamen, was the same feeling regarding the *unburied dead* which prevailed in ancient times."

The Desire for Posterity, though it seems, perhaps, hardly sufficient to account for the acts of the *Superstitiosi*, is so deeply implanted in the human heart, and is so connected with Man's instinctive longing and striving after Immortality, that, after all, it may possibly have been their ultimate and only motive. Hooker has forcibly said:

> It is the demand of nature itself,—"What shall we do to have Eternal Life?" The Desire of Immortality and the Knowledge of that whereby it may be attained, is so natural unto all men, that even they which are not persuaded that they shall, do, notwithstanding, wish that they might know a way *how to see no end of life*. A longing, therefore, to be saved, without understanding the true way how, hath been the cause of all the superstitions in the world.—*Hooker, Serm.* ii.

The erudite correspondent (Eirionnach) who has contributed to *Notes and Queries* the very interesting papers whence these details have been selected, proceeds to illustrate the subject from "the intense *humanity* and domesticity of minds such as Dr. Arnold's," whose tastes and feelings were strongly domestic: "he thought, and he taught, and he worked, and he played, and he looked at Sun, and Earth, and Sky, with a *domestic* heart. The horizon of family life mixed with the skiey life above, and the Earthly Landscape melted by a quiet process of nature, into the Heavenly one."—(*Christian Remembrancer*, 1844.)

Dr. Arnold himself declared:

* "Yet, in Christian England, (but the other day,) we remember more than one unseemly squabble about the liability to bury a corpse—turning upon some obscure point of parochial law!

I do not wonder that *it was thought a great misfortune to die childless in old times,* when they had not fuller light—*it seems so completely wiping a man out of existence* . . . The anniversaries of domestic events—the passing away of successive generations and the entrance of his sons on the several stages of their education—struck on the deepest chords of his nature, and made him blend with every prospect of the Future, the keen sense of the *continuance* (so to speak) of his own *existence in the good and evil fortunes of his children,* and to unite the thought of these with the yet more solemn feeling, with which he was at all times wont to regard "the blessing of a whole house transplanted entire from Earth to Heaven, without one failure."—*Dr. Arnold's Life.*

This reminds one of what the Son of Sirach says:

He that teacheth his son grieveth the enemy; and before his friends he shall rejoice him. *Though his father die, yet he is as though he were not dead, for he hath left one behind him that is like himself.* While he lived, he saw and rejoiced in him; and when he died, he was not sorrowful. He left behind him an avenger against his enemies, some that shall *requite kindness to his friends.*—*Ecclus.* xxx. 3—6.

Bacon (*Essays,* xxvii.) uses similar language with regard to Friends:

It was a sparing speech of the Ancients to say "*That a Friend is another himself;*" for that a *Friend* is far more than *himself.* Men have their time, and die many times of some things which they principally take to heart; the bestowing of a Child, the finishing of a Work, or the like. If a man have a true friend, he may rest almost secure that the care of those things will continue after him; so that a man hath, as it were, two lives in his desires.

In the same Essay, Bacon mentions that Septimius Severus had such a friendship for Plautianus, that he preferred him to his own son, and wrote to the Senate, in the words of the *Superstitiosi: "I love this man so well, that I wish he may outlive me."*

The *domesticity* of character to which we have just alluded would appear to be concentrated, as it were, in the *oneness* of conjugal life. How often do we read in the newspaper obituary lists of the death of a husband in a few days following that of his wife, and a wife that of her husband. These remarkable instances are in our recollection. On October 29, 1817, died Lady Romilly; and on November 2, following, Sir Samuel Romilly, in an aberration of mind, induced by grief for the loss of his wife, committed suicide. It is a singular coincidence, that in the church of St. Bride, Fleet Street, is a tablet with an inscription to the memory of Mr. Isaac Romilly, F.R.S., who was the uncle of Sir Samuel, and who died in 1759, of *a broken heart,* seven days after the decease of his beloved wife. There is still another coincidence connected with Sir Samuel Romilly's death: he had just been returned to Parliament for Westminster, after a severe contest, principally with the supporters of Sir Francis Burdett, who, twenty-seven years later, expired of grief for the loss of his wife —Lady Burdett having died thirteen days previously!

HIGH SPIRITS A PRESAGE OF EVIL.

Among the minor perplexities which beset life's thorny path, is this curious psychological question—Whether high spirits do not often forebode evil, and fancied good fortune prove the forerunner of adversity.

Shakspeare, (*Romeo and Juliet*, Act v. Sc. 3,) has:

> How oft when men are at the point of death
> Have they been merry; which their Keepers call
> A lightning before death.

This phenomena has, however, a physiological explanation; but it may have favoured the popular notion of high spirits presaging calamity. This historical incident has been pressed into the illustration of the above feeling: upon the morning of the day of the assassination of the Duke of Buckingham by Felton, his Grace "did rise up in a well-disposed humour, out of his bed, and cut a caper or two."—*Howell's Fam. Lett.*

Tytler, in his *History of Scotland*, tells us of the death of King James I.: "On this fatal evening, (Feb. 20, 1436,) the revels of the Court were kept up to a late hour. . . . The Prince himself appears to have been in unusually gay and cheerful spirits. He even jested, if we may believe the contemporary manuscript, about a prophecy which had declared that a King should that year be slain."

In *Guy Mannering*, chap. 9. "I think," said the old gardener to one of the maids, "the gauger's *fie*," by which words the common people express those violent spirits which they think a presage of death.

In the evidence given at the inquest upon the bodies of four persons killed by an explosion at a firework manufactory in Bermondsey, Oct. 12, 1849, one of the witnesses stated: "On Friday night, they were all very merry, and Mrs. B. said she feared something would happen before they went to bed, *because they were so happy.*"

We return to Shakspeare, in the *Second Part of King Henry IV.* Act iv. Sc. 2:

> *Westmoreland.* Health to my lord and gentle cousin, Mowbray.
> *Mowbray.* You wish me health in very happy season:
> For I am, on the sudden, something ill.
> *Archbishop of York.* Against ill chance, men are ever merry;
> But heaviness foreruns the good event.
> *West.* Therefore, be merry, cos; since sudden sorrow
> Serves to say thus—some good thing comes to-morrow.
> *Arch.* Believe me, I am passing light in spirit.
> *Mow.* So much the worse, if your own rule be true.

In the last act of *Romeo and Juliet*, Sc. 1, Romeo comes on, saying:

> If I may trust the flattering eye of sleep,
> My dreams presage some joyful news at hand:
> My bosom's lord sits lightly on his throne;
> And all this day, an unaccustomed spirit
> Lifts me above the ground with cheerful thoughts.

Immediately, a messenger comes in to announce Juliet's death.

In Act iii. Sc. 2, of *King Richard III.* Hastings is represented as rising in the morning in unusually high spirits. Stanley says:

> The Lords at Pomfret, when they rode from London,
> Were jocund, and suppos'd their states were sure,
> And they, indeed, had no cause to mistrust;
> And yet, you see, how soon the day o'ercast.

This idea runs through the whole scene. Before dinner-time, Hastings is beheaded.

Shelley, the poet, whose life was a dream of romance, a tale of mystery and grief, strongly entertained this feeling: "during all the time he spent in Leghorn, he was in brilliant spirits, *to him a sure prognostic of coming evil.*"

The following incident is strange, but scarcely comes within our purpose. At an inquest held in Feb. 1853, concerning the death of a poor girl, supposed to have been murdered by her paramour throwing her into the Regent's Canal, one of the witnesses deposed that the girl was in high spirits, and insisted upon singing the song, "I've wander'd by the brook-side." The deceased then left in company with the accused; and met with her death within half an hour after.

"THIRTEEN TO DINNER."

There is a prejudice existing, generally, on the pretended danger of being the thirteenth at table. If the probability be required, that out of thirteen persons of different ages one of them at least shall die within a year, it will be found that the chances are about one to one that one death at least will occur. This calculation, by means of a false interpretation, has given rise to the prejudice, no less ridiculous, that the danger will be avoided by inviting a greater number of guests, which can only have the effect of augmenting the probability of the event so much apprehended.—*Quetelet, on the Calculation of Probabilities.*

This superstition obtains in Italy and Russia, as well as in England. Moore, in his *Diary*, vol. ii. p. 206, mentions there being thirteen at dinner one day at Madame Catalani's, when a French countess, who lived with her upstairs, was sent for to remedy the grievance. Again, Lord L. said he had dined once abroad at Count Orloff's, who did not sit down to dinner, but kept walking from chair to chair, because "the Naristiken were at table, who, he knew, would rise instantly if they perceived the

number *thirteen*, which Orloff would have made by sitting down himself."

The following instance is related by Rachel, the celebrated *tragedienne*. When she returned from Egypt, in the spring of 1857, she installed herself in a villa in the neighbourhood of Montpellier. There she received the visit of the poet Ponsard, and Arsène Houssaye, who was making a tour as inspector of departmental museums. "Do you recollect the dinner we had at the house of Victor Hugo, at the close of the repetition of E'Angelo?" she said to the former director. "You remember there were *thirteen* of us? There was Hugo and his wife, you and your wife, Rebecca and I, Girardin and his wife, Gerard de Nerval, Pradier, Alfred de Musset, Perrée, of the *Siècle*, and the Count d'Orsay. Well! where to-day are the thirteen? Victor Hugo and his wife are in Jersey; your wife is dead; Madame de Girardin is dead; my poor Rebecca is dead; Gerard de Nerval, Pradier, Alfred de Musset, are dead. I—*say no more*. There remain but Girardin and you. Adieu! my friends. Never laugh at thirteen at a table."

WHAT IS CHANCE?

Chance is frequently personified and erected into a chimerical being, whom we conceive as acting arbitrarily, and producing all the effects the real causes of which do not appear to us; in which sense the word coincides with the *τύχη, fortuna*, of the Ancients.

The ancient *sortilege* or *chance*, M. Placette observes, was instituted by God himself; and in the Old Testament we find several standing laws and express commands which prescribed its use on certain occasions. Hence the Scripture says, "The *lot* or *chance* fell on Matthias," when it was in question who should fill Judas's place in the apostolate; and hence also arose the *sortes sanctorum*, or method of determining things, among the ancient Christians, by opening some of the sacred books, and pitching on the first verse the eye rested on as a sure prognostic of what was to happen. The *sortes Homericæ, Virgilianæ, Prænestinæ*, and the like, used by the heathens, were resorted to with the same view, and in the same manner. St. Augustin seems to approve of this method of determining things future, and owns that he had practised it himself, grounding his doing so on the principle that God presides over *chance*.

Premature Interment.

TRANCE.

How prevalent is the fear of being "buried alive" may be gathered from the number of instances in which men have requested, that before the last offices are done for them, such wounds or mutilations should be inflicted upon their bodies as would effectually prevent the possibility of an awakening in the tomb. Dr. Dibdin relates that Francis Douce, the antiquary, requested, in his will, that Sir Anthony Carlisle, the surgeon, should sever his head from his body, or take out his heart, to prevent the return of vitality; and his co-residuary legatee, Mr. Kerrick, had also requested the same operation to be performed in the presence of his son.

Sometimes the burning of the body has been enjoined as an assurance against living interment. Dr. Paris tells us, that the daughter of Henry Laurens, the first President of the American Congress, when an infant, was laid out as dead of the small-pox; upon which the window of the apartment, that had been carefully closed during the progress of the disease, was thrown open to ventilate the chamber, when the fresh air revived the corpse, and restored her to her family: this circumstance occasioned in her father so powerful a dread of living interment, that he directed by will that his body should be burnt, and enjoined on his children the performance of this wish as a sacred duty.—*Medical Jurisprudence,* p. 5.

In 1703, a sermon was preached in the Presbyterian chapel of Lancaster, "On the Duty of the Relations of those who are in dangerous Illness, and the Hazard of Hasty Interment;" wherein it is stated by Dr. Hawes that thirty years previously, M. Bruhier, the physician, of Paris, in a work entitled *The Uncertainty of the Signs of Death,* clearly proved, from the testimonies of various authors, and attestations of unexceptionable witnesses, that many persons who have been buried alive, and were providentially discovered in that state, had been rescued from the grave, and lived for several years afterwards. Notwithstanding these numerous instances, the custom then remained in full force. As soon as the *semblance of death* appears, the bed-clothes are removed, and the body is exposed to the air; which, when cold,

must extinguish the little spark of life that may remain, and which, by a different *treatment*, might be kindled into flame.

Mrs. Godfrey, mistress of the Jewel Office, and sister of the great Duke of Marlborough, is stated to have lain *in a trance*, apparently dead, for seven days, and was even declared by her medical attendants to have been dead. Colonel Godfrey, her husband, would not allow her to be interred, or the body to be treated in the manner of a corpse; and on the eighth day she awoke, without any consciousness of her long insensibility. The authority assigned for this story is Mr. Peckard, Master of Magdalen College, Cambridge, in a work entitled *Further Observations on the Doctrine of an Intermediate State.*

Stories are also told of a Mr. Holland, improperly treated as dead, who revived,—only to die, however, from the effects of exposure to cold in the grave-dress; and of a Mrs. Chaloner, a lady of Yorkshire, who was buried alive, and who was found, on the re-opening of the vault in which she was interred, to have burst open the lid of her coffin, and to be sitting nearly upright in it.

Dr. Doddridge, at his birth, showed so little signs of life that he was laid aside as dead; but one of the attendants perceiving some motion in the body, took the infant under her charge, and by her treatment the flame of life was gradually kindled.

In 1814, Anne Taylor, the daughter of a yeoman of Tiverton, being ill, lay six days insensible, and to all appearance dead: during the interval she had a dream, which her family called *a trance*, an account of which was subsequently printed. On awaking from her stupor, by her request a person wrote down all she had to relate, which she desired her father would cause to be printed. This request he evaded until, as she told him, it would be too late. She died the same evening. Next morning her voice was heard by the person who wrote the narrative, inquiring if it was printed. Between ten and twelve o'clock the undertaker's men placed her in the coffin; and while the family were at dinner her voice was again heard, saying, "Father, it is not printed." This was attested by six witnesses; but, after her death, Mr. Vowles, a dissenting minister of Tiverton, in a sermon, was considered to have proved the fraud of the whole story.

More veracious is the case of the Rev. Owen Manning, the historian of Surrey, who, during his residence at Cambridge University, caught small-pox, and was reduced by the disorder to a state of insensibility and apparent death. The body was laid out, and preparations were made for the funeral, when Mr. Manning's father, going into the chamber to take a last look at his son, raised the imagined corpse from its recumbent position, saying, "I will give my poor boy another chance;" upon which signs of vitality were apparent. He was therefore removed by his friend

and fellow-student Dr. Heberden, and ultimately restored to health. He had another narrow escape from death; for becoming subject to epilepsy, and being seized with a fit as he was walking beside the river Cam. he fell into the water, and was taken out apparently lifeless; Heberden, however, being called in, again became the means of Manning's restoration.

A monument in St. Giles's church, Cripplegate, has strangely been associated with a trance story. In the chancel is a tablet in memory of Constance Whitney, representing her rising from a coffin: and the story relates that she had been buried while in a trance, but was restored to life through the cupidity of the sexton, which induced him to disinter the body to obtain possession of a valuable ring left upon her finger.*

In Smith's *History of Cork*, vol. ii. p. 428, we find recorded that "Mr. John Goodman, of Cork, died in January, 1747, aged about fourscore; but what is remarkable of him, his mother was interred *while she lay in a trance;* having been buried in a vault which she found means to open, she walked home, and this Mr. Goodman was born some time after."

Raikes, in his Journal, under August 3rd, 1837, mentions the horrible death of the Cardinal Somaglia, who recovered from his trance for one moment to put away the surgeon's knife, which had begun the preparatory incision before embalming,—and then died in agony.

Peter Klaus, the goatherd, a tradition of the Hartz, furnished Washington Irving with the plot of *Rip Van Winkle.* There are several German traditions and ballads which turn on the *unsuspected lapse of time under enchantment;* and we may remember, in connexion with it, the ancient story of *the Seven Sleepers* of the fifth century. (*Gibbon*, vi. 32.) That tradition was adopted by Mahomet, and has, as Gibbon observes, been also adopted and adorned by the nations from Bengal to Africa, who profess the Mahometan religion. The next step is to animate the period dropt from real life—the parenthesis of existence—with characteristic adventures, as in the story of *the Elfin Grove* in Tieck's *Phantasus;* and as in *the Dean of Santiago*, a Spanish tale from the Conde Lucanor.

There is a very pretty story in the Turkish Tales, (of a Sultan of Egypt and a Mahometan doctor,) the *morale* of which is: The doctor took this occasion of instructing the Sultan that nothing was impossible with God; that He, with whom a thousand years are but as one day, can, if He pleases, make a single day, nay, a single moment, appear to any of His creatures as a thousand years.

Emerson, in *The Over-Soul*, says:

* From *Things not generally Known*, Second Series.

The Soul circumscribeth all things. It contradicts all experience. In like manner, it abolishes time and space. The influence of the Senses has, in most men, overpowered the mind to that degree that the walls of time and space have come to look solid, real, and insurmountable; and to speak with levity of those limits is, in the world, the sign of insanity. Yet time and space are but the inverse measures of the forces of the soul. A man is capable of abolishing them both. The spirit sports with time,—

Can crowd eternity into an hour,
Or stretch an hour out to eternity.

We are often made to feel that there is another youth and age, than that which is measured from the year of our natural birth. Some thoughts always find us young, and keep us so. Such a thought is the love of the universal and eternal beauty. Every man parts from that contemplation with the feeling that it belongs rather to ages than to mortal life. The least activity of the intellectual powers redeems us, in a degree, from the influences of time. In sickness, in languor, give us a strain of poetry, or a profound sentence, and we are refreshed; or produce a volume of Plato or Shakspeare, or remind us of their names, and instantly we come into a feeling of longevity. . . . Always the soul's scale is one; the scale of the senses and the understanding is another. Before the great revelations of the Soul, time, space, and nature shrink away.

Trance legends beautifully illustrate the great truth that the soul is "its own place and time," and the sublime passage in the Apocalyptic Vision:

And the angel, which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer.

Lord Lindsay, in his work on *Christian Art*, refers to

A very beautiful legend of a monk on whose heart the benumbing thought had settled, "Must not the bliss of eternity pall at last, and shall we not weary of heaven?"—and who, after having been beguiled into a wood by a song of a bird, and having passed as it seemed an hour there listening to it, returned to the monastery to find a whole generation had passed away during his absence, and to learn by this experience, that an eternity will not suffice to exhaust the bliss of paradise.

According to the legend, the book which the monk was reading before his trance was the famous treatise of St. Austin, *De Civitate Dei*—(Of the City of God). The penult chapter of this noble work treats "Of the Quality of the Vision with which the Saints shall see God in the World to come;" and the last chapter treats "Of the Eternal Felicity of the City of God, and the Perpetual Sabbath."—See *Notes and Queries*, 2nd S. No. 61.

Another trance legend is that of *Dornröschen* or *Thorn Rose*, commonly called the *Sleeping Beauty*: this is a Hessian story, which Mon. Grimm traces to the ancient tradition of the Restoration of Brynhilda by Sigurd, as narrated in the Edda of

Sæsmund, in *Volsunga Saga.* The heroine fells a king in fight, but Odin strikes her head with the Sleepy Thorn, (the Thorn-rose or Dog-rose,) and says, she shall never be again victorious, and shall be hereafter wedded. Though the allusion to the Sleep-Rose is preserved in our heroine's name, she suffers from the wound of a spindle, as in the Pentamerone of G. B. Basil.

Trance legends afford momentary glimpses of eternity; and the ecstasy, or "Pylgrimage of the Sowle" out of itself, its rupture into spirit-land and beatific vision of the joys of paradise, and its sorrowful return into the prison of the body and the dominion of time and change, are set forth in countless instances, not forgetting that of Timdall, treating of a vision supposed to have taken place in 1149. Trance legends comprise also those tales of the giants who are wrapt in a magic slumber in enchanted caves until the great day of doom; besides descriptions of terrestrial paradises: but the most interesting are those legends, the leading ideas of which are nullity of time as regards the soul when apart from the body; and, on the other hand, the manifold changes of this earthly life and the power of time.

In a rare work, printed by Wynkyn de Worde and Caxton—*The Art and Craft to lyve well and to dye well,* translated from the French, is a beautiful legend of "The Joyes of Paradise," which Longfellow has versified in his *Golden Legend.* This idea is also embodied in *The Seven Sleepers of Ephesus,* of which the popular German tale of the Slumbers of the Emperor Frederick Barbarossa is a late version; and the old Welsh tradition of King Arthur's enchanted slumber, from which he will awake before the last day arrives, and join in the holy wars of the times—bears a strong likeness to the German legend. The Welsh legend of Owen Lawgoch, the Red-handed,* corresponds with that of King Arthur. Mr. Faber has traced "the Origination of Romance from old Mythologic Idolatry," Thus with

"The legend of the wandering Jew; who for insulting the Messiah while upon his mock trial, is doomed to await in the flesh the Second Advent. Like the fabled Great Father, he rambles over the face of the whole globe, and visits every region. At the close of each revolving century, bowed down with age, he sickens and falls into a deathlike slumber; but from this he speedily awakes in renovated youth and vigour, and acts over again the part which he has so repeatedly sustained. As these romances have originated from the periodical sleep of the Great Father and his family, so that of St. Antony has been copied from the various terrific transformations exhibited in the funeral orgies of Dionusus, or Osiris, or Mithras."

* This Legend has some resemblance to the ancient legend of Epimenides, as related by Diogenes Laertius. See *Notes and Queries,* Nos. 267, 268.

The Eastern prediction, "The child shall die an hundred years old," is thus illustrated by Addison:

In the Koran it is said that the angel Gabriel took Mahomet out of his bed one morning, to give him a sight of all things in the seven heavens, in paradise, and in hell, which the prophet took a distinct view of, and after having held ninety thousand conferences with God, was brought back again to his bed. All this, says the Koran, was transacted in so small a space of time, that Mahomet, on his return, found his bed still warm, and took up an earthen pitcher which was thrown down at the very instant that the angel carried him away, before the water was spilt!

Apparent death is not always accompanied by a suspension of consciousness. In the *Psychological Magazine*, No. 5, we read that a young lady, after lying ill for some time, to all appearance died. She was laid in her coffin, and the day of her funeral was fixed. When the lid of the coffin was about to be screwed down, a perspiration was observed on the body; life soon appeared, and at length she opened her eyes, and uttered a most pitiable shriek. She said it seemed to her, as if in a dream she was really dead; yet she was perfectly conscious of all that happened around her in this dreadful state. She distinctly heard her friends speaking, and lamenting her death,—at the side of her coffin. She felt them pull on the dead clothes, and lay her in them. This feeling produced a mental anxiety which was indescribable: she tried to cry, but her soul was without power, and could not act on her body. She had the contradictory feeling as if she were in her body, and yet not in it, at one and the same time. It was equally impossible for her to stretch out her arm, or to open her eyes, or to cry, although she continually endeavoured to do so. The internal anguish of her mind was, however, at its utmost height, when the funeral hymns were being sung, and when the lid of the coffin was about to be screwed on. The thought that she was to be *buried alive* was the one that gave activity to her soul, and caused it to operate on her corporeal frame.

Phenomena of Death.

HOURS FATAL TO LIFE.

A WRITER in the *Quarterly Review* states: "We have ourselves ascertained the hour of death in 2,880 instances of all ages, and have arrived at interesting conclusions. We may remark that the population from which the *data* are derived is a mixed population in every respect, and that the deaths occurred during a period of several years. If the deaths of the 2,880 persons had occurred indifferently, at any hour during the twenty-four, 120 would have occurred at each hour. But this was by no means the case. There are two hours in which the proportion was remarkably below this, two *minima* in fact, namely, from midnight to one o'clock, when the deaths were 53 per cent. below the average, and from noon to one o'clock, when they were 20¾ per cent. below. From three to six o'clock A.M. inclusive, and from three to seven o'clock P.M. there is a gradual increase; in the former 23½ per cent. above the average; in the latter of 5½ per cent. The *maximum* of deaths is from five to six o'clock A.M. when it is 40 per cent. above the average; the next, during the hour before midnight, when it is 25 per cent. in excess; a third hour of excess is from nine to ten o'clock in the morning, being 17½ per cent. above the average. From ten A.M. to three o'clock P.M. the deaths are less numerous, being 16½ per cent. below the average, the hour before noon being the most fatal. From three o'clock P.M. to seven P.M. the deaths rise to 5½ per cent. above the average, and then fall from that hour to eleven P.M. averaging 6½ per cent. below the mean. During the hours from nine to eleven in the evening there is a *minimum* of 6½ per cent. below the average. Thus, the least mortality is during the mid-day hours, namely, from ten to three o'clock; the greatest during early morning hours, from three to six o'clock. About one-third of the total deaths noted were children under five years of age, and they show the influence of the latter still more strikingly. At all the hours from ten in the morning until midnight the deaths are at or below the mean: the hours from ten to eleven A.M. four to five P.M. and nine to ten P.M. being *minima*, but the hour after midnight being the lowest *maximum*: at all the hours from two to ten A.M. the deaths are above the mean, attaining their *maximum* at from five to six A.M. when it is 45½ per cent. above.

PREMONITIONS OF DEATH.

The first symptom of approaching death with some is the strong presentiment that they are about to die.

Ozanam, the mathematician, while in apparent health, rejected pupils from the feeling that he was on the eve of resting from his labours; and he expired soon after of an apoplectic stroke.

Fletcher, the divine, had a dream which shadowed out his impending dissolution, and believing it to be the merciful warning of Heaven, he sent for a sculptor and ordered his tomb. "Begin your work forthwith," he said, at parting, "there is no time to lose." And unless the artist had obeyed the admonition, death would have proved the quicker workman of the two.

The case of Wolsey was singular. After his arrest by the Earl of Northumberland, the Cardinal proceeded from Cawood Castle towards London on his mule, but by the way he was attacked with dysentery. As he entered the gate of the monastery at Leicester, he said, "Father Abbot, I am come to lay my bones among you;" and so the event proved: the monks carried him to his bed, upon which, three days afterwards, he expired. The morning before he died he asked Cavendish, his gentleman-usher, the hour, and was answered, "Past eight." "Eight of the clock?" replied Wolsey, "that cannot be; eight of the clock—nay, nay, it cannot be eight of the clock, for by eight of the clock shall you lose your master." The day he miscalculated, the hour came true. On the following morning, as the clock struck eight, his troubled spirit passed from life. Cavendish and the bystanders thought he must have had a revelation of the time of his death; and from the way in which the fact had taken possession of his mind, we suspect that he relied on astrological prediction, which had the credit of a revelation in his own esteem.

Shakspeare has little altered the words Wolsey used on his death-bed, though they were spoken to Kingston, the lieutenant of the Tower, and not, as in the play, to Cromwell:

> Had I but served my God with half the zeal
> I served the King, he would not in mine age
> Have left me naked to mine enemies.
>
> *Henry VIII.* Act iii. Sc. i.

It is unnecessary, as well as uncharitable, to suppose, what there is no proof of, that Wolsey died of poison, either by himself or others. The obvious and proximate cause of his death was affliction. A great heart opprest with indignities, and beset with dangers, at length gave way, and Wolsey received the two last charities of a death-bed and a grave, with many circumstances affectingly told by Cavendish, in the Abbey of Leicester.

Of "The Renowned Confessor," Philip Howard, Earl of Arundel,

who died in 1589, in the Tower of London, where he was imprisoned for high treason, we find an impressive narrative, in the Life of him, edited from the original MSS. by the late Duke of Norfolk, and published in 1857. The Earl's piety was remarkable. He constantly rose in the morning at five o'clock, and "as soon as he was risen out of bed, he fell down upon his bare knees, and breath'd forth in secret his first Devotions to Almighty God, his eyes and hands lifted up to heaven. With his kneeling in that manner then and at other times, his knees were grown very hard and black." .... "In those times which were allotted to walking or other recreation, his discourse and conversation either with his Keeper, or the Lieutenant, or his own servants, was either tending to Piety, or some profitable discourse, as of the lives and examples of holy men, of the sufferances and constancy of the martyrs of ancient times, from which he would usually deduce some good document or other: as of the facility of a virtuous life, after a man had once overcome his sensuality; of the happiness of those that suffered anything for our Saviour's sake, with such like; to which purpose he had writ with his own hand upon the wall of his chamber this Latin sentence: *Quanto plus afflictionis pro Christo in hoc sæculo, tanto plus gloriæ cum Christo in futuro.* The more affliction we endure for Christ in this world, the more glory we shall obtain with Christ in the next." The Earl's last moments are thus pathetically described:

The last night of his life he spent for the most part in prayer, sometimes saying his Beads, sometimes such Psalms and Prayers as he knew by heart. And oftentimes used these holy Aspirations: O Lord into thy hands I commend my spirit. Lord thou ar't my hope; and life. Very frequently, moreover, indicating the holy names of Jesus and Mary.

Seeing his servants in the morning stand by his bedside weeping in a mournful manner, he ask'd them what o'clock it was; they answering that it was eight, or there about. Why then, said he, I have almost run out my course, and come to the end of this miserable and mortal life, desiring them not to weep for him since he did not doubt by the grace of God but all would go well with him. Which being said, he return'd to his Prayers upon his Beads again, though then with a very slow, hollow, and fainting voice, and so continued as long as he was able to draw so much breath as was sufficient to sound out the names of Jesus and the glorious Virgin, which were the last words which he was ever heard to speak. The last minute of his last hour being now come, lying on his back, eies firmly fixt towards Heaven, and his long lean consumed armes out of the bed, his hand upon his breast laid in cross one upon the other, about twelve o'clock at noon, in which hour he was also born into this world, arraign'd, condemn'd, and adjudg'd unto death, upon Sunday the 19th of October, 1595, (after almost 11 years Imprisonment in the Tower) in a most sweet manner without any sign of grief or groan, only turning his head a little aside, as one falling into a pleasing sleep, he surrender'd his happy soul into the hands of Almighty God, who to his so great glory had created it.

Some have thought, and perhaps not improbably, that he had some

fore knowledge of the day of his death, because about seven or eight dayes before making certain notes (understood only by himself) in his Calendar, what Prayers and Devotions he intended to say upon every day of the week following, on Monday, Tuesday, &c.: *when he came to the Sunday on which he dy'd, he there made a pause, saying, Hitherto and no further:* this is enough: and so writ no more, as his servants who then heard his words, and saw him write, have often testified.

In the following chapter occurs this curious record:

I forgot to note in the due place, that upon the night precedent to the Earl's arraignment and condemnation, a Nitingale was heard to sing with great melody in a Jessamine tree all y^e^ night long in the Garden of Arundel House, where his Countess and children then did remain, the which may seem the more strange in regard the like was neither before, nor since that time ever heard in that place. Another thing as strange did happen in the Tower soon after his death; for two tame stags which the Lieutenant kept there for his pleasure falling into a fury, never desisted knocking their horns against the walls till their brains being beaten out they dy'd."

Foote, the dramatist, shortly prior to his death, stood contemplating the picture of a brother author, and exclaimed, his eyes full of tears, "Poor Weston!" In the same dejected tone he added, after a pause: "Soon shall others say, 'Poor Foote!'" and, to the surprise of his friends, a few days proved the justice of his prognostication. While performing at the Haymarket theatre, he was seized with paralysis on the stage: he shortly after went to Brighton, returned to London, set out for Paris, but died on his way, at Dover. The expectation of the event had a share in producing it; for a slight shock completes the destruction of prostrate energies.

Another great artist, in a different department, convinced that his hand was about to lose its cunning, chose a subject emblematical of the coming event. His friends inquired the nature of his next design, and Hogarth replied, "The End of All Things." "In that case," rejoined one, "there will be an end of the painter." What was uttered in jest was answered in earnest, with a solemn look and a heavy sigh: "There will," he said, "and the sooner my work is done the better." He commenced next day, laboured upon it with unremitting diligence, and when he had given it the last touch, seized his palette, broke it in pieces, and said: "I have finished." The print was published in March, under the title of "Finis," and in October the curious eyes which saw the manners in the face were closed in the dust. Our ancestors, who were prone to look in the air for causes which were to be found upon the earth, attributed these intimations to various supernatural agencies.

John Hunter has solved the mystery, if mystery it can be called, in a single sentence. "We sometimes," he says, "feel within ourselves that we shall not live; for the living powers become weak, and the nerves communicate the intelligence to the

brain." His own case has often been quoted among the marvels of which he offered this rational explanation.

Dr. Ridge, in an eloquently written Oration, delivered by him before the Hunterian Society, has introduced some valuable information on the nature of *gout* and *angina pectoris*, incidentally in his examination of the various attacks under which the great anatomist suffered, with many judicious remarks on the mental and bodily health, which left unmistakable evidence of the affection under which Hunter laboured, and which at length suddenly terminated his most extraordinary and useful career. Dr. Ridge thus described the death-scene. "On the 16th of October, 1793, says Mr. Ottley, the Board was to meet; and Hunter prepared to fulfil his promise, though he was not so well aware of the risk he incurred in undertaking a task which he felt would agitate him, that in mentioning the circumstance to a friend who called on him in the morning, he expressed his apprehension lest some unpleasant dispute might occur, and his conviction, that if it did, it would certainly prove fatal to him. At his accustomed hour he left his house to commence his morning rounds, and by accident forgot to take with him his list of appointments. He had left his house but a few minutes when it was discovered; and Mr. Cleft, who was residing in his house, hastened with it to York-street, St. James's, the first place on the list, where he found the carriage waiting. Hunter now made his appearance, took the list, and in an animated tone, bade his coachman drive to St. George's. Arrived at the Hospital, he found the Board already assembled; and entering the room, presented the memorial of the young men, and proceeded to urge the propriety of their being admitted. In the course of his remarks he made some observation which one of his colleagues thought it necessary instantly and flatly to contradict. Hunter immediately ceased speaking, rétired from the table, and, struggling to suppress the tumult of his passion, turned into the adjoining room, where he had scarcely reached, when, with a deep groan, he fell lifeless into the arms of Dr. Robertson, one of the Physicians of the Hospital, who chanced to be present." * Dr. Ridge has also traced the hereditary affection which Hunter inherited, to its fatal termination. He has discriminated the different results of the ordinary wear and tear of the organic functions, and the aggravated form, which, as in the case of John Hunter, was induced by too much mental application and the neglect of the ordinary means of health; at the same time, distinguishing some forms of disease (gout and angina pectoris), which were shown to be in the life of the illustrious John Hunter.

It is remarked in the *Phrenological Journal*:—There was every thing to lament in the circumstance, but nothing at which to wonder, except that any individual could show such disrespect to the great genius, a single year of whose existence was worth the united lives of his opponents. Hunter, in uttering the prediction, had only to take counsel in his own experience, without the intervention of invisible spirits. He had long laboured under a disease of the heart, and he felt the disorder had reached the point at which any sharp agitation would bring on the crisis.

* He was carried to his house in Leicester-square, in a close chair belonging to the Hospital, and was interred on the Wednesday following in the public vault of St. Martin's-in-the-Fields, whence the coffin was removed in 1859, to Westminster Abbey.

Mrs. Schimmelpenninck, in her amusing Memoirs, relates the following well-attested instance.

"While Dr. Priestley occupied the post of librarian to Lord Shelburne, one day, Mr. Petty, the precocious and gifted youth, sent for Dr. Priestley (Lord Shelburne being then absent, I think, in London). When the doctor entered, Mr. Petty told him he had passed a very restless night, and had been much disturbed by uncomfortable dreams, which he wished to relate to Dr. Priestley, hoping that, by so doing, the painful impression would pass away. He then said he dreamed he had been very unwell, when suddenly the whole house was in preparation for a journey; he was too ill to sit up, but was carried lying down into the carriage; his surprise was extreme in seeing carriage after carriage in an almost interminable procession. He was alone, and could not speak; he could only gaze in astonishment. The procession at last wound slowly off. After pursuing the road for many miles towards London, it at last appeared to stop at the door of a church. It was the church at High Wycombe, which is the burial-place of the Shelburne family. It seemed, in Mr. Petty's dream, that he entered, or rather was carried into, the church; he looked back; he saw the procession which followed him was in black, and that the carriage from which he had been taken bore the semblance of a hearse. Here the dream ended, and he awoke. Dr. Priestley told him that his dream was the result of a feverish cold, and that the impression would soon pass off. Nevertheless, he thought it best to send for the family medical attendant. The next day Mr. Petty was much better; on the third day he was completely convalescent, so that the doctor permitted him to leave his room; but, as it was in January, and illness was prevalent, he desired him on no account to leave the house, and, with that precaution, took his leave. Late the next afternoon the medical man was returning from his other patients; his road lay by the gates of Bowood, and, as Lord Shelburne was away, he thought he might as well call to see Mr. Petty, and enforce his directions. What was his surprise, when he had passed the lodge, to see the youth himself, without his hat, playfully running to meet him! The doctor was much astonished, as it was bitterly cold, and the ground covered with snow. He rode towards Mr. Petty to rebuke him for his imprudence, when suddenly he disappeared; whither, he knew not—but he seemed instantaneously to vanish. The doctor thought it very extraordinary, but that probably the youth had not wished to be found transgressing orders, and he rode on to the house; there he learnt that Mr. Petty had just expired."

Soldiers and Sailors are remarkable for their presentiments of death. Here are three instances:

At the battle of Ramilles, was engaged a young officer, who

had been intimate with Sir John Friend, executed by William of Orange for adherence to the interests of the exiled family. The officer assured his friends that he should not survive the battle. At its close, while the allied forces were pursuing the remains of the enemy, a knot of his acquaintance rallied him on his despondency, and congratulated him on his safety. "You speak," he replied, "as you think. I shall die yet." Scarcely had he said these words when the last cannon-ball fired by the enemy laid him dead on the spot. In his pocket was found a slip of paper, with these words, after a certain date: "Dreamed, or ———" (the blank was supposed to be intended for "was told by a spirit") that on May 22, 1706, Sir John Friend meets me." On that May 22 the battle of Ramilles was fought.

The following is related in Cadell's *Campaigns in Egypt*:— "When the inlying picquets turned out in the morning, a soldier of my company (the Grenadiers), named M'Kinlay, came up to me, handing a paper, and said: 'Captain, here is my will; I am to be killed to-day, and I will all my arrears, and everything I have, to my comrade, Hugh Swift.' 'What nonsense, M'Kinlay,' I replied to him; 'go into action, and do what you have always done: behave like a brave soldier.' He answered: 'I will do that, sir; but I am certain I am to be killed to-day, and I request you to take my will. To satisfy him, I took it; and the man fought with the picquets during the whole day with great coolness and gallantry. In the afternoon, a little before the action was over, we rejoined the regiment; we had suffered much, but M'Kinlay was standing unhurt close to me; upon which I observed to him: 'So, M'Kinlay, I suspect you are wrong this time.' The right of the regiment being posted on the round of a hill cut into steps for the vines, a body of the enemy's sharp-shooters came close under us, and opened a fire to cover their retiring columns. M'Kinlay, seeing one of them taking aim over the arm of a fig-tree in our direction, exclaimed, "Look at that rascal going to shoot our captain!' And, advancing one step down the hill, he presented at the Frenchman, who, however, was unfortunately too quick for him, for in an instant afterwards poor M'Kinlay was shot through the neck, and killed on the spot. The same ball gave me a severe contusion on the breast, and I fell with the unfortunate man, and was actually covered with his blood. He was one of the best soldiers in the Grenadier company, and was much regretted; indeed, but for him, it is probable I should not have lived to tell this tale. The will was duly forwarded to the War Office, whence an order was issued for his comrade Swift to receive all that was due to him."

A correspondent of *Notes and Queries*, 2nd S. No. 34, relates: "Having been several months in the Crimea during the severest period of the bombardment, I can state that many cases of *pre-*

sentiment were fulfilled; as also, that some were falsified. There were also many deaths without any accompanying presentiment having been made known. A sergeant in the Light Division, who was in the second boat which reached the shore before the Alma, and went through all the severest work up to the final storming, frequently, in his letters home, remarked, 'Something tells me I shall escape;' but, poor fellow, he was hit severely in two places, at the Redan. In one of his letters he stated: 'Many of our men knew when they would fall, and prepared accordingly by packing up letters and papers, and leaving instructions as to sending and writing to friends: *sure enough they did fall.*'"

It will be remembered that Dr. Johnson, in his *Rasselas*, puts into the mouth of the sage Imlac, these words:

That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails, as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues, confess it with their fears."

To this passage Lord Byron thus alludes:

I merely mean to say what Johnson said,
That in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears.

And what is strangest upon this strange head
Is, that, whatever bar the reason rears
'Gainst such belief there's something stronger still
In its behalf, let those deny who will.

Lord Byron was "superstitious:" he believed in the ill-luck of Friday, and was seriously disconcerted if anything was to be done on that frightful day of the week. Yet he sometimes laughed at the idea of ghosts. In 1811, Byron, writing to Mr. Murray, says: "My old school and form-fellow Peel, the Irish secretary, told me he saw me in St. James's-street; I was then in Turkey. A day or two afterwards he pointed out to his brother a person across the way, and said, 'There is the man I took for Byron:' his brother answered, 'Why, it is Byron, and no one else.' I was at this time *seen* to write my name in the Palace book. I was then ill of a malaria fever. If I had died, here would have been a ghost-story."

Not long after the death of Lord Byron, Sir Walter Scott was engaged in his study, during the darkening twilight of an au-

tumnal evening, in reading a sketch of Byron's form and habits, his manners and opinions. On a sudden, he saw, as he laid down his book, and passed into his hall, the *eidolon* of his departed friend before him. He remained some time impressed by the intensity of the illusion, which had thus created a phantom out of skins, and scarfs, and plaids, hanging on a screen, in the gothic hall at Abbotsford.

Harriet Duchess of St. Albans frequently expressed a wish that her own demise should take place on *a Sunday;* which was fulfilled; she died on Sunday, Aug. 6, 1837. In reply to a question why she so fervently desired to die on the Sabbath, she said: "As it was on the Sunday after the Crucifixion that the Resurrection took place, those who would believe in their salvation by the Lord Jesus naturally wish to leave earth on the same day, in the humble hope of gaining admission where there are many mansions."

Burton, in his *Anatomy of Melancholy*, Part i. sec. 2, tells us that near Rupes Nova, in Finland, in the Kingdom of Sweden, there is a lake, in which, before the governor of the cattle dyes, *a spectrum*, in the habit of Arion with his harp, appears, and makes excellent musick, like those blocks in Cheshire, which, (they say,) presage death to the master of the family; or that oak in Lanthadran park in Cornwall, which foreshows as much. Many families in Europe are so put in mind of their last, by such predictions, and many men are forewarned (if we may believe Paracelsus) by familiar spirits in divers shapes, as cocks, crows, owls, which often hover about sick men's chambers, *ve quia morientium fœditatem sentient*, as Barcellus conjectures, *et ideo supertectum infirmorum crocitant*, because they smell a corse; or for that (as Bernardinus de Bustis thinketh) God permits the devil to appear in the form of crows, and such like creatures, to scare such as live wickedly here on earth. A little before Tullie's death (saith Plutarch) the crows made a mighty noise about him; *tumultuose perstrepentes*, they pulled the pillow from under his head. Of course, allowance must be made for the classic garniture of these prodigies.

Persons in health have died from the expectation of dying. It was once common for those who perished by violence to summon their destroyers to appear, within a stated time, before the tribunal of their God; and we have many perfectly attested instances in which, through fear and remorse, the perpetrators withered under the curse, and died. Pestilence does not kill with the rapidity of terror.

The profligate abbess of a convent, the Princess Gonzaga of Cleves and Guise, and the profligate Archbishop of Rheims, took it into their heads—for a jest—to visit one of the nuns by night, and exhort her as a person who was visibly dying. While in the

performance of their heartless scheme they whispered to each other, "She is just departing," she departed in earnest. Her vigour, instead of detecting the trick, sank beneath the alarm; and the profane pair discovered, in the midst of their sport, that they were making merry with a corpse.—*Phrenological Journal.*

Mrs. Crawford relates in the *Metropolitan Magazine*, 1836, that Lord Chedworth (father of the late lord) had living with him the orphan daughter of a sister of his, a Miss Wright, from whom Mrs. Crawford heard this circumstance. Lord Chedworth had some lamentable doubts as to the existence of the soul in another world. He had a great friendship for a gentleman, who was as sceptical as himself. One morning, Miss Wright observed, on her uncle's joining her at the breakfast table, that he was very thoughtful, ate little, and was unusually silent. At last, he said, "Molly, (for thus he familiarly called her,) I had a strange visitor last night. My old friend B—— came to me." "How?" said Miss Wright, "did he come after I went to bed?" "*His spirit did,*" said Lord Chedworth, solemnly. "Oh, my dear uncle! how could the spirit of a living man appear?" said she, smiling. "He is dead, beyond doubt," replied his lordship: "listen, and then laugh as much as you please. I had not entered my bedroom many minutes, when he stood before me. Like you, I could not believe but that I was looking on the living man, and so accosted him; but he (the spirit) answered, 'Chedworth, I died this night at eight o'clock. I came to tell you, there is another world beyond the grave; there is a righteous God that judgeth all."

"Depend upon it, uncle, it was only a dream;" but while Miss Wright was yet speaking, a groom on horseback rode up the avenue, and immediately afterwards delivered a letter to Lord Chedworth, announcing the sudden death of his friend. The effect that it had upon the mind of Lord Chedworth was as happy as it was permanent: all his doubts were at once removed, and for ever.

Haydon, the painter, in his *Journal*, February 15, 1815, has this extraordinary entry: "About this time, I had a most singular dream. I dreamt Wilkie and I were both climbing up an immensely high wall, at the top of which were sweet creatures smiling and welcoming us. He could scarcely keep hold, it was so steep and slippery; when all of a sudden he let go, and I saw him wind and curve in the air, and felt the horrible conviction that his body would be dashed to pieces. After a moment's grief, I persevered and reached the top, and there found Mrs. Wilkie and his sister, lamenting his death."—Upon this Haydon subsequently noted: "This is like a presentiment of his (Wilkie's) dying first."—B. R. H. 1843.

DEATH OF LORD LYTTELTON.

The premonition said to have been received by Thomas Lord Lyttelton, a short time before his death, at the precise period foreshadowed, at Pitt Place, Epsom, is well known; but there are many versions of the circumstances. That most to be relied on is by Mr. William Russell, an organist, of Guildford, whose company was much courted on account of his musical talent, and who was a visitor at Pitt Place, on the night of Lord Lyttelton's death. We have in our possession Mr. Russell's narrative in his own handwriting, but it is incomplete as regards the dream in which the time of death was foretold. The circumstances are related, though with a difference, by a Correspondent of *Notes and Queries*, 2d Series, No. 113, who, however, received his version from a gentleman who had it from Mr. Russell.

The story ordinarily told is, that Lord Lyttelton dreamed the ghost of a lady whom he had seduced, appeared to him, and predicted his death at twelve at night on the third day following. The informant's version differs only thus far: that the supposed apparition was that of Mrs. Amphlett, the mother of the lady in question, who had died of a broken heart, in consequence of her daughter's dishonour. Lord Lyttelton was, at this time, in a very bad state of health, in consequence of his excesses, and was subject to "suffocating fits," probably nervous hysteria. Be this as it may, it appears that on the day of his death, the foretold third day, he had a party of friends at Pitt Place, among whom was Mr. Russell, the organist. He said that Lyttelton was in a state of some agitation, and had told the story of the dream to his friends. As the night wore on, and midnight approached, his nervousness increased painfully; and some of his visitors said, during his absence, "Lyttelton will frighten himself into another fit with this foolish ghost-story:" they determined to put a clock, which stood in the room, forward; and when he returned to them, they said,—"Hurrah, Lyttelton, twelve o'clock is past, you've jockied the ghost—now, the best thing to do, is to go quietly to bed, and in the morning you will be all right." He accordingly went upstairs; and while some of his guests were preparing to depart, his valet came down to fetch some mint-water which he was in the habit of taking, leaving his Lordship alone. At this period, the clock of the parish-church, which was not far off, and which, of course, could not have been touched, began slowly to peal forth the true midnight hour. The valet returned upstairs, and called out loudly; the company ran up, and found his Lordship had fallen dead.

Now, the impression of the narrator was, that the sudden revulsion of feeling, from a state of fancied security to the finding

of himself in the very instant of the dreaded danger, had caused such a reaction as to bring on the fits which carried his Lordship off. He, no doubt, had heard the first stroke of the clock, as well as others downstairs; and as each successive blow struck slowly upon the bell, the sense of danger, and the remembrance of the dream, became greater and greater—and to so weakened a frame, and so distressed a mind, no doubt, these caused the catastrophe.

It is also stated that Mrs. Amphlett died of grief at the precise time when the figure appeared to Lord Lyttelton; and that at the period of his Lordship's own dissolution, a figure answering his description appeared at the bedside of Miles Peter Andrews, Esq., (his Lordship's friend and companion,) and suddenly throwing open the curtains, desired Mr. Andrews to come to him. The latter, not knowing that his Lordship had returned from Ireland, got up, when the phantom disappeared. Mr. Andrews (then at his partner's, Mr. Pigou, at Dartford,) had, in consequence, a short fit of illness; and in his subsequent visits to Pitt Place, no solicitations could ever prevail on him to take a bed there; but he would invariably return, however late, to the Spread Eagle inn for the night. Mr. Croker, in his edition of Boswell's *Life of Johnson*, notes that he had heard Mr. Andrews relate these details, more than once, but always reluctantly, and with an evidently solemn conviction of their truth.

In *Notes and Queries*, 2d Series, No. 158, we find another version of the above story, copied from a MS. at least fifty years old, of a gentleman of Derbyshire, whose mother was a collateral descendant of Lord Lyttelton. This version states that his Lordship died at his house in Hill-street, Berkeley-square; but of the accuracy of Mr. Russell's statement that his Lordship died at Pitt Place, there can be no doubt. This version repeats the statement, that the next post, on the morning after Lord Lyttelton's death, brought the account of the death of Mrs. Amphlett, "who departed precisely at the time Lord Lyttelton saw the vision."

We find the following narrative in the Supplement to Nash's *History of Worcestershire:*

Thomas, the second Lord Lyttelton,* had great parts and ambition. He had all his father's foibles, but without his sound principles of religion and morality; for want of which he fell into great enormities

* Lord Lyttelton married in 1772, Apphia, relict of Joseph Peach, Esq., Governor of Calcutta. She survived her lord 60 years, dying at Peach Field Lodge, Great Malvern, at the age of 96. With means comparatively slender she was eminently charitable; and the schools founded by her, the public walks laid out and improved, and the Home of Industry at Malvern, are interesting memorials of her beneficence.

and vices. His pleasures were restrained by no ties of relationship, friendship, or decency. He was a great lover of gaming; in his younger years he was unsuccessful, but he afterwards became more artful, and at his death he was supposed to have acquired 30,000*l.* by play. His constitution was feeble, and by his vices so enervated, that he died an old man at the age of 35. He was, like his father, a believer in ghosts, and many stories are told, with considerable confidence, which have relation to his death. About three days before he died, a female figure, with a bird on her hand,* appeared to him, as he imagined, and told him he should die in three days. The day of this supposed appearance he went to the House of Lords, and spoke with great earnestness on some business then in agitation. The next day he went to a villa he had at Epsom, apparently as well as he had been some time before. The succeeding day he continued there, and was in as good health and spirits as usual, though the apparition still hung upon his mind. He spent the evening in company with the Miss Amphletts, Admiral Wolseley, Earl Fortescue, and some other persons: he seemed perfectly well, and pulling out his watch, said jocularly, it was ten o'clock, and if he lived two hours, he should *jockey* the ghost. In about an hour, he retired to his chamber, and ordered his valet to bring his powder of rhubarb, which he frequently took at night. His servant brought it, and forgetting to bring a spoon was going to stir it with a key; upon which his Lordship called him a dirty fellow, and bid him fetch a spoon. Accordingly, he went out, and returning in a few minutes, found his Lordship in the agonies of death.

DEATH OF ARCHBISHOP LEIGHTON.

Bishop Burnet records of the saintly Robert Leighton:

He often used to say that if he were to choose a place to die in, it should be an *Inn*. It looked like a Pilgrim's going Home, to whom this world was all as an Inn, and who was weary of the noise and confusion in it. He added that the officious tenderness and care of friends was an entanglement to a dying man; and that the unconcerned attendance of those that could be procured in such a place would give less disturbance. And he obtained what he desired; for *he died at the Bell inn, in Warwick-lane.*

Dr. Fall, who was well acquainted with Leighton, after a glowing eulogy on his holy life and "heavenly converse," proceeds:

Such a life, we may easily persuade ourselves, must make the thought of Death not only tolerable but desirable. Accordingly, it had this noble effect upon him. In a paper left under his own hand (since lost) he bespeaks that day in a most glorious and triumphant manner: his Expressions seem rapturous and ecstatic, as though his Wishes and Desires

* In Devonshire the appearance of a *white-breasted bird* has long been considered an omen of death. This belief has been traced to a circumstance stated to have happened to one of the Oxenham family in that county, and related by Howel, in his *Familiar Letters;* wherein is the following monumental inscription: "Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird, with a white breast, was seen fluttering about his bed, and so vanished." A similar circumstance is related of the death of his sister Mary, and two or three others of the family.

had anticipated the real and solemn celebration of his Nuptials with the Lamb of God. . . . He sometimes expressed his desire of not being troublesome to his friends at his Death; and God gratified to the full his modest humble choice: he dying at an Inn *in his sleep*. . . . So kind and condescending a Master do we serve, who not only enriches the souls of his faithful servants with His best Treasures, but often indulges them in lesser matters, and giveth to his beloved, even in their sleep.

Diodorus tells us that the Egyptians used to style the dwellings of the living "Inns," regarding the Life as the Journey of a Traveller towards his home. Cowley has a similar thought in one of his *Pindaric Odes*, of which the following is the first stanza:

LIFE.

Nascentes morimur.—Manil.

We're ill by those Grammarians us'd,
We are abused by *Words*, grossly abused;
From the Maternal Tomb
To the Grave's fruitful Womb,
We call here *Life;* but *Life's* a Name
That nothing here can truly claim:
This wretched *Inn*, where we scarce stay to bait,
We call our *Dwelling-place;*
We call one *Step* a *Race;*
But *Angels* in their full enlightened state,
Angels who Live, and know what 'tis to *Be*,
Who all the nonsense of our Language see,
Who speak *Things*, and our *Words* (their ill-drawn Pictures) scorn:
When we by a foolish Figure say
Behold an old Man dead! then they
Speak properly, and cry, "*Behold a Man-child born!*"

OLD AGE AND DEATH.

M. Richerand, in his *Elements of Physiology*, has this pathetic picture of the closing scene:

New impressions are now less easily made, and the motions necessary to the operation of the understanding are performed with difficulty. Hence in decrepitude, man returns, as far as relates to his intellectual faculties, to a state of *second childhood*, limited to certain recollections which are at first confused, and at last completely lost, incapable of judgment or will, or of new impressions.

The close of life is marked by phenomena similar to those with which it began. The circulation first manifested itself, and ceases last. The right auricle is the first to pulsate, and in death the last to retain its motion.

The following is the order in which the intellectual faculties cease and are decomposed—I am not here speaking of the immortal soul, of that divine emanation which outlives matter, and freed from our perishable part, returns to the Almighty; I am speaking merely of those intellectual faculties which are common to man, and to those animals which, like him, are provided with a brain. Reason, the exclusive faculty of man, first forsakes him. He begins by losing the faculty of associating judgments, and then of comparing, bringing together, and of connecting, a number of ideas, so as to judge of their relation. The patient is then

said to have lost his consciousness, or to be delirious. This delirium has generally for its subject the ideas that are most familiar to the patient, and his prevailing passion is easily recognised. The miser talks, in the most indiscreet manner, of his hidden treasure; the unbeliever dies haunted by religious apprehensions. Sweet recollections of a distant native land! then it is that ye return with your all-powerful energy and delight.

At last, he ceases to feel; but his senses vanish in succession, and in a determinate order. The taste and smell cease to give any sign of existence; the eyes become obscured by a dark and gloomy cloud; but the ear is yet sensible to sound and noise; and no doubt, it was on this account that the Ancients, to ascertain that death had really taken place, were in the habit of calling loudly to the deceased.

A dying man, though no longer capable of smelling, tasting, hearing, and seeing, still retains the sense of touch; he tosses about in his bed, moves his arms in various directions, and is perpetually changing his posture.

DEATH AT WILL.

An instance of this kind, which may also be termed *voluntary trance*, is quoted by Mrs. Crowe, in her *Nightside of Nature*.

Doctor Cheyne, the Scottish physician, who died in 1742, relates the case of Colonel Townshend, who could, to all appearance, die whenever he pleased: his heart ceased to beat, there was no perceptible respiration, and his whole frame became cold and rigid as death itself; the features being shrunk and colourless, and the eyes glazed and ghastly. He would continue in this state for several hours, and then gradually revive; but the revival does not appear to have been an effort of will, or rather, we are not informed whether it was so or not. The Doctor, who attended the Colonel, states that his patient said, he could "die or expire when he pleased;" and yet, by an effort, or *somehow*, he could come to life again. He performed the experiment in the presence of three medical men; one of whom kept his hand on his heart, another held his wrist, and the third placed a looking-glass before his lips: and they found that all traces of respiration and pulsation gradually ceased, insomuch that after consulting about his condition for some time, they were leaving the room, persuaded that he was really dead, when signs of life appeared, and he slowly revived. He did not die while repeating the experiment, as has been sometimes asserted.

SLEEP AND DEATH.*

Aristotle, who hath written a singular tract of sleep, hath not, methinks, thoroughly defined it; nor yet Galen, though he seem to have corrected it; for those *noctambulos* and night walkers, though in their sleep, do yet enjoy the action of their senses.

* From Sir Thomas Browne's *Religio Medici*, Part II. Sect. xii.

We must, therefore, say that there is something in us that is not in the jurisdiction of Morpheus; and that those abstracted and ecstatic souls do walk about in their own corpses, as spirits with the bodies they assume, wherein they seem to hear, see, and feel; though indeed the organs are destitute of sense, and their natures of those faculties that should inform them.

We term sleep a death; and yet it is waking that kills us, and destroys those spirits that are the house of life. 'Tis indeed a part of life that best expresses death; for every man truly lives, so long as he acts his nature, or some way makes good the faculties of himself. Themistocles, therefore, that slew his soldier, was a merciful executioner: 'tis a kind of punishment the mildness of no laws hath invented; I wonder (says Sir T. Browne) the fancy of Lucan and Seneca did not discover it. It is that death by which we may be literally said to die daily; a death which Adam died before his mortality; a death whereby we live a middle and moderating point between life and death. In fine, so like death, I dare not trust it without my prayers, and an half adieu unto the world, and take my farewell in a colloquy with God:

The night is come, like to the day;
Depart not thou, great God, away.
Let not my sins, black as the night,
Eclipse the lustre of thy light.
Keep still in my horizon; for to me
The sun makes not the day, but thee.
Thou whose nature cannot sleep,
On my temples sentry keep;
Guard me 'gainst those watchful foes,
Whose eyes are open while mine close.
Let no dreams my head infest,
But such as Jacob's temples blest.
While I do rest, my soul advance;
Make my sleep a holy trance:
That I may, my rest being wrought,
Awake into some holy thought.
And with as active vigour run
My course as doth the nimble sun.
Sleep is a death;—O make me try,
By sleeping, what it is to die!
And as gently lay my head
On my grave as now my bed.
Howe'er I rest, great God, let me
Awake again at last with thee.
And thus assur'd, behold I lie
Securely, or to wake or die.
These are my drowsy days; in vain
I do now wake to sleep again:
O come that hour, when I shall never
Sleep again, but wake for ever!

This is the dormitive I take to bedward; I need no other *laudanum* than this to make me sleep; after which I close mine eyes in

security, content to take my leave of the sun, and sleep unto the resurrection.

DOES THE SOUL SLEEP?

The Cartesian doctrine, that the Soul never sleeps, it is extremely difficult if not impossible to test. If we imagine that the soul has need of rest, then we must admit that sleep will be found in the next world, as in this. This, however, does not accord with our ideas of an immortal spirit, which has thoughts and sensations, which we on earth apply to mental conditions which presuppose the action of the human brain; and our present existence furnishes us with no idea of the action of the soul without the action of the brain.

CONTRITION OF THE ANCIENTS AT THE POINT OF DEATH.

Diogenes Laertius relates of the atheistic philosopher, Bion, that on his deathbed he changed his opinion, and repented of the sins he had committed against God. The notion of penitence for offences against the gods scarcely ever presents itself in polytheism: Their offerings and prayers had regard to the conciliation of the deities, with a view to some prospective temporal benefit; for spiritual or eternal benefits do not seem at all to have occupied the heathen mind. Even the concluding scene of Socrates, depicted by Xenophon and Plato, leaves the result arrived at by Cicero, that philosophy can reckon a future state of rewards and punishments, only among the *probabilia*. The cultivated Greek, according to Tholuck, believed in no future state: as for example, Polybius, Pausanias, and Simonides. The second Alcibiades (of Plato) is designed to show that prayer itself should be seldom, if at all, addressed to the gods, lest a person should unconsciously pray for great evils upon himself, whilst thinking that he prays for good; and lest the gods should not happen to be in a disposition to grant what he happens to pray for.

Particular prayers, as for rain, are objected to by Marcus Antoninus;* and Socrates prayed simply for what was good, leaving the gods to decide, as knowing better than himself what was or was not for his good. Some of the philosophers decided not to pray at all. (See Tholuck on *Heathenism.*)—*J. T. Buckton; Notes and Queries*, 2d S., No. 112.

* Some Christians of the present day have not, in this respect, disdained to follow the practices of the Heathens. In the wet autumn of 1860, prayers for fine weather were objected to by certain correspondents of the newspapers of the day, as had been in the previous year prayers for rain.

In the Introduction to the *Republic* of Plato, Cephalus is made to say:

Be assured, Socrates, that when a man is nearly persuaded that he is going to die, he feels alarmed and concerned about things which never affected him before. Till then he has laughed at those stories about the departed, which tell us that he who has done wrong here must suffer for it in the other world; but now his mind is tormented by a fear that these stories may possibly be true. And, either owing to the infirmities of old age, or because he is now nearer to the confines of a future state, he has a clearer insight into these mysteries. However that may be, he becomes fuller of misgiving and apprehension, and sets himself to the task of calculating and reflecting whether he has done any wrong to any one. Hereupon, if he finds his life full of unjust deeds, he is apt to start out of sleep in terror, as children do, and he lives haunted by gloomy anticipations. But if his conscience reproaches him with no injustice, he enjoys the abiding presence of sweet Hope, that "kind nurse of old age," as Pindar calls it.

This passage, (from Davis and Vaughan's excellent translation) is alone sufficient to prove the belief of *some* of the ancients in remorse or contrition for crimes at the approach of death; especially when taken in connexion with Plato's constant recognition of a future state, in which "the rewards and honours that await a good man surpass in number and magnitude all that one experiences in this life." (*Rep.* 6, x. p. 614 n.)—*Notes and Queries*, 2d S., No. 115.

MAN'S RELUCTANCE TO THINK UPON GOD.

A striking incidental illustration of the aversion of the unrenewed heart to meditate upon God occurs in Shakspeare's description of the Death-bed of Falstaff, for the hint of which the dramatist may have been indebted to some actual gossiping Mrs. Quickly, or to his own ever-wakeful observation, beside the bed of a dying person. "In other respects," says a writer in the *Christian Observer*, "graphic and vivid as it is, and so minutely correct in delineation that one can scarcely believe it is not a description of an actual occurrence; it is so painful to witness the solemnities of death portrayed for scenic effect, and even mixed up with associations of gross ribaldry, that it seems astonishing that persons of refined mind, even though unimpressed by religious feelings, do not shrink from such pictures in theatrical representations. Mrs. Siddons's mimicry (for what is it but mimicry?) of death is related to have been awfully natural; but is death, after which comes judgment, a subject for amusement? It is too solemn even for tragedy; in comedy it is revolting." Yet, how truthful is the following passage:

'A made a finer end, and went away as it had been any christom *

* "Chrystom," scilicet *chrisom*. From Mrs. Quickly's version of the word, (for, doubtless, Shakspeare intended to give the popular dialect,

child. 'A parted even just before twelve and one, e'en at turning o' th' tide; for after I saw him fumble with the sheets, and play with flowers, and smile upon his fingers'-ends, I knew there was but one way: for his nose was as sharp as a pen, and 'a babbled of green fields. "How now, Sir John," quoth I: "what, man! be of good cheer." So 'a cried out, "God, God, God!" three or four times. Now I, to comfort him, 'a should not think of God: I hoped there was no need to trouble himself with such thoughts yet. So 'a bade me lay more clothes on his feet: I put my hand into the bed, and felt them, and they were as cold as any stone.—*King Henry the Fifth*, Act ii. Sc. 3.

With incomparable skill—though the images are too painful to be gazed at without distress in fiction by any person who has witnessed them in reality—has Shakspeare here brought together the visible prognosticators of dissolution. We have the *facies Hippocratica*: "his face was as sharp as a pen;" (?) and we have the peculiar and characteristic restlessness alluded to by

and it may be supposed, his spelling has been retained), we may conclude that uneducated persons, and perhaps, others, confused the anointing *chrism*, and the baptismal robe, called *chrisom*, with *christen:* that is, man's unwarranted addition to Christ's sacrament, with the sacrament itself, whereby we are admitted visibly into the Christian church; in vernacular phrase, *christened*. The rite of *chrism* was retained in the first service-book of Edward VI., but happily it was expunged in the second. Chrisom was, in popular language, the holy robe, or chrisom-cloth put about, or upon, the child, at, or in token of, his baptism; and with which the women used to shroud it, if it died "within the month;" otherwise, it was usually brought to church on the day of the mother's purification. Hence, Chrisoms, in the bills of mortality, were properly such children as died within the month, or before they had left off the chrisom-cloth; but the parish-clerks, "in their ignorance," justly says Wheatly, mean by the word in those Bills, infants dying unbaptized, who, therefore were *not* chrisoms. It came to be popularly used as Shakspeare makes Mrs. Quickly use it, in the sense of innocents,—infants who had not committed sin after baptism. That wonderful man, Shakspeare, knew well the rites, and even the technical language, of the church of Rome, to which he often alludes; as in the well-known lines of the ghost in *Hamlet:*

> Cut off e'en in the blossom of my sins,
> Unhousel'd, unanointed, unassoil'd.

In some copies, "disappointed, unanealed." The word "soil" is still used in our Hymn in the Ordination office for priests: "Anoint and cheer our soiled face." The penitent was "cheered" by being "assoiled." The word "ousel" is Saxonic for the sacrament of the Lord's Supper.—Abridged from the *Christian Observer*. See Nares's *Glossary*, 1841, new edit. 1859, voce *Chrisome*, in which the Editor considers it plain that we should read "*chrisom child*;" unless Mrs. Quickly be supposed to disfigure the word, *chrisome child* is used where no suspicion of misuse can apply. The original use of this cloth was to prevent the rubbing off the *chrism*, or holy unguent, a part of the old baptismal office. It afterwards came to signify the white mantle thrown over the whole infant. We retain the word *robe*, applied to the long frock in which the child is christened: it is often finely embroidered, and is very costly.

Richerand—"I saw him fumble with the sheets, play with the flowers, and smile upon his fingers'-ends,"—which Shakspeare well knew betokened that "there was but one way."

But, perhaps, the most striking part of the description is the half-disclosed intimation of what was passing in the dying man's mind, even in its incoherence, when he "cried out, God, God, God! three or four times;" with the counsel which the woman, with the utmost simplicity, tells us she gave him: "Now I, to comfort him, bid him 'a should not think of God: I hoped there was no need to trouble himself with any such thoughts yet." How wonderfully in these few words has Shakspeare exhibited the feelings of the unrenewed mind, which is "enmity with God;" and also the popular delusion that it is not necessary to think upon God till it is too late to think of anything else. The narrator dreams not that there could be two opinions upon the subject: she relates with perfect complacency the advice she gave; she does not conjecture that any person could suppose that a man would think upon God except as a matter of necessity; it might be requisite if he were in the very article of death; but why should he "trouble himself"—a most apt expression to convey her idea—with such reflections, so long as any ray of hope remained? It comes out also—for Shakspeare is evidently painting from nature—that such was, and it is feared, still is, the advice given by ignorant, officious persons to the sick and dying.

The language put by Shakspeare into the lips of Mrs. Quickly is the more striking, because he is making her speak in character, as an ignorant, irreligious woman; her being dissolute does not touch the question, for he might have caused her to speak thus without her being grossly vicious. And, a few pages further on, when Henry V., whom Shakspeare means to represent as a reflecting, religious, and high-souled man, is describing how a sick person should feel and act, very different are the sentiments. Speaking of the wicked lives of too many soldiers, before they entered the army, he says:

> Now, if these men have defeated the law, and outrun native punishment, though they can outstrip man, they have no wings to fly from God: war is his beadle, war is his vengeance: so that men are here punished for before breach of the King's laws, in now the King's quarrel: where they feared death, they have borne life away; and where they would be safe, they perish. Then if they die unprovided, no more is the King guilty of their damnation, than he was before guilty of those impieties for the which they are now visited. Every subject's duty is the King's; but every subject's soul is his own. Therefore, should every soldier in the war *do as every sick man in his bed, wash every mote out of his conscience; and dying so, death is to him advantage; as not dying, the time was blessedly lost, wherein such preparation was gained;* and in him that escapes, it were not sin to think, that, making God so free an offer, he let him outlive that day to see his greatness, and to teach others how they should prepare.

In this passage, which might have been written by Jeremy Taylor, there is nothing of its being time enough to repent when we are dying. The time, he says, which men accounted lost, was "blessedly lost," wherein such preparation was gained. He vents no such folly as the popular notion that a sick man is to seek his comfort in banishing serious reflection. Shakspeare, though irreligious himself, knew, as a matter of information, that it is the wicked who say unto God, "Depart from us; for we desire not the knowledge of thy ways." The righteous man—the true believer—finds comfort in thinking upon God: though alienated by nature, he is brought nigh by grace; though he fell in the first Adam, he is restored by the second; though he had destroyed himself, yet in God is his help; his offended Creator has become his reconciled Father in Christ Jesus; God is his shield, and his exceeding great reward; he has followed the advice which Eliphaz gave to Job in his affliction, and has enjoyed the blessing which he predicted should follow—"Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee."—Abridged from the *Christian Observer*, 1841.

STATE OF MIND PRECEDING DEATH.

Sir Benjamin Brodie, as the result of his long observation, concludes that the mere act of Dying is seldom, in any sense of the word, a very painful process. It is true, (he adds,) that some persons die in a state of bodily torture, as in the case of tetanus; that the drunkard dying of *delirium tremens* is haunted by terrific visions; and that the victim of that most horrible of all diseases, hydrophobia, in addition to those peculiar bodily sufferings from which the disease has derived its name, may be in a state of terror from the supposed presence of frightful objects, which are presented to him as realities, even to the last. But the general rule is, that both mental and bodily suffering terminate long before the scene is finally closed.

Then, as to the actual fear of death: it seems that the Author of our existence, for the most part, gives it to us when it is intended that we should live, and takes it away from us when it is intended that we should die. Those who have been long tormented by bodily pain are generally as anxious to die as they ever were to live. So it often is with those whose life has been protracted to an extreme old age, beyond the usual period of mortality, even when they labour under no actual disease. Sir Benjamin describes the dying of old age—

> Like ripe fruit to drop
> Into his mother's lap,

as seeming to be a happy conclusion of worldly cares and joys. "It is like falling to sleep never to wake in this state of ex-

istence. Some die retaining all their faculties, and quite aware that their dissolution is at hand. Others offer no signs of recognition of external objects, so that it is impossible for us to form any positive opinion whether they do or do not retain their sensibility; and others, again, who appear to be insensible and unconscious, when carefully watched, are found not to be so in reality; but they die contentedly."

Sir Benjamin Brodie has never known but two instances in which, in the act of dying, there were manifest indications of the fear of death. The individuals alluded to were unexpectedly destroyed by hœmorrhage, which it was impossible to suppress. The depressing effects which the gradual loss of blood produced on their corporeal systems seemed to influence their minds, and they died earnestly imploring that relief which art was unable to afford. Seneca might have chosen an easier death than that from opening his arteries.

With respect to the influence of religious sentiments on the minds of dying persons, Sir B. Brodie observes: "there is no doubt that a pure and simple religious faith, and a firm reliance on the Being who has placed us here, contribute more than anything besides to disarm death of its terrors, deprive 'the grave of its victory,' and smooth the passage of the humble and sincere believer to the termination of his worldly career. Nevertheless, according to my own experience, and what I have heard from others, the influence of religious feelings is for the most part, not so much perceptible at the moment when death is actually impending, as it is at an earlier period, when the individual, who was previously in health, or supposed himself to be so, first discovers that it is probable that he shall die."

HOW MAN DIES.*

Although the fear of death is natural to man, in some cases, illness gradually removes this dread, and the change is welcomed, and even earnestly desired; the sufferer has ceased to take an interest in the things around him; they have lost all the charms they borrowed from hope and anticipation, and he has no future earthly prospect but the grave.

The fear of dying in sleep is not uncommon. The wife of Mr. Edgeworth expressed this dread. She soon fell asleep, and awakened smiling. "I am smiling," said she, "at my asking you to sit beside me as a sort of protection, and at my being afraid to *die in my sleep*, when I never felt afraid of dying when awake."

Sometimes, consciousness remains to the last moment of existence, and even when the tongue refuses to speak, the wistful

* These additional illustrations are, in the main, selected and abridged from Mr. Harrison's excellent work on *The Medical Aspects of Death*.

eye and waving of the hand serve to impress the dying injunction. How touchingly has Sterne pictured this in the story of Lefevre, where the poor soldier looks first at his son, and then at my Uncle Toby; and the ligature, fine as it is, was never broken!

The changes which immediately precede death are, of course, more or less painful, according to their nature and severity; yet there can be no doubt but dissolution itself is the cessation of suffering. In some instances, the approach of death is betokened by strange and awful sensations; and it is probable that where consciousness remains to the last, the feelings are always peculiar and unmistakeable.

The premonitions of death often give rise to a degree of restlessness and a wish for change, which is odd and capricious in its manifestations. Persons who have long remained tranquil will suddenly express a desire to be dressed and go down stairs, or have their beds moved to another position. Strange yearnings for particular places and old scenes sometimes arise, which seem like the shadowing forth of dim instincts, which have been concealed in the recesses of the mind.

With the exception of those who are worn down by long illness, or reduced to despair by mental anguish and misfortune, there are few who can believe that they have accomplished all the purposes of life; and we naturally look towards the infirmities of old age to wean us from the interests of the world. But even then we are reluctant to leave; and it is only when deserted by friends, that we can say—

> I have lived long enough; my way of life
> Is fall'n into the sear, the yellow leaf.

In speaking of others it is common to regard life as properly terminating when usefulness, activity, and fortune are declining. When reverses succeed a happy and prosperous career, we say that existence has been too protracted: it is on this account that the poets have spoken of the happiest moment of life as the most proper time for death; a notion more poetical than rational:

> Why did they
> Then not die?—They had lived too long
> Should an hour come to bid them breathe apart.
> *Lord Byron's Don Juan*, canto iv.

And Shakspeare makes Othello exclaim:

> If I were now to die,
> 'Twere now to be most happy; for I fear
> My soul hath her content so absolute,
> That not another comfort like to this
> Succeeds in unknown fate.

The absence of respiration is the most ordinary sign of death, but at the same time the most likely to deceive. To ascertain

whether the breathing be entirely suspended, it is a common practice to hold a looking-glass to the face:—

> Lend me a looking-glass;
> If that her breath will mist or stain the stone,
> Why, then she lives.—*King Lear*, Act v. Sc. 3.

For the same reason, the stirring of any light substance, such as down, which may rest about the mouth, has been regarded as a fine indication of the act of respiration: but this, like the mist on the looking-glass, is a deceptive or inaccurate method. Shakspeare represents Prince Henry as having been deceived when he carried off the crown from his father's pillow:

> By his gates of breath
> There lies a downy feather which stirs not;
> Did he suspire, that light and weightless down
> Perchance must move.

If the observance of the respiration be taken as the indication of life, and its absence as a proof of death, the exposure of the naked chest and abdomen would enable the spectator to form a much more accurate appreciation of it, especially if it be made carefully, and for a sufficient length of time.

Death may be said to *begin* at different parts of the body; and it will be found that the nature, symptoms, and peculiarities of the act of dying, are determined by the organ first mortally attacked. The alterations which directly occasion dissolution seem principally effective, either in the arrest of the *circulation* or the *respiration*.

As the heart is the great mover of the circulation, we can easily conceive that whatever brings it to stop must be fatal to life. Extensive losses of blood operate in this manner, and they furnish us with a good illustration of the manner in which death takes place. The sufferer becomes pale and faint, his lips white and trembling; after a while the breathing becomes distressed, and a rushing noise seems to fill the ears. The pulse is soft, feeble, and wavering; and the exhaustion and prostration are more and more alarming. Soon a curious restlessness takes place, and he tosses himself from side to side. At length, the pulse becomes uncertain, and the blood is feebly thrown to the brain. The surface assumes an icy coldness. The mind is yet untouched, and the sufferer knows himself to be dying. In vain the pulse is sought at the wrist—in vain efforts are made to re-excite warmth—the body is like a living corpse. Now, a few convulsive gaspings arise, and the countenance sets in the stiff image of death. Such are the more striking phenomena which attend the fatal hœmorrhages.

The failure of the vital powers, from the withdrawal of blood, may be regarded as a sort of type of this mode of death, since the

various symptoms which have been named, arise from the cessation of the healthy circulation.

A dread of the loss of blood may almost be considered as an instinctive feeling; at any rate its importance is early impressed on the mind, and is never forgotten. In childhood, it is looked at with alarm; and the stoutest mind cannot but view with horror those perilous gushes of blood which bring us into the very jaws of destruction.

Byron has given a fearful description in his *Manfred* of the state which Mr. Harrison has just portrayed:

> *Abbot.* Alas! how pale thou art—thy lips are white,
> And thy breast heaves, and in thy gasping throat
> The accents rattle—give thy prayers to Heaven—
> Pray—albeit but in thought—but die not thus.
> *Manfred.* 'Tis over—my dull eyes can fix thee not;
> But all things swim around me, and the earth
> Heaves as it were beneath me. Fare thee well—
> Give me thy hand.

Independently of the mere loss of blood, other causes may depress the action of the heart: it may be arrested by a *shock*, or sudden impression on the nervous system—so frequent in cases of violent death, and disease in which life is extinguished with fearful rapidity.

In many accidents, there is little loss of blood; yet the injury is great, and its consequences are terrible. The sufferer turns pale—his countenance changes, and he feels that he is fatally wounded. Sickness and complete prostration follow, and the heart never rallies. In this manner, extensive burns and scalds, and dreadful blows, or internal lacerations, produce death. In the same way, the strong mineral acids, when taken internally, appear to destroy, by their depressing influence on the heart.

The internal lesion of the stomach causes a sympathetic failure of the circulation.

But the effects of the *shock* are much more numerous and interesting than might at first be imagined. At least, impressions on the nervous system, analogous in their nature, play an important part in the fatal termination of many diseases. Violent inflammations seem, when fatal, to act by their depressing influence, by lowering the vital powers, and bringing the circulation to a stand.

The introduction of some poisons, also, is peculiarly inimical to the *vitality* of the blood. Thus, the death is truthfully described by Shakspeare, as commencing in the blood itself:

> It is too late; *the life of all his blood*
> Is touch'd corruptibly; and his pure brain,
> Which some suppose the soul's frail dwelling-house,
> Doth, by the idle comments that it makes,
> Foretell the ending of mortality.

Sir Benjamin Brodie states that he has been curious to watch the state of dying persons, and is satisfied that, where an ordinary observer would not for an instant doubt that the individual is in a state of complete stupor, *the mind is often very active even at the very moment of death.*

Dr. Baillie once said, that "all his observation of death-beds inclined him to believe that nature intended that we should go out of the world as unconscious as we came into it." "In all my experience," he added, "I have not seen one instance in fifty to the contrary." Yet even in such a large experience the occurrence of "one instance in fifty to the contrary" would invalidate the assumption that such was the law of nature (or "nature's intention," which, if it means anything, means the same). The moment in which the spirit meets death is perhaps like the moment in which it is embraced by sleep. It never, I suppose, (says Mrs. Jameson, whose observations we quote,) happened to any one to be conscious of the immediate transition from the waking to the sleeping state.

The mode of death, though not one of pain, may have been preceded by considerable suffering, as in the case of burns and scalds. But the act of dying is one of relief; or if the sensations are uneasy and fearful, they cannot be termed painful in the common sense of the term.

When fluids taken by the patient flow back from his mouth, or fall heavily down his throat, as if poured into an ordinary tube, death is soon to be expected.

In young children a curious playing with the bed-clothes often attends fatal affections of the brain. Mr. Harrison relates that a little child, who had in her hand her handkerchief, spread it out repeatedly with apparent care, and in a fantastic manner, that would have been amusing but for its fatal import. The picking of bed-clothes and catching of the hands, as if at imaginary objects, are well known as terrible indications.

Chomel remarks, as of serious presage, the automatic manner in which a patient will unceasingly draw his hand to his side, in spite of the efforts of the physician to ascertain his pulse.

When death occurs in advanced and feeble age, the vital powers are so easily depressed, and the heart's action is brought to a stand in so imperceptible a manner, that it is common to speak of it as a quiet sleep:

> —and our little life
> Is rounded with a sleep.
> Shakspeare's *Tempest*, Act iv. Sc. 1.

Madame D'Arblay thus describes the death of her revered father, Dr. Burney: "an awful stillness pervaded his apartment, and so soft became his breathing, that I dropped my head by the side of his pillow, to be sure that he breathed at all. . . . Yet could I not

believe that all had ceased thus suddenly, without a movement, without even a sigh."

The stiffness of death is often not fairly established until the body is already cold, and, when overcome by pressure, does not return, as the contractions which arise from nervous causes. The rigidity comes on with various degrees of rapidity, and its duration is also various. It usually commences in about seven hours; seldom if ever later, according to Sommer; but it may be deferred even to twenty and thirty hours. When the body is greatly weakened by disease, the rigidity comes on much sooner, but is more evanescent: it has been known to arise in fifteen or twenty minutes. Its duration is ordinarily from twenty-four to thirty-six hours; but it may continue many days. This stiffening of the body seems like the final act of life, and has been supposed to be the last effort of muscular power. Every one must be struck with the analogy it presents to the coagulation of the blood: indeed, it was long imagined by some physiologists to be dependent on that cause; but this is not the case. The rigidity does not seem to be confined to the external muscles of the body, but is particularly manifested in the heart and great blood-vessels. The walls of the heart contract forcibly after the external signs of death; the arteries also contract, and propel their contents into the veins.

According to Dr. Taylor, the average time of the body cooling after death is about fifteen or sixteen hours, when not warmly clad, and when the temperature is about 60°. He has known a body keep warm thirty or forty hours; the heat remaining longest when the death was violent and the person robust. It is a curious fact in relation to the temperature of the body, that in cases of Asiatic cholera, the body, previously quite cold, has become warm immediately before or even after death.

The brightening-up of the mind previous to dissolution, or, to use the common expression, "the Lightness before Death," has led to a notion that dying people are favoured beyond others with a spiritualised conception of things not only relating to time, but likewise to eternity; or, in other words, that they have visions of angelic consolation. This lighting-up of the mind is stated by Mr. Madden to amount to "nothing more than a pleasurably excited condition of the mental faculties, following perhaps a state of previous torpor, and continuing a few hours, or oftentimes moments, before dissolution. This rousing up of the mind is probably produced by the stimulus of dark venous blood circulating through the arterial vessels of the brain, in consequence of the imperfect oxygenation of the blood in the lungs, whose delicate air-cells become impeded by the deposition of mucus on the surface, which there is not sufficient energy in the absorbents to remove; and hence arises the rattling in the throat which commonly precedes death."

Of the general forerunners of death Mr. Harrison * says: "When the evidences of dissolution begin to manifest themselves, a general failure of the temperature, with a cold dew on the skin, may be considered an indicative that the scene is about to close. In many cases it is easy to recognise the fatal turn which diseases take by the alterations which the symptoms undergo. Where internal inflammations are about to issue in death, there is mostly a striking change in the expression of the face, and sometimes a curious shrinking of the body. The nose and lips are very characteristic in the dying; the lips become pale, the nostrils dilated and dark-looking, and the hairs about the lips seem more than usually apparent; the teeth look like pieces of ordinary bone, and the eyes seem to shadow through the eye-lids, or are partially turned under the lids; the nails appear dark, and the ends of the fingers sodden.

"Finally, convulsive twitchings often show themselves in the face, with singular elevations of the eyebrows, and staring of the eyes. A gasping attempt to breathe terminates the struggle.

"When coma is present, a mucous rattle is generally of fatal import; and, *è contrario*, when the lungs are affected, the supervention of coma is equally to be dreaded."

From observations by D. A. T. Thomson, it is evident there are no certain signs that a person is truly dead, except the total cessation of respiration, and the commencing putrefaction of the body.

Take away but the pomps of death, (says Jeremy Taylor,) the disguises, and solemn bugbears,† and the actings by candlelight, and proper and fantastic ceremonies, the minstrels and the noise-makers, the women and the weepers, the swoonings and the shriekings, the nurses and the physicians, the dark room and the ministers, the kindred and the watches, and then to die is easy, ready and quit of its troubled circumstances.

How fearfully does the impressive poetry of Pope picture the closing scene:

THE DYING CHRISTIAN TO HIS SOUL.

Vital spark of heavenly flame,
Quit, oh quit this mortal frame:
Trembling, hoping, lingering, flying—
Oh the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life!

* *On the Medical Aspects of Death.*

† When we read of these easy modes of shuffling off "the mortal coil," we are the more displeased with the vulgar emblems of Death—as the "bugbear" of the scull and cross-bones, or "Death's Head," which we owe to Pagan sensuality. "I wonder," says Bishop Hall, "at the practice of the ancient both Greeks and Romans, whose use was, to bring up a death's head, in the midst of their feasts, on purpose to stir up their guests to drink harder, and to frolic more: the sight whereof, one would think, should have rather abated their courage, and have tempered their jollity."—*Occasional Meditations.*

Hark they whisper, angels say,
Sister spirit, come away!
What is this absorbs me quite?
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?

The world recedes, it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting? *

DEATH FROM HEART DISEASE.

Fatal fainting is not unfrequently the result of actual disease of the heart, although death from affections of the heart is not always of a sudden or uncomplicated kind. The walls of the heart are sometimes thin and dilated, and there is a soft, struggling palpitation which has been aptly compared to the fluttering of a bird against the bars of its cage.

At other times, the heart is overloaded with fatty deposits, so that its natural fleshy structure is proportionally defective; and it is unable to propel the blood with sufficient force to meet the exigencies of the system. Occasionally, bony deposits are found in the heart and great vessels, and the natural contractions of the heart are painful and irregular. From these and other causes, which probably produce a spasm of the heart, arises the disease called *angina pectoris*.

John Hunter died of this disease. (*See page* 124.)

The benevolent and accomplished Dr. Arnold was taken from us by *angina pectoris*. He awoke in the morning with a sharp pain across his chest, which he had felt slightly on the preceding day, before and after bathing. He composed himself to sleep for a short time; but the pain seemed to increase, and to pass down the left arm, which called to Mrs. Arnold's remembrance what she had heard of this fatal disease. Their usual medical attendant, Dr. Bucknill, was sent for, and found Dr. Arnold lying on his back—his countenance much as usual—his pulse, though regular, was very quick, and there was cold perspiration on the brow and cheeks. He apologized in a cheerful manner for troubling Dr. Bucknill at so early an hour, and inquired as to the nature and danger of his illness: he was told it was a spasm of the heart. The physician quitted the house to furnish himself with remedies. On his return, Dr. Arnold said, "If the pain is

* A popular living poet, whose lyrics sing of the more cheerful aspects of life, has afforded us much gratification by declaring the above to be one of the most perfect embodiments of poetic genius in our literature.

again as severe as it was before you left, I do not know how I can bear it." He again questioned Dr. Bucknill as to the danger of his complaint—he was told of his danger—inquired as to the remedies, and on being told, answered, "Ah! very well." The physician, who was dropping the laudanum into a glass, turned round, and saw him quite calm, but his eyes were shut. In another minute he heard a rattle in his throat, and a convulsive struggle,—flew to the bed, and called to one of the servants to fetch Mrs. Arnold. The family soon arrived; but the sobs and cries of his children were unable to affect him—"the eyes were fixed, the countenance was unmoved: there was a heaving of the chest, deep gasps escaped at prolonged intervals, and just as the usual medical attendant arrived, and as the old school-house servant, in an agony of grief, rushed with the others into the room in the hope of seeing his master once more, he breathed his last." This occurred shortly before eight in the morning. . . . . "What that Sunday was in Rugby, it is hard fully to represent,—the incredulity,—the bewilderment,—the agitating inquiries for every detail,—the blank, more awful than sorrow, that prevailed through the vacant services of the long and dreary day,—the feeling as if the very place had passed away with him who had so emphatically been in every sense its head,—the sympathy which hardly dared to contemplate, and which yet could not but fix the thoughts and looks of all on the desolate house, where the fatherless family were gathered round the chamber of death."—*Arnold's Life*, vol. ii.

Mr. Harrison, in whose work are quoted these details, adds: "in Dr. Arnold's case, the heart was found soft and thin, but without any valvular disease." Mr. Harrison then relates a case of a gentleman, about fifty-five years of age, in impaired health, and who, from having been thin and muscular, was slightly tending to fat and corpulency. One day, at dinner, he felt an unusual pain in the region of his heart: he retired, warm applications were made to the chest, and the pain soon ceased altogether. He then begged to be left alone: in less than an hour, his wife found him lying upon the sofa, just in the position she had left him: she believed him asleep, but found him dead. The examination of his body disclosed nothing that could account for his death, but a thin fat heart; fat was deposited on it at the expense of its muscular substance.

BROKEN HEARTS.

The term "broken heart," as commonly applied to death from grief, is not a vulgar error, as generally supposed. On the contrary, though not a very common circumstance, there are many cases on record in medical works. This affection, it is believed,

was first described by Harvey; but since his day several cases have been observed. Morgagni has recorded a few examples: amongst them, that of George II., who died suddenly, of this disease, in 1760; and, what is very curious, Morgagni himself fell a victim to the same malady. Dr. Elliotson, in his Lumleyan Lecture on Diseases of the Heart, in 1839, stated that he had only seen one instance; but in the *Cyclopædia of Practical Medicine*, Dr. Townsend gives a table of twenty-five cases, collected from various authors. Generally, this accident is consequent upon some organic disease, such as fatty degeneration; but it may arise from violent muscular exertion, or strong mental emotions.

THE DEATH-BED. BY OWEN FELTHAM.

Feltham lived in the time of James I., and wrote a curious book of pious and moral treatises, called *Resolves*, rich in wit and fancy, not flung about in idle and unmeaning sport, but employed as the exponents of thoughts in themselves acute and profound. Feltham delighted in reflection, but was at the same time a man of the world,—of a cheerful and lively temper, and always preserving a clear understanding. He has left this naturally eloquent picture of a death-bed:

There is no spectacle more profitable, more terrible, or more humble, than the sight of a dying man, when he lies expiring his soul on his deathbed; to see how the ancient society of the body and the soul is divided; and yet to see how they struggle at the parting; being in some doubt what shall become of them after.

The spirits shrink inward, and retire to the anguished heart; as if, like sons pressed from an indulgent father, they would come for a sad vail, from that which was their life's maintenance; while that, in the meantime, parts with affrighting pangs, and the hands and feet, being the most remote from it, are, by degrees, encolded to a fashionable clay; as if death crept in at the nails, and by an insensible surprise, suffocated the environed heart.

To see how the mind would fain utter itself, when the organs of the voice are so debilitated that it cannot.

To see how the eye settles to a fixed dimness, which, a little before, was swift as the shoots of lightning, nimbler than the thought, and bright as the polished diamond: and in which this miracle was more eminent than in any of the other parts, that it being a material, earthly body, should yet be conveyed with quicker motion than the revolutions of an indefinite soul; so suddenly bringing the object to conceits, that one would think the apprehension of the heart were seated in the eye itself.

To see the countenance, (through which, perhaps, there shined a lovely majesty, even to the captivating of admiring souls,) now altered to a frightful paleness.

To think how that which commanded a family, nay, perhaps, a kingdom, and kept all in awe with the moving of a spongy tongue, is now become a thing to be transmitted from all these enchanting blandishments, to the dark and noisome grave; where, instead of shaking the golden sceptre, it now lies imprisoned but in five feet of lead. There

is even the difference of two several worlds between a king enamelled with his robes and jewels, sitting in his chair of state, and his condition in his bed of earth; and yet all this change without the loss of any visible, substantial, since all the limbs remain as they were, without the least sight either of dislocation or diminution. From hence it is, I think, Scaliger defines death to be the cessation of the functions of the soul; as if it were rather a restraint than a missive ill.

When thou shalt see all these things happen to one whose conversation had endeared him to thee; when thou shalt see the body put on death's sad and ashy countenance, in the dead age of night, when silent darkness does encompass the dim light of thy glimmering taper, —tell me if thou canst then find a thought of thine, devoting thee to pleasure and the fugitable joys of life?—O what a bubble, what but a wink of life, is man!

When Hadrian asked Secundus what death was, he answered in these several truths: "it is a sleep eternal; the body's dissolution; the rich man's fear; the poor man's wish; an event inevitable; an uncertain journey; a thief that steals away man; sleep's father; life's flight; the departure of the living, and the resolution of all."

Who may not, from such sights and thoughts as these, learn, if he will, both humility and loftiness? the one to vilify the body, the other to advance the soul. As I would not care for too much indulgiating of the flesh, so I would ever be studious for such actions as may appear the issues of a divine and noble soul.

DEATH-BED REPENTANCE.

In "a further continuation" of his Meditations, the Hon. Robert Boyle adduces this Reflection on the great mistake of those that think a death-bed the fittest and opportunest place to begin repentance in: "but sure these men are very little acquainted, either with the disadvantages of a dangerous sickness, or the nature of repentance. 'Tis true that sin and death do more easily frighten one, when they are looked on as both together: but I much doubt whether the being frightened by hell, be sufficient to give a man a well-grounded hope of Heaven: for when we see sin and torment at one view, and so near one to another, 'tis not so easie to be sure which of the two it is that, as we presume, scares the sinner towards Heaven. And surely repentance, which ought to be the change of the whole man, and in some sense the work of the whole life, is very improperly begun, when men have finished that course, which it should have guided them in: nor have men cause to presume, that when God is severely punishing them for their sins, he will vouchsafe them so great a grace as that of repentance, which they would none of, till it could not make them serviceable to him. And as for the opportunity 'tis hop'd an expiring state may give men for repentance, they must needs be great strangers to great sickness, that can promise themselves so unlikely a matter: who can secure them, that the acuteness of the disease will not invade the brain? and as deliriums and phrensies are not unfrequent in fevers, and other acute dis-

eases, so in case they happened to persevere, the wretched patient is cast into a desperate condition, even on this side the grave, and as near as the *body* is to its dissolution, the *man* may be dead a pretty while before it.

"But supposing he escape these accidents, which make repentance impossible, a dangerous sickness has other circumstances enough to make it very uneasie: for the organical faculties of the mind cannot but be dull'd and prejudic'd by the discomposure of the spirits, by which their functions are to be exercised; and the sense of pain, the troublesome prescriptions of physitians, the loathsome and bitter potions, the weakening operation of physick, the languishments produced by want of spirits, the restlessness proceeding from heat or want of sleep, the distracted importunities of those interested persons, especially if any of them be suspected to hover about the dying man's bed, as birds of prey that wait for a carcase, the sighs and tears of friends and relations that come to take their last farewell, and to imbitter it the lawyer that must be directed to draw up the will, the divine that must be allowed to say something concerning the soul, and the affrighted conscience, that alone brings more disquiet than all the rest put together, do make a dying man's condition so amazing, so dismal, and so distracting, that to think this an opportune time to begin such a work (which may well enough imploy the whole man in his calmest state of mind), is a madness as great as any, that ev'n a death-bed can, by the translation of the humours into the brain, occasion; for my part, I think it so wild, and so unadvisable a thing to put off the beginning to provide all graces to a death-bed, that I think it uneasie enough so much as to exercise *then* those that were acquir'd *before;* men being in that state commonly unable so much as to reap the consolation they have been sowing all along a pious life."

(Our author then considers the condition—that though it be said, a true repentance cannot come too late, yet it is a hard thing to be certain, that so late a repentance is true. He then continues:)

"And as it is difficult, when a man already feels much punishment for sin, and sees himself in danger of more, to discern clearly upon what account it is, that he is sorry for what he has committed; so it must certainly be a state unspeakably anxious and uncomfortable to find one's self dragged to the grave, without knowing whether the last trumpet shall call him thence to heaven or to hell: and if he should be deceiv'd in judging of the validity of his repentance, the fatal error would be remediless, and the mistake far sadder and more horrid than that of the Syrians, who, when they thought they were arrived victorious at Dothan, found themselves at the mercy of their enemies in Samaria, 2 Kings vi. 18. To conclude, he that resolves not to renounce his sins, till he

thinks Christ ready to renounce him for them, may very probably lose his soul, and has most certainly lost his ingenuity; and that will appear a very sad loss for a man, that being by death denied the opportunities of actually leading a new and pious life, must derive his comfort from the assurance that he sincerely intends it."

"Still, a death-bed is a wonderful reasoner: many a proud infidel hath it humbled and refuted, without a word, who but a short time before would have defied all the ability of man to shake the foundation of his system. All is well, as long as the curtain is up, and the puppet-show of life goes on; but when the rapid representation draws to a close, and every hope of longer respite is precluded, things will appear in a very different light. Would to God I could say that that great and awful moment were as often distinguished by the dew of repentance as by the groan of despair."

Sir Humphry Davy has well observed:

The laws of nature are all directed by Divine Wisdom, for the purpose of preserving life and increasing happiness. Pain seems in all cases to precede the mutilation or destruction of those organs which are essential to vitality, and for the end of preserving them; but the mere process of dying seems to be the falling into a deep slumber: and in animals, who have no fear of death dependent upon imagination, it can hardly be accompanied by very intense suffering. In the human being, moral and intellectual motives constantly operate in enhancing the fear of death, which, without these motives in a reasoning being, would probably become null, and the love of life be lost upon every slight occasion of pain or disgust: but imagination is creative with respect to both these passions, which, if they exist in animals, exist independent of reason, or as instincts. Pain seems intended by an all-wise Providence to prevent the dissolution of organs, and cannot follow their destruction. I know several instances in which the process of death has been observed, even to its termination, by good philosophers; the instances are worth repeating. Dr. Cullen, when dying, is said to have faintly articulated to one of his intimates: "I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die." Dr. Black, worn out by age, and a disposition to pulmonary hemorrhage, which obliged him to live very low, whilst eating his customary meal of bread and milk, fell asleep, and died in so tranquil a manner, that he had not even spilt the contents of the spoon which he held in his hand. And Sir Charles Blagden, whilst at a social meal with his friends, Monsieur and Madame Berthollet, and Gay Lussac, died in his chair so quietly, that not a drop of the coffee in the cup which he held in his hand was spilt.

THE LAST MOMENTS AND WORDS OF DISTINGUISHED PERSONS.

Some of the following brief accounts of the closing scenes in the lives of men of genius may tend to show how far a predominant passion or favourite pursuit may influence the mind, even in the

latest hour of life. In the majority of instances, "the ruling passion strong in death" is found to be exemplified.

Rousseau, when dying, ordered his attendants to place him before the window, that he might once more behold his garden, and bid adieu to nature.

Addison's dying speech to his son-in-law was characteristic enough of the man, who was accustomed to inveigh against the follies of mankind, though not altogether free from some of the frailties he denounced. "Behold," said he to the dissolute young nobleman, "with what tranquillity a Christian can die."

Roscommon uttered, at the moment he expired, two lines of his own version of *Dies iræ*.

Haller died feeling his pulse, and when he found it almost gone, turning to his brother physician, he said, "My friend, the artery ceases to beat," and died.

Petrarch was found dead in his library, leaning on a book.

Bede died in the act of dictating.

Herder closed his career writing an ode to the Deity, his pen on the last line.

Waller died repeating some lines of Virgil.

Metastasio, who would never suffer the word "death" to be uttered in his presence, at last so far triumphed over his fears, that, after receiving the last rites of religion, in his enthusiasm he burst forth into a stanza of religious poetry.

Lucan died reciting some words of his own *Pharsalia*.

Alfieri, the day before he died, was persuaded to see a priest; and when he came, he said to him, with great affability, "Have the kindness to look in to-morrow—I trust death will wait four-and-twenty hours."

Napoleon, when dying, and in the act of speaking to his clergyman, reproved his sceptical physician for smiling, in these words, —"You are above these weaknesses, but what can I do? I am neither a philosopher nor a physician; I believe in God, and am of the religion of my father. It is not every one who can be an atheist." The last words he uttered—Head—Army—evinced clearly enough what sort of visions were passing over his mind at the moment of dissolution.

Tasso's dying request to Cardinal Cynthia was indicative of the gloom which haunted him through life: he had but one favour, he said, to request of him, which was that he would collect his works, and commit them to the flames, especially his *Jerusalem Delivered*.

Leibnitz was found dead in his chamber, with a book in his hand.

Clarendon's pen dropped from his fingers when he was sick with the palsy, which terminated his life.

Chaucer died ballad-making. His last production he entitled

"A Ballad made by Geoffry Chaucer on his death-bed, lying in great anguish."

Barthelemy was seized with death while reading his favourite Horace.

Sir Godfrey Kneller's vanity was displayed in his last moments. Pope, who visited him ten days before he died, says, he never saw a scene of so much vanity in his life; he was sitting up in his bed, contemplating the design he was making for his own monument.

Wycherly, when dying, had his young wife brought to his bedside, and having taken her hand in a very solemn manner, said, he had but one request to make of her, and that was, that she would never marry an old man again. There is every reason to believe, though it is not stated in the account, that so reasonable a request could not be denied at such a moment.

"Bolingbroke," says Spence, "in his last illness, desired to be brought to the table where we were sitting at dinner: his appearance was such that we all thought him dying, and Mrs. Arbuthnot involuntarily exclaimed, 'This is quite an Egyptian feast!'" On another authority, he is represented as being overcome by terrors and excessive passion in his last moments; and, after one of his fits of choler, being overheard by Sir Harry Mildmay complaining to himself, and saying, "What will my poor soul undergo for all these things!"

Keats, a little before he died, when his friend asked him how he did, replied in a low voice, "Better, my friend, I feel the daisies growing over me."

The pious Gerson, the chancellor of the church and university of Paris, had the terror of his last moments assuaged by the prayers of three hundred children supported and educated by his charity, and who were congregated in his house from the threshold to his bedchamber.* "Now, O God," he exclaimed, in a transport of holy joy, as he closed his eyes in death, "thou dost let thy servant depart in peace! The soul that is accompanied to eternity by the prayers of three hundred children, may advance with humble hope into the presence of their Father and their God."

Schiller, when dying, was asked how he felt. "Calmer and calmer," he replied. Perhaps, this serenity was mainly due to the state of his body; for that degree of physical weakness which no longer suffers the will to employ the muscles, but yet arrests not the internal action of the brain, is usually attended by an indescribable calm of mind. If, indeed, the conscience be reconciled to God, it is complete; for then the torment of conflicting affections is over, the soul sees only that it is heir to a rich and eternal inheritance. Thus, a tranquil ecstasy is often witnessed at the death-bed of the Christian;

Is that a death-bed where the Christian lies?
Yes, but not his; 'tis Death itself there lies.—*Coleridge.**

Sir James Mackintosh lived like a philosopher, and died like a Christian. Not long before he ceased to speak, his daughter said to him, "Jesus loves you." He answered slowly, pausing between each word, "Jesus Christ—love—the same thing!" After a long silence, he said, "I believe!" She asked, "In God?" He answered, "In Jesus." On her inquiring how he felt, his last word was, "Happy!"

Sir Walter Raleigh, according to the Bishop of Salisbury, who attended him on the scaffold, was "the most fearless of death that ever was known, the most resolute and confident, *yet with reverence and conscience.*"

Maccail, the expiring Scottish probationer, exclaimed, with foretaste of the bliss of Paradise, "Farewell, sun, moon, and stars; farewell kindred and friends—farewell world and time—farewell weak and frail body:—welcome eternity—welcome angels and saints—welcome Saviour of the world, and welcome God, the Judge of all."

"I do not mean to be killed to-day," were the words of "the great" Turenne, a few minutes before he was struck down in battle by a cannon-ball. What short-sightedness!

Edward Moore, in his periodical paper, *The World*, took leave of his readers in a humorous account of his own death, which really took place two months afterwards.

George, the first Lord Lyttelton, who, after being a sceptic, became a zealous believer, said to his son-in-law, Lord Valentia, on taking leave of him,—"Be good, be virtuous, my lord, *you must come to this.*"

Bishop Hough's dying words to some of his friends and neighbours who attended him in his last moments were, "We part to meet again, I hope, in endless joys."

* Dr. Moore states that when the vital flame was flickering, the heart was faltering with every pulse, and every breath was a convulsion, he has said to a dying believer, who had not long before been talking in broken words of undying love, "Are you in pain?" and the reply, with apparently the last breath, was, "It is delightful!" In another person, in whom a gradual disease had so nearly exhausted the physical powers that the darkness of death had already produced blindness, the sense of God's love was so overpowering, that every expression for many hours referred to it in rapturous words, such as, "This is life—this is heaven—God is love—I need not faith—I have the promise." It is easy to attribute such expressions to delirium; but this does not alter their character, nor the reality of the state of the soul which produces them. Whether a dying man can maintain any continued attention to things through his senses, we need not inquire. It is enough for him, if, in the spirit, he possess the peace and joy of believing.—*The Use of the Body in relation to the Mind*, pp. 427—428.

A Correspondent of *Notes and Queries* has been at the pains of collecting these memorable and note-worthy "last words" of great persons. To these a few additions have been made.

"Tête de l'armée." (Napoleon.)
"I have loved God, my father, liberty." (De Stael.)
"Let me die to the sound of delicious music." (Mirabeau.)
"Is this your fidelity?" (Nero.)
"A king should die standing." (Augustus.)
"I must sleep now." (Byron.)
"Kiss me, Hardy." (Nelson.)
"Don't give up the ship." (Laurence.)
"I'm shot if I don't believe I'm dying." (Thurlow.)
"Clasp my hand, my dear friend, I die." (Alfieri.)
"God preserve the Emperor." (Haydn.)
"Let the light enter." (Goethe.)
"All my possessions for a moment of time." (Elizabeth.)
"What, is there no bribing death?" (Beaufort.)
"Monks, monks, monks!" (Henry VIII.)
"Be serious." (Grotius.)
"In tuas manus, Domine." (Tasso.)
"It is small, very small" (clasping her neck). (Anna Boleyn.)
"I feel as if I were myself again." (Walter Scott.)
"It is well." (Washington.)
"Independence for ever." (Adams.)
"A dying man can do nothing easy." (Franklin.)
"Don't let poor Nelly starve." (Charles II.)
"I have endeavoured to do my duty." (Taylor.)
"There is not a drop of blood on my hands." (Frederick V.)
"I resign my soul to God, my daughter to my country." (Jefferson.)
"It is the last of earth." (J. Q. Adams.)
"Don't let that awkward squad fire over my grave." (Burns.)
"Lord make haste." (H. Hammond.)
"Precious salvation." (Sir J. Stonehouse.)
"Remember" (the charge to Archbishop Juxon to bid Charles II. forgive his father's murderers). (Charles I.)
"I shall be happy." (Archbishop Sharp.)
"God's will be done." (Bishop Ken.)
"Amen." (Bishop Bull.)
"I have peace." (Parkhurst.)
"Come, Lord Jesus." (Burkitt.)
"Cease now" (Lady Masham was reading the Psalms). (Locke.)
"I thank God I was brought up in the Church of England." (Bishop Gunning.)
"O Lord, forgive me specially my sins of omission." (Ussher.)
"Lord, receive my spirit." (Ferrar, Cranmer, Hooper, G. Herbert.)

"Thy will be done." (Donne.)
"This day let me see the Lord Jesus." (Jewell.)
"In te speravi: ne confundar in eternum." (Bishop Abbot.)
"God will save my soul." (Burghley.)
"This is death." (George IV.)
"Lord, take my spirit." (Edward VI.)
"What? do they run already? Then I die happy." (Wolfe.)
"God bless you, my dear" (Miss Morris). (Dr. Johnson.)
"What I cannot utter with my mouth, accept, Lord, from my heart and soul." (F. Quarles.)
"Then I am safe." (Oliver Cromwell.)
"Let the earth be filled with His glory." (James, Earl of Derby; Bishop Broughton.)
"I go to my God and Saviour." (P. Heylyn.)
"My days are past as a shadow that returns not." (R. Hooker.)
"Let me hear once more those notes so long my solace and delight." (Mozart.)
"I wish the true principles of government carried out. I ask no more." (Harrison, the Regicide.)
"For my coming down, let me shift for myself" (on the scaffold). (Sir Thomas More.)
"In me behold the end of this world with all its vanities." (Sir P. Sidney.)
"I do not suffer, my friends; but I feel a certain difficulty in existence." (Fontenelle, in his 100th year.)

THE SOUL GOING FORTH FROM THE BODY.

Sir Thomas Browne refers to this phenomenon when, in his *Religio Medici*, he says: "It is observed, that men sometimes, upon the hour of their departure, do speak and reason above themselves. For then the soul begins to be freed from the ligaments of the body, begins to reason like herself, and to discourse in a strain above mortality."

Sir Kenelm Digby, in his Observations on Sir Thomas Browne's *Religio Medici*, quotes from Roger Bacon, "a separated and unbodied soul:" and Browne mentions a remarkable heresy of the Arabians—"that the souls of men perished with their bodies, but should be raised again at the last day: not that I did absolutely conceive a mortality of the soul, but, if that were, (which faith, not philosophy, hath yet thoroughly disproved,) and that both entered the grave together, yet I held the same conceit thereof, that we all do of the body, that it rise again. Surely, it is but the merits of our unworthy natures, if we sleep in darkness until the last alarm. A serious reflex upon my own unworthiness did make me backward from challenging this prerogative of my soul: so that I might enjoy my Saviour at the last, I could

with patience be nothing almost unto eternity." Origen was called from Egypt to make head against this rising sect of minute philosophers, and so successfully disputed against them in full council, that they abandoned their errors, and returned to the received doctrine of the Church. Origen himself, however, fell into the error, that not only the souls of men, but the devils themselves, should be discharged from tortures after a certain time—"that God would not persist in his vengeance for ever, but after a definite time of his wrath, would release the damned souls from torture." (*Religio Medici.*) But Genebrard endeavours to clear Origen of this charge.

Webster, in his *Display of supposed Witchcraft*, writing of corpses bleeding in the presence of murderers, argues:—"If we physically consider the union of the soul with the body by the mediation of the spirit, then we cannot rationally conceive that the soul doth utterly forsake that union, until by putrefaction, tending to an absolute mutation, it is forced to bid farewell to its beloved tabernacle; for its not operating *ad extra* to our senses, doth not necessarily infer its total absence. And it may be, that there is more in that of *Abel's blood crying unto the Lord from the ground*, in a physical sense, than is commonly conceived, &c."

The appearance of the Departure of the Soul is thus mentioned as a known fact in one of the works of the celebrated mystic, Jacob Böhmen. In *The Three Principles*, chap. 19, "Of the going forth of the Soul," he observes:

"Seeing that man is so very earthly, therefore he hath none but earthly knowledge; except he be regenerated in the gate of Deep. He always supposeth that the Soul (at the deceasing of the Body) goeth only out at the Mouth, and he understandeth nothing concerning its deep Essences above the Elements. *When he seeth a blue Vapour go forth out of the Mouth of a dying Man*, (which maketh a strong smell all over the chamber,) then he supposeth that is the Soul."

In the Folk-lore of *Notes and Queries*, No. 20, a curate of Exeter relates that on visiting a poor man, who was daily expecting his death from a very painful disease, his wife, one morning, informed the narrator that she thought he would have died during the night, and consequently she and her friend unfastened *every lock in the house*. The reason given was—that every bolt or lock fastened was supposed to cause uneasiness to the soul, and hinder its departure; consequently, upon the approach of death, all the boxes, doors, &c. in the house were unlocked.

Another Correspondent relates that, according to popular belief, a considerable interval *invariably* elapses between the first semblance of death, and what is considered to be the departure of the soul. About five minutes after the time when death, to all outward appearances, has taken place, "the last breath" may be

seen to issue with a vapour or "steam" out of the mouth of the departed. Hogarth, in his Tailpiece, has represented the figure of Time breathing forth his last—a puff of breath, with the word "Finis" proceeding from his mouth!

In some parts of Holland, when a child is dying, persons shade it by the hands from the parents' gaze; the soul being supposed to linger in the body as long as a compassionate eye is fixed upon it. Thus, in Germany, if he who sheds tears when leaning over an expiring friend, or bending over the patient's couch, does but wipe them off, he enhances, they say, the difficulty of death's last struggle. We find this poetical superstition recorded in *Mary Barton, a Tale of Manchester Life.*

In Bishop Hale's *Breathings of the Devout Soul*, we find:

In this life, in this death of the body, O Lord, I see there are no degrees, though differences of time. The man that died yesterday is as truly dead; as Abel, the first man that died in the world: and Methuseleh, that lived nine hundred and sixty-nine years, did not more truly live, than the child that did but salute, and leave the world. But in the life to come, and the second death, there are degrees: degrees of blessedness, to the glorified; degrees of torments, to the damned; the least whereof, is unspeakable, unconceivable. O Thou, Thou art the Lord of Life and Death, keep my soul from those steps, that go down to the chamber of death; and once set it, for higher I dare not sue to go, but over the threshold of glory and blessedness.

THE PASSING BELL.

We gather from the two following extracts the object of this bell, which was tolled when the soul was *passing* from this life, and has been described as "the melancholy warning of the death-crier."

In a statute passed towards the reign of Henry VIII., it is ordered "that clarks are to ring no more than the passing bell for poare people, nor less for an honest householder, and he be a citizen; nor for children, maydes, journeymen, apprentices, day-labourers, or any other poare person."

In 1662, the Bishop of Worcester asks in his visitation charge:—"Doth the parish-clerk or sexton take care to admonish the living, by tolling of a passing bell, of any that are dying, thereby to meditate of their own deaths, and to commend the other's weak condition to the mercy of God."—*Annals of Worcester*, 1849.

Sir Walter Scott asserts, in his *Border Minstrelsy*, that the custom was then (1803,) still retained in many villages in Scotland.

We find frequent allusions to this practice. Sir Symonds D'Ewes* mentions, in 1624, the bell tolling for an individual

* There are few of us who care to recollect our ancestors as *bell-ringers;* but Sir Symonds d'Ewes, who was Lord of the manor of Lavenham, in Suffolk, was a learned antiquary, and greatly attached to bell-ringing. Sir Matthew Hale, Lord Chief Justice of the Common Pleas, and William Cecil, Lord High Treasurer of England—were also *bell-ringers.* Indeed, *Campanology*, or *Tintinnalogy*, or the Art of Ringing, was formerly a gentleman's recreation.

whom he visited, and who lived some hours afterwards. The canon, however, is express on the subject: "And when any person is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty." At one period, the sound of the Passing Bell was heard in every parish, and in most of the Visitation Articles the custom was enjoined. Nor can any reasonable objection be raised against it, as it was allowed by the Church of England. The question in Visitation Articles usually appeared in this form: "And when any person is passing out of life, doth he, upon notice given thereof, toll a bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?" Probably, such a custom would now, by some persons, be called popish; yet few practices were more likely to advance the interests of true religion in a parish.

At Dewsbury, in Somerset, is a sort of Christmas Passing Bell: that is, a bell tolled on Christmas Eve, as at a funeral; and any one asking whose bell it was would be told it was the devil's knell. The moral of this is that the devil died when Christ was born. The custom was discontinued for many years, but was revived by the vicar in 1828. Among the sweet bells of Dewsbury is the famous "Black Tom of Tothill," which is said to have been an expiatory gift for a murder.

Bishop Hall has this touching Meditation *On the Tolling of a Passing Bell:*

How doleful and heavy is this summons of death! This sound is not for our ears, but for our hearts: it calls us not only to our prayers, but to our preparation; to our prayers, for the departing soul; to our preparation, for our own departing. We have never so much need of prayers, as in our last combat: then is our great Adversary most eager: then are we the weakest: then nature is so over-laboured, that it gives us not leisure, to make the use of gracious motions. There is no preparation so necessary as for this conflict: all our life is little enough to make ready for our last hour. What am I better than my neighbours? How often hath this bell reported to me, the farewell of many more strong and vigorous bodies than my own; of many more cheerful and lively spirits! And now what doth it, but call me to the thought of my parting? Here is no abiding for me: I must away too.

O Thou, that art the God of Comfort, help thy poor servant, that is now struggling with his last enemy. His sad friends stand gazing upon him, and weeping over him; but they cannot succour him: needs must they leave him, to do this great work alone: none, but Thou, *to whom belong the issues of death,* canst relieve his distressed and overmatched soul. And, for me, let no man die without me: as I die daily, so teach me to die once: acquaint me beforehand with that messenger, which I must trust to. *Oh, teach me so to number my days, that I may apply my heart to true wisdom.*

BEAUTY OF DEATH.

He that hath bent him o'er the dead,
Ere the first day of death is fled—
The first dark day of nothingness,
The last of danger and distress—
Before decay's effacing fingers
Have swept the lines where beauty lingers,
And marked the wild angelic air,
The rapture of repose that's there—
The fixed yet tender traits that streak
The languor of the placid cheek—
And but for that sad shrouded eye,
That fires not—wins not—weeps not—now—
And but for that chill changeless brow,
Whose touch thrills with mortality,
And curdles to the gazer's heart,
As if to him it could impart
The doom he dreads, yet dwells upon—
Yes—but for these—and these alone—
Some moments—ay—one treacherous hour,
He still might doubt the tyrant's power,
So fair—so calm—so softly sealed
The first—last look—by death revealed.

To these exquisite lines in *the Giaour*, in the context of which the aspect of Greece is compared to a beautiful corpse, Lord Byron appends a note, in which he remarks that "this peculiar beauty remains but a few hours after death." "But (says Mr. Leslie) I have been told, by those in the habit of making casts, that on the second day, the expression is generally improved, and even on the third day it is often still finer. I have in several instances, been ordered to make drawings of the dead, and though in every case I have entered the room where the body lay somewhat reluctantly, yet I have invariably felt reluctant to quit it."

"At Kreutzberg, near Brunn, there is a church, under the pavement of which lie, in one vault, the bodies of twenty-five monks, in open coffins. The dryness of the air has preserved them from decay, though the last buried has lain there for more than a century. I visited the church with a party of ladies, who at first hesitated to descend into the abode of the dead. We all, however, went down, each carrying a lighted taper, and such was the fascination of this singular scene, that we lingered in it for some time. The air was perfectly pure, and we seemed to be in another world, with its own eternal interests effacing for the time all other interests. It seemed to us a mistake that death should be represented by poets or by painters as a hideous phantom. We could not contemplate those withered faces of old men, for they seemed all old, and think of death otherwise than as a gentle friend. Their attitudes were varied, and all had a kind of grace which, though we knew it to be arranged by their friends, seemed perfectly

natural. One, the gardener, had a chaplet of withered leaves round his head. All were clothed in the dress of their order; and their clothes, as well as their bodies, though the last were dried to mummies, appeared to be little decayed."

"Lord Byron says, 'In death from a stab, the countenance preserves its traits of feeling or ferocity, and the mind its bias to the last.' I can only say that in all the casts I have seen from those whose deaths have been violent or painful, I have noticed the same repose of the features and the same faint indication of a smile that assists in constituting the beauty of death in other cases. Causes wholly unconnected with the state of mind or feeling at the time of dissolution contribute, in individual cases, to beautify the features. The cast taken, very imperfectly, by Dr. Antommarchi, from the face of Napoleon, is more handsome than any bust or portrait of him; and, indeed, has the look of a much younger man than he appears in the latest portraits. This is easily accounted for. Illness had reduced the superabundant fleshiness of the lower part of his face, and brought it back to the condition of an early period; and death, by leaving the mouth slightly open, had destroyed that expression of selfish determination which the thin compressed lips give to every portrait of Napoleon. The profile of the cast is the most perfectly beautiful profile of a man I ever saw; and it should here be noticed that, as in this instance, the beauty added by death to a face originally of very fine proportions has nothing to do with metaphysical causes, so I believe it is the case in every instance; the faint smile being caused by the last slight convulsion after all consciousness has ceased.

"The *beauty of death* is not easily explicable. How far its strange fascination may arise from the idea suggested of a repose compared with which that of the most tranquil sleep is agitation, (says Leslie,) I will not pretend to determine. I knew a man of the highest order of mind, a man of fine feelings, but of great simplicity, and far above all affectation, who, standing by the corpse of his wife, said—'It gives me very pleasurable sensations.' And yet, he truly loved her."—*Leslie's Autobiography.*

GRIEF FOR THE DEAD.

Archbishop Whately has these admirable remarks: "As for the grief which a man may be supposed to feel for the loss—the total and final loss—of some who may have been dear to him on earth, I have only this to remark, that a wise and good man in this life, in cases where it is clear that no good can be done by him, strives, as far as possible, to *withdraw* his thoughts from evil which he cannot lessen, but which still, in spite of his efforts, will often cloud his mind. We *cannot*, at pleasure, draw off our

thoughts entirely from painful subjects which it is in *vain* to think of. The power to do this completely, when we will, would be a great increase of happiness; and this power, therefore, it is reasonable to suppose, the blest will possess in the world to come, and will be able, *by no effort of the will*, completely to banish and exclude every idea that might alloy their happiness."—*Scripture Revelations.*

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would almost seem as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we dearly loved in life. Alas! how often and how long may those patient angels hover above us, watching for the spell that is so seldom uttered, and so soon forgotten!

It has even been observed that immoderate grief, if it does not exhaust itself by indulgence, easily assumes the character of superstition or weakness, or takes a type of insanity.

There is, in many minds, a fearful presentiment that great happiness cannot be of long duration; but if the prosperous periods of life are those which seem to form the natural climax and terminating point of life, they are those in which we can least bear the loss of others. The sudden removal of one who is in the very midst of his usefulness, in whose success we had "garnered up our hearts," creates a revulsion of feeling which poor humanity can ill support. It is the anticipation of re-union hereafter which throws the only light that can penetrate the gloom of the mourner's mind. He is yet to have a meeting beyond the grave; and whilst this idea mitigates grief, it renders the prospect of death itself less terrible. It was in this way that Mrs. Garrick endeavoured to remove the terrors of death, after her loss of the great actor. Boswell tells us that in 1781, when Mrs. Garrick received company for the first time since her husband's death, she talked of him with complacency; and while she cast her eyes on his portrait which hung over the chimney-piece, said that "death was now the most agreeable object to her."

INTERFERENCES OF THE DEAD WITH THE LIVING.

Isaac Taylor has a remarkable passage on this question, which, he considers, "ought not to be summarily dismissed as a mere folly of the vulgar." He says:

"In considering questions of this sort, we ought not to listen, for a moment, to those frequent but impertinent questions that are brought forward with the view of superseding the inquiry: such, for example,

as these: 'What good is answered by the alleged extra-natural occurrences?'—or 'Is it worthy of the Supreme Wisdom to permit them?' and so forth. The question is a question, first, of *testimony*, to be judged on the established principles of evidence, and then of *physiology*; but neither of theology, or of morals. Some few human beings are wont to walk in their sleep; and during the continuance of profound slumber, they perform, with precision and safety, the offices of common life, and return to their beds, and yet are totally unconscious when they awake, of what they have done. Now, in considering this or any such extraordinary class of facts, our business is, in the first place, to obtain a number of instances, supported by the distinct and unimpeachable testimony of intelligent witnesses; and then, being thus in possession of the facts, to adjust them, as well as we can, to other parts of our philosophy of human nature. Shall we allow an objector to put a check to our scientific curiosity on the subject, for instance, of Somnambulism, by saying, 'Some of these accounts have turned out to be exaggerated or totally untrue!' or 'this walking in the sleep ought not to be thought possible, or as likely to be permitted by the Benevolent Guardian of human welfare?'"—*Physical Theory of Another Life.*

DEATH CUSTOMS.

In many parts of Britain is prevalent a superstition, preserved to us in an aphoristic form in the following distich:

> Happy is the wedding that the sun shines on;
> Blessed is the corpse that the rain rains on.

Otherwise thus:

> Sad is the burying in the sunshine;
> But blessed is the corpse that goeth home in rain.

In Brittany it is commonly believed that if any one draws a likeness of another, and carries it away with him, he holds, at any distance of time or place, an unlimited power over the original, whose death he may cause, at any time, by the destruction of the portrait!

In the Diary of the Rev. John Ward, 1662—1681, we find this curious entry: "Dr. Conyers dissected a person not long ago, that died for love in London; and they found (at least, as they fancied,) *the impression of a face upon his heart.*"

ANTIQUITY OF BURIAL CLUBS.

Mr. Kenrick, in his ingenious work on *Roman Sepulchral Inscriptions*, adduces the following evidence of the existence of burial clubs among the Romans from a monument found at Lanuvium, a town of ancient fame for the worship of Juno Sospita, about nineteen miles from Rome, on the Via Appia. The inhabitants of this town appear, out of flattery towards the Emperor Hadrian, in whose reign the marble was erected, to have formed themselves into a college for paying divine honours to

Diana and Antinous, with which they strangely combined that of a burial club, not forgetting the festivities which formed so important a part of all acts of religion among the Romans. To prevent disputes, the laws of the association were inscribed on marble, and probably set up in the temple of the two deities. An *amphora* of good wine was to be presented to the club by a new member, the sum of 100 sesterces (about 15*s.*) was to be paid as entry money, and five asses (little more than 2*d.*) per month as subscription. Their meetings were not to take place oftener than once a month. If any one omitted payment for (so many) months (the marble is here mutilated), no claim could be made, even though he had directed it by will. In case of the death of one who had paid his subscription regularly, 300 sesterces (2*l.* 5*s.*) were allotted for his funeral expenses, out of which, however, 50 were to be set apart for distribution at the cremation of the body. The funeral was to be a walking one. If any one died more than twenty miles from Lanuvium, and his death was announced, three delegates from the college were to repair to the place where he had died, to perform his funeral, and render an account of it to the people. Fraud was to be punished by a fourfold fine. Twenty sesterces each were to be allowed to the delegates for travelling expenses, going and returning. If the death had taken place more than twenty miles from Lanuvium, and no notice had been sent, the person who had performed the funeral rites was to send a sealed certificate attested by seven Roman citizens, on the production of which the usual sum for the expenses was to be granted. No funeral of a suicide was to take place. There are many other rules tending to preserve order and promote good fellowship, but these are all which relate to the burial club. This curious document is an additional proof how much ancient life resembled modern life, when we obtain a view of it, as it were, *intus domique*, through the medium of its monuments.

"GOD'S ACRE."*

This is a phrase applied to the churchyard, or burial-place, to denote its sanctity. It is, of course, well known that in the ancient days of the Church, these burial-places were formed round the resting-places of famous saints. The same feeling may be traced in later days. The burial-ground appertaining to St. George the Martyr, Queen-square, Bloomsbury, is a long and narrow slip of ground behind the Foundling Hospital. A strong prejudice appears to have existed against this burial-place, and no person was interred here till the ground was broken for the pious Robert Nelson, author of *Fasts and Festivals*, whose character for piety reconciled others to the place, and other interments followed quickly.

* See an interesting work with this title, by Mrs. Stone.

There is a similar instance of this veneration in the history of Bunhill Fields, where, in the vault of his friend, Mr. Stradwick, the grocer, on Snow-hill, in whose house he died, is buried, John Bunyan, author of *The Pilgrim's Progress*. Modern curiosity has marked the place of his interment with a brief inscription, but his name is not recorded in the Register. So numerous have been, and still are, the dying requests of his admirers to be buried as near as possible to the place of his interment, that it is not possible to obtain a grave near him, the whole surrounding earth being occupied by dead bodies to a very considerable distance.

"People like to be buried in company, and in good company. The Dissenters regarded Bunhill Fields' burial-ground as their *Campo Santo*, and especially for Bunyan's sake. It is said that many have made it their desire to be interred as near as possible to the spot where his remains are deposited."—*Southey*.

EMBLEMS ON TOMBS.

The devices which we see on old tombs distinguish, by their emblematic differences, the dead which they inclose. The legs of crusaders were crossed; the right hand of prelates was raised as if in benediction; bishops bore the crozier in the left hand, abbots in their right; less dignified priests bore a chalice; kings and bishops had gloves on both hands. Officers of State and other noblemen are represented with a glove on the right hand, for the purpose of supporting a hawk, while the other glove is off and is held in the left hand. Lions at the feet typify vigilance and courage; and human heads may be seen under the feet of one of the figures in the Temple Church, denoting infidels slain in the Crusades. Dragons under the feet pierced, as for example by the staves of the abbots of Peterborough, express triumph over the devil; and sometimes an escalopshell would be engraven under the cross, to denote that the occupant of the tomb had in lifetime performed a pilgrimage to the tomb of St. James at Compostella. There are recorded many instances of bad taste in tombs. It was, for example, a fashion at one time to represent on them a body in a state of corruption. There is one of a Duc de Croye in a church near Louvain, where a skeleton is represented with the worms preying on it.

ANTISEPTIC BURIAL SOILS.

In certain burial-places, human bodies are preserved for a century and more, which is attributed to the antiseptic properties of the soil. St. Michan's Vaults, Church-street, Dublin, possess this property. The soil and walls of this crypt are a compound

of argillaceous earth and carbonate of lime. This admixture exercises a chemically absorbent influence on all ordinary earthy and atmospheric moisture. Every one knows that moisture is, perhaps, the greatest aid to decomposition. Amid the rains of winter or the heats of summer the vaults of St. Michan, with the exception of one small chamber, are uniformly free from damp; and the consequence is the phenomenon referred to. The portion which appears damp is destitute of any animal remains but bones. In some of the dry compartments which are rarely opened, the ornamental appendages of certain coffins shine as brilliantly as when originally deposited there—a circumstance which strikingly attests the uncommon aridity of the walls and soil. The floor is covered with dust as dry as that overlying a country road in summer. Beneath the foundation is a bed of silicious sand. A nun, fully robed, was for half a century shown here, in high preservation.

A vault possessing antiseptic properties is also shown beneath the monastic chapel of the Kreutzberg, about two miles from Bonn. Here are the corpses of several poor monks, in open coffins, the bodies dressed in cowl and cassock, as on the day of their dissolution. Here they were deposited between the years 1400 and 1713, and the extraordinary state of preservation in which they have remained during that extensive lapse of time has been attributed mainly to the dryness of the sandy soil which surrounds them. The worsted stockings and grey leather shoes of some are undecayed; and the nails upon their bony fingers, and the grey hair on their craniums are perfect. Notwithstanding the bodies seem to be the size and weight of ordinary thin men, they are so light, that one can be raised with a single finger.*

Sand is an agent for correcting putridity: hence, probably, the practice of strewing floors with sand.

A correspondent of *Notes and Queries* relates (2nd S. vi. 156): "When I was a boy I was told, and I heard it with a strange sensation of dread, that if an individual took up a handful of dust thrown from a newly opened grave, he might know whether a good or wicked person had been formerly buried there; for, said the informant, if the dust *stirs* in your hand, you may be sure that it had once formed a portion of the body of a wicked man or woman; for "the wicked cannot rest anywhere," not even in the grave!

DECAY OF THE HUMAN BODY.

When putrefaction commences, there can, of course, be no longer any doubt of the departure of life—premising that the putrefaction is general, and not of a local kind. There is nothing

* See the description, by Mr. Leslie, at page 162.

more appalling and humiliating than the decomposition of the dead. We may, indeed, persuade ourselves, that the dead are only silent and immoveable; but when changes gradually manifest themselves, and we can no longer recognise the familiar features we have so often looked upon, we see the greatness of that alteration, and feel what it is to die.

The peculiar cadaverous odour of the body is well known to most persons, and the appearances of incipient putrefaction need no explanation. The finer changes are, perhaps, best indicated by the placidity of the cornea, and the loss of transparency in the eye. These can seldom be mistaken by medical men, though death may undoubtedly take place before they are strikingly apparent. Amongst other indications of decomposition the gravitation and transudation of the blood to the surface on which the body lies are important subjects for consideration, because they have been mistaken by persons ignorant of such matters for indications of injuries and bruises: indeed, they often present lines and marks closely resembling the extravasations produced by blows: hence they are termed sugillations, from the Latin *sugillatio*, a black mark.

M. Bouchut has, in a memoir on apparent death, for which he received a prize of 1,500 francs, replied to these questions: "What are the distinctive characters of apparent death? 2. What are the means to prevent premature interment?"

M. Bouchut states that the *sounds* of the heart, as indicated by the stethoscope, are never entirely wanting, except in real death; and that the longest interval between the loud beats of the heart is about six or seven seconds. He further insists on the complete dilatation of the pupil of the eye as a corroborative sign of death, remarking that, though contracted in the death-struggle, it afterwards and speedily becomes dilated; so truly may we say that "*la pupille est la fenêtre de l'âme.*"

Even the alterations which take place after the body is committed to the grave have engaged the attention of medical inquirers. It seems not very probable that the features of the dead can be recognised after fourteen or fifteen days' interment; and in three or four months all vestiges of the face are destroyed. —*Abridged from Harrison on the Medical Aspects of Death.*

EMBLEM OF THE RESURRECTION.

We see the Phœnix, with a glory of rays round its head, perched upon the palm-tree, the Tree of Life, as a symbol of the resuscitated and glorified body, in the mosaics of various Roman apsides, as in those of the churches of the Saints Cosma and Damiano. We also see a similar bird perched upon the Tree of Life in the Paradise represented in the apsis of S. Giovanni

Laterano. St. Augustin, however, considered the Peacock to be a symbol of the resurrection of the body, because its flesh was believed to be incorruptible. But the peacock never takes the place of the phœnix in the apsidial mosaics; nor does the phœnix ever take the place of the peacock on Christian sepulchral urns and other monuments.

Dr. Barlow, from whose communication to the *Builder* these observations are quoted, states it to be alleged that when the palm-tree has decayed, the Arabs cut it down to the roots, and burn it on the spot; and the ashes being covered with a layer of earth, a new shoot springs up, which in the course of a few years becomes a strong tree. It would seem that we have here the origin of the fabled phœnix rising renewed from the flames that consumed it, as the bird and the tree bear the same name. This is probably the reason why, in Christian symbolism, the phœnix with a glory of rays was employed to signify the glorified body in the resurrection.

Sir Thomas Browne, among his erudite guesses, describes the Phœnix as a bird of Paradise, "and alike the emblem of the Resurrection and the Sun;" again, "that it was a palm-tree, and that it was only a mistake upon the homonymy of the Greek word *phœnix*, which signifies a palm-tree."—See Timbs's *Popular Errors Explained*, pp. 117-8.

The Church of St. Giles' in the Fields, London, has a "Resurrection Gate," with an elaborate bas-relief of the Day of Judgment. This curious work of art is stated to have been taken from the lich-gate of the former church.

FLOWERS ON GRAVES.

This rite scarcely belongs to the "Mysteries" of Death; its simplicity being an instinct of every stage of man's life—the very child seeking to

> Pluck the frail flowers that gaily bloom,
> And cast as they fade away,
> In garlands on its mother's tomb.

Or in the more touching couplet describing some children at play among the tombs—

> Alas! unconscious of the kindred earth,
> That faintly echoed to the voice of mirth.

A drooping flower is an emblem of early death, a thought which we remember to have seen amplified in some lines upon two young children of the Rev. Joseph Hamilton, D.D., interred at Hemel Hempstead, in Hertfordshire :—

> As fades the flower in early spring,
> When tempests sweep the land,

So droops the tender infant's form
When seized by death's cold hand.
Farewell, sweet babes, the loss is ours,
For you are gone to rest;
The Shepherd has but call'd his lambs,
To fold them to his breast.

One who felt acutely the sorrows as well as enjoyed the ecstasies of life, has sung:

Flowers are the bright remembrancers of youth:
They waft back with their bland and odorous breath
The joyous hours that only young life knows,
Ere we have learn'd that this fair earth hides graves.
They bring the cheek that's mouldering in the dust
Again before us, ting'd with health's own rose,
They bring the voices we shall hear no more,
Whose tones were sweetest music to our ears:
They bring the hopes that faded one by one,
'Till nought was left to light our path but faith,
That we too, like the flowers, should spring to life,
But not like them again e'er fade or die.—*Lady Blessington.*

Of the Pagan custom of strewing graves with flowers, we find this beautiful record in Virgil; where Anchises, grieving for Marcellus, makes him say:

Full canisters of fragrant lilies bring,
Mix'd with the purple roses of the spring,
Let me with fun'ral flowers his body strew,
This gift, which parents to their children owe,
This unavailing gift, at least, I may bestow.

The rose has been for ages the favourite flower for funereal purposes. Among the Greeks, the relatives of the deceased wore garlands of roses during the days of mourning, as emblematical of the shortness of life, which passes as quickly away as would the beauty of those roses which form the mourner's crown. The tombs of the dead were decorated with roses, under the idea that they possessed the power of protecting the remains of the deceased, and were peculiarly acceptable as an offering to their manes. The Greeks also used the amaranthus, which is commonly regarded as the flower now known by the name of "everlasting." Parsley and myrtle were likewise funereal plants. The Romans were so fond of the rose, that we find inscriptions which refer to legacies left in their wills for the express purpose of providing roses, with which their tombs were annually to be decorated. This custom has descended to our times.

Lord Byron writes from Bologna, June 7, 1819: "Here, as in Greece, they strew flowers on the tombs: I saw a quantity of rose-leaves and entire roses scattered over the graves at Ferrara. It has the most pleasing effect you can imagine."

The Romans are considered to have brought this custom into England: such is the opinion of the Rev. Owen Manning, the

historian of Surrey, in which county, at Ockley, it has been, until lately, the custom, from time immemorial, for betrothed lovers to plant rose-trees at the head of the grave of a deceased lover, should either party die before the marriage. Camden describes the churchyard as thickly planted with rose-trees, in his time; Aubrey records the same custom; and John Evelyn, who lived at Wotton Place, near Ockley, thus testifies the observance there —of the maidens yearly planting and decking the graves of their defunct sweethearts with rose-bushes. Now, the Romans were much at Ockley; the Roman road (Stane-street) passes through the village to this day; so that we are inclined to agree with Mr. Manning that the rose-planting at Ockley is a relic of a Roman custom.

At Barnes, in Surrey, on the south bank of the Thames, is an interesting observance of this flower rite. On the south side of the church, between two buttresses, inclosed by wooden rails, a few rose-trees are cultivated, in pursuance of the will of Mr. Edward *Rose*, citizen of London, who, according to a tablet affixed to the church wall, died in 1653, having bequeathed to the parish of Barnes, the sum of 20*l.* for the purchase of an acre of land, from the rent of which the churchwardens were enjoined to keep in repair the paling of the inclosure, and maintain a succession of rose-trees; the surplus funds to be applied for the benefit of the poor.

We find in a poem of the Saxons:

> "Mark my hillock with the simple flower."

Shakspeare's Arviragus, in *Cymbeline*, says:

> With fairest flowers,
> Whilst summer lasts, and I live here, Fidele,
> I'll sweeten thy sad grave: thou shalt not lack
> The flower that's like thy face, pale primrose; nor
> The azur'd hare-bell, like thy veins; no, nor
> The leaf of eglantine, whom not to slander,
> Outsweeten'd not thy breath.
> * * * * *
> Yea, and furr'd moss besides, when flowers are none,
> To winter-ground thy corse.

And in *Hamlet*, ("that piece of Shakspeare's which appears to have most affected English hearts,") the bewildered Ophelia sings:

> Larded all with sweet flowers;
> Which bewept to the grave did go,
> With true-love showers;

besides which we have the affecting flower-strewing scene.

The appropriateness of spring-flowers is thus touched upon by Herrick:

Virgins promis'd when I died,
That they would each primrose-tide,
Duly morn and evening come,
And with flowers dress my tomb;
Having promis'd, pay your debts,
Maids,—and here strew violets.

In Wales, where the custom is observed to this day, the white rose is always planted on the grave of an unmarried female; the red rose is appropriated to any one distinguished for benevolence of character. Here, too, the bed, the coffin, and the grave are also strewed with flowers. We remember the rite at Hemel Hempstead, in 1809, where a young boy dying at school, the corpse and the open coffin, as well as the room in which it was placed, were strewed with flowers; and the schoolfellows of the deceased, 100 in number, were admitted to view the mournful scene.

The decoration of the corpse is mentioned by many poets. Shakspeare, in *Romeo and Juliet*, makes Friar Lawrence say:

Dry up your tears, and stick your rosemary
On this fair corse.

Sir Thomas Overbury concludes his character of "the fair and the happy Milkmaid," with: "Thus lived she, and all her care is that she may die in the spring-time, to have store of flowers stuck upon her winding-sheet."

The Vicar of Stratford-upon-Avon, in his Diary, (1648—1679,) says: "Wee poor men steal into our graves with no greater noise than can bee made by a sprigg of rosemary, or a black ribband."

Gay, in his *Shepherd's Week*—the Dirge Pastoral, &c. has this picture of the funeral of a village maiden:

To show their love, the neighbours far and near,
Followed with wistful look the damsel's bier.
Sprigg'd rosemary the lads and lasses bore,
While dismally the Parson walked before.
Upon her grave the rosemary they threw,
The daisy, butter-flower, and endive blue.
After the good man warn'd us from his text,
That none could tell whose turn would be the next;
He said, that Heaven would take her soul, no doubt,
And spoke the hour-glass in her praise—quite out.
To her sweet memory flowery garlands strung,
O'er her now empty seat aloft were hung.
With wicker rods we fenc'd her tomb around,
To warn from man and beast the hallow'd ground;
Lest her new grave the Parson's cattle raze,
For both his horse and cow the churchyard graze.

In a previous passage from the same poem we find this account of the superstitions of the death-bed, about a century and a half since:

When Blouzelind expired, the wether's bell
Before the drooping flock toll'd forth her knell;
The solemn death-watch click'd the hour she dy'd,
And shrilling crickets in the chimney cry'd;
The boding raven on her cottage sate,
And with hoarse croaking warn'd her of her fate;
The lambkin, which her wonted tendance bred,
Dropped on the plains that fatal instant dead;
Swarm'd on a rotten stick the bees I spy'd,
Which erst I saw when goody Dobson dy'd.

Jeremy Taylor says: "Though I should like a dry death, yet I should not like a dry funeral. Some flowers strewed upon my grave would do well and comely; and a soft shower to turn these flowers into a springing memory, or a fair rehearsal." The pious John Evelyn also says: "We adorn their graves with flowers and redolent plants, just emblems of the life of man, which has been compared in Holy Scripture, to those fading beauties, whose roots being buried in dishonour, rise again in glory."

But, the Garden, with its flowers and evergreens, is altogether hallowed ground. "It speaks of a Christian people employed in an occupation, which, above all others, is the parable that conveys the deepest truths to *them*—which daily reads them silent lessons, if their hearts would hear, of the vanity of earthly pomp, of the beauty of heavenly simplicity, and purity, and lowliness of mind, of contentment and unquestioning faith—which sets before them, in the thorns and thistles, a remembrance of their fallen state—in the cedar, and the olive, and the palm-tree, the promise of a better country—which hourly recalls to their mind the Agony and the Burial of Him who made a garden the scene of both, and who bade us mark and consider such things, how they bud, and 'how they grow,' giving us in the vine a type of His Church, and in the fig-tree of His Coming." (*Quarterly Review.*)

In Roman Catholic burial-grounds, the planting and decorating of graves has been a rite from time immemorial; and in the Protestant public cemeteries of England, the same observance is now general; although it was rarely seen in our churchyards.

The yew-tree is indigenous to this country; and when its longevity, its durability, and the perpetual verdure it presents, are taken into consideration, it is not surprising that the yew should have been recognised as an emblem of the immortality of the soul, and employed about our churchyards to deck the graves of the deceased.

Sin and Punishment.

THE EARLIEST SIN.

THE earliest wide-spread sin was violence. That wilfulness of temper—those germs of wanton cruelty, which the mother corrects so easily in her infant, were developed in the earliest form of human society into a prevailing plague of wickedness. The few notices which are given of that state of mankind do not present a picture of mere lawlessness, such as we find among the mediæval nations of Europe, but of blind, gross ignorance of themselves and all around them. Atheism is possible now, but Lamech's presumptuous comparison of himself with God is impossible, and the thought of building a tower high enough to escape God's wrath could enter no man's dreams. We sometimes see in very little children a violence of temper which seems hardly human: add to such a temper the strength of a full-grown man, and we shall perhaps understand what is meant by the expression that the earth was filled with violence.—*Dr. Temple, on the Education of the World.*

THE GREAT SIN.—DESTRUCTION OF THE OLD WORLD.

Through the transgression of the angels who were tempted by the beauty of the daughters of Eve to unite themselves to a species only a little lower than their own, the corruption of the human race, and the *enormity* of their crimes before God, were fearfully augmented. A new sin contaminated mankind; a monstrous progeny had birth, powerful for evil beyond ordinary human beings, "mighty men which were of old," and a stain not arising from Adam's transgression, infected the mixed offspring, each bearing about with him not only a polluted human nature, "naturally engendered," but an unclean spirit, supernaturally engendered.

It may be permitted for us to conjecture that it was *this* offence and stain, beyond all others, which provoked the Almighty to destroy the old world, in order that he might utterly exterminate those semi-angelic families, which else, by gradual intermixture would have polluted the whole race of man.

The mythologists, many of whose fables were certainly based on authentic traditions, appear to have heard through the descendants of Noah, of this forbidden intercourse,—these "mighty men."

They seem to allude to it in the story of the *giants* or *demigods*, the sons of Cœlus and Terra, of heaven and earth, who rebelled against the Ruler of heaven, sought to invade his realms, and were by him cast down and buried beneath the earth.—*Bishop Courtenay on the Future States: Appendix.*

SPECIAL PROVIDENCES.

The followers of Mahomet and the inhabitants of Eastern countries are said to believe in the special interference of Providence in each particular case: hence they value but little human life. If a man is in peril, they do not exert themselves to extricate him; but they argue that if God wishes it, the man will surely die. No reasonable man can doubt the truth of the proposition in this form, but in their neglect they assume the whole case; and the question we have to consider is, whether the Creator does, by a special act, will the death of a man, or any other event which takes place on the globe, or has the world been constructed in obedience to laws? Natural science, deduced from the observation of facts, appears to indicate that every thing in this great globe is governed by fixed and immutable laws, and that nothing happens either by chance, or by the special interposition of Providence, apart from these general views.

One of the three letters written by the Duke of Wellington *from the field of* Waterloo was a brief note, which, having enumerated some who had fallen, ended thus emphatically:—"I have escaped unhurt; the FINGER OF PROVIDENCE WAS ON ME." What the impulse was which dictated these extraordinary words, we leave to the opinion of those who read them. . . . When the dreadful fight was over, the Duke's feelings, kept so long at the highest tension, gave way; and as he rode among the groans of the wounded, and the reeking carnage, and heard the rout of the vanquished and the shouts of the victors, fainter and fainter through the gloom of night, he wept, and soon after wrote the words which we have quoted from his letter. It is in such trying hours that man feels his frail mortality, instinctively turns to God, and referring his actions to the will of Him who guides and governs all things, with reverence says, "The finger of Providence was on me."

It was on the eve of this bloody contest that the great commander uttered these memorable words: "Next to the calamity of losing a battle is that of gaining a victory."

NEMESIS OR RETRIBUTION.

Nemesis Sacra is the Scripture doctrine of Retribution on Earth, or the doctrine of punishment for sin even in this life. The subject has been elaborately investigated in "A Series of In-

quiries, Philological and Critical," in which the general conclusions arrived at are thus expressed:

That the afflictions of this life, however they may be overruled in favour of the good, so as to become the instruments of eternal blessedness, are primarily chastisement for sin, agreeably to that famous maxim, "Nisi peccata non flagella."

That retribution is not less apparent in the New Testament than in the Old, among pagans than the believers in revelation.

That probably every transgression, whether committed by the righteous or the wicked, the penitent or the impenitent, is punished in a greater or less degree in this life, whether by the positive infliction of evil, or the negation of good. At least, there is no record in Scripture of any grave offence against the law, moral or divine, without the record also of its chastisement. But if there were many, the mere omission would not impugn the truth of the doctrine; for as the holiness of God cannot change, his judicial administration must be in constant activity.

That according to the magnitude of the transgression, so varies the punishment, from the tremendous penalty of excision in the midst of sin to the mildest forms of visitation, but that since both generally fall within the ordinary course of human experience, they pass unobserved.

That in public visitations, while the impenitent are crushed, an opening is made for the escape of the righteous and those disposed to become righteous; or at any rate, the evil is in some way overruled in their favour.

That when chastisement is not thus overruled, but is permitted to afflict the penitent, that permission is for a gracious purpose. Thus it led David to repentance, and perfected the holiness of Job; it became salvation to Manasseh, and equally so to Nebuchadnezzar; while to the impenitent, it is not merely a judgment, but a curse, often involving utter destruction. Thus it proved to Pharaoh and to Ahab, to Ahaziah and Belshazzar. Afflictions, therefore, being to the former evidence of the Divine love,—designed to purify from the remaining corruptions within, and to render meet for "the inheritance of the saints in light,"—should be welcomed not only with gratitude but with joy. In many cases they are a privilege as well as a blessing: "For unto you it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake."

That there are afflictions which bring with them more joy than sorrow. What Christian deserving of the name has not felt the keen thorns of repentance? And who that has felt them, would exchange them for the most exquisite of worldly pleasures?

That though we read much in the New Testament of the sufferings of Christ's followers, as if they were inseparable from the profession of Christianity, by far the greater portion of them must be attributed to times of peculiar trial, when the Jews passed from country to country to move the Gentiles against the new converts, rather than to the inevitable lot of the Christian in every age and country. In ordinary times, he has all the advantages of the worldling, and many of which the worldling never dreamed. Eternal truth assures us that "godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come."

That unless we could read the heart, and comprehend in all its details the moral state of a man—whether affliction is likely to harden or improve him—we cannot tell whether any special manifestation of it be designed in judgment or in mercy. Owing, however, to the mixed

character of every human being, we may safely assume that it generally partakes in a greater or less degree of both. We have sinned, and therefore we are punished: we often sigh after greater purity, and therefore the very chastisement is made instrumental to that effect.

It should, however, be added that although the author of the above work has exhibited in it much learning and critical acumen, his reasoning is, in many cases, based upon bold alterations of the authorized version of the Scriptures which will be much questioned by scholars.

Nemesis, in the Greek mythology, is a female divinity, who appears to have been regarded as the personification of the righteous anger of the gods. Herodotus was deeply impressed with an ever-present Nemesis, which allows no man to be very happy, or long happy with impunity. It has also been described as a degree of good fortune sure to draw down ultimately corresponding intensity of suffering from the hands of the envious gods. Or, in other words, it is that every-day presentiment which forebodes suffering or evil as sure to follow any piece of good fortune.

Mr. J. A. St. John, in his able work, *The Nemesis of Power*, interprets Nemesis as "the personification of Justice, and as, therefore, engaged equally in rewarding and in punishing. Her movements are slow, but irresistible; and she is ever at work in human society, ensuring ultimate triumph to the Good, and perdition to the Wicked. She may be regarded, therefore, as the inseparable attendant on Power, to uphold and encourage it when exercised for the benefit of mankind, to repress and chastise it when perverted to their injury or destruction."

REPRESENTATIONS OF "THE DEVIL."

The devil, as he has been commonly *depicted*, is a form of a composite character, chiefly derived from the classical superstitions of Greece and Rome.

The devil, as usually described, and still in magic lantern exhibitions portrayed, is cloven-footed and horned, tailed and black, and carries a pitchfork which corresponds with the two-pronged sceptre of Pluto, King of Hell. Mythologists make the important distinction, that the sceptre of Neptune, indeed, was a trident, or had three teeth; but the sceptre of Pluto had only *two*. Not only his pitchfork but his blackness, the devil owes to Pluto; who, from his disadvantageous position beneath the surface, is named Jupiter *niger*, the black Jupiter. (*Sen.*) Cf. "*atri* janua Ditis," (*Virg.*), "nigri regia cæca dei," (*Ov.*)

The tail, horns, and cloven feet of the evil one are due to the Greek satyri, and to their equivalents, the Roman fauni. These, as we all know, had *horns*, and *tails*, and *cloven feet*. But be it

borne in mind, as a connecting link, that the word rendered "satyrs," in the Old Testament, has by some been understood to signify demons or *devils*. (Is. xiii. 21; xxxiv. 13.) Hence the confusion of the attributes.

Considering the many fearful representations of Satanic power which we find in Scripture, does it not signally indicate the influence of folk-lore, and the abiding operation of popular tradition, when we thus find our worst enemy known vernacularly to this day rather as the embodiment of bygone superstitions, than as a spiritual adversary, not to be combatted save by weapons drawn from the Christian armoury?—*Notes and Queries*, 2nd S. No. 201.

In the year 1739, there appeared in England a translation from the French of a Jesuit, Bougeant, entitled *A Philosophical Amusement upon the Language of Beasts*. Bougeant was sent to the prison of La Flèche for publishing this work, but was soon released. His theory is, that the soul of every living animal, man excepted, is *a devil*: every fly, every locust, every oyster, every infusorium, is animated by a devil. He admits transmigration, or the number of evil spirits in his system would be perfectly bewildering.

The personality and existing power of Satan seem to be very much lost sight of in the present day, though plainly declared in Scripture, which always represents him as being now at large, as Prince of the power of the air,"—while the current tradition has him now bound in Hell, into which he is to be cast at a time yet future, according to the testimony of all Scripture. People are thus put off their guard against his wiles, and led captive by him at his will.—See, on this subject, generally, a very valuable lecture delivered to a Society in Cork, by the Rev. M. Chester, Vicar of Ballyclough, Mallow—and an Essay by Mr. Maitland, of Gloucester, on the same subject.—Note to *Truths for the Times: On the Intermediate State*. By the Rector of Clonmore. 1860.

PICTURE OF HELL.—UTTER DARKNESS.

Cowley, in his *Davideis*, book i. sings:

> Beneath the silent chambers of the earth,
> Where the sun's fruitful beams give metals birth,
> Where he the growth of fatal gold does see,
> Gold which above more influence has than he;
> Beneath the dens where unfletcht tempests lie,
> And infant winds their tender voices try,
> Beneath the mighty ocean's wealthy caves,
> Beneath the eternal fountain of all waves,
> Where their vast court the mother-waters keep,
> And undisturb'd by moons in silence sleep,*

* To give a probable reason of the perpetual supply of waters to fountains, it is necessary to establish an abyss or deep gulf of waters,

There is a place deep, wondrous deep, below,
Which genuine night and horror does o'erflow;
No bound controls th' unwearied space, but Hell,
Endless as those dire pains that in it dwell.*
Here no clear glimpse of the Sun's lovely face
Strikes through the solid darkness of the place;
No dawning morn does her kind reds display;
One slight weak beam would here be thought the day.

In a previous Ode—*The Plagues of Egypt*—Cowley has this passage upon the fate of Pharaoh:

What blindness or what darkness did there e'er
Like this undocil King's appear?
What e'er but that which now does represent,
And paint the crime out in the punishment.
From the deep baleful caves of hell below,†
Where the old mother Night does grow,

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into which the sea discharges itself, as rivers do into the sea, all which maintain a perpetual circulation of water, like that of blood in a man's body; for to refer the originality of all fountains to condensation, and afterwards dissolution of vapours upon the earth, is one of the most unphilosophical opinions in all Aristotle. And this abyss of waters is very agreeable to the Scriptures. Jacob blesses Joseph with the blessings of the heavens above, and with the blessings of the deep beneath; that is, with the dew and rain of heaven, and with the fountains and rivers that arise from the deep; and Esdras, conformably to this, asks, what habitations are in the heart of the sea, and what veins in the root of the abyss? So at the end of the Deluge, Moses says that God stopt the windows of heaven, and the fountains of the abyss.

And undisturb'd by moons in silence sleep. For I suppose the moon to be the principal if not the sole cause of the ebbing and flowing of the sea, but to have no effect upon the waters that are beneath the sea itself.

* This must be taken in a poetical sense; for else, making Hell to be in the centre of the earth, it is far from infinitely large or deep; yet, on my conscience, wherever it be, it is not so strait, as that crowding and sweating should be one of the torments of it, as is pleasantly fancied by Bellarmin. Lessius, in his book *De Morib. Divinis*, as if he had been there to survey it, determines the diameter to be just a Dutch mile. But Ribera, (upon and out of the Apocalypse,) allows Pluto a little more elbow-room, and extends it to 1,600 furlongs, that is 200 Italian miles. Virgil, (as good a divine for this matter as either of them,) says, it is twice as deep as the distance betwixt heaven and earth. Hesiod is more moderate. Statius puts it very low, but he is not so punctual in the distance: he finds out a hell beneath the vulgar one, which Æschylus mentions also. The Scripture terms it *Utter Darkness.*

The room in St. James's Palace, formerly appropriated to the game of Hazard, was remarkably dark, and conventionally called by the inmates of the palace, "Hell"; whence, and not as generally supposed, from their own demerits, the term became applied to gaming-houses generally.

† Chap. v. 21. Even darkness that may be felt. The Vulgar, *Tam densæ (tenebræ) ut palpari queant.* Whether this darkness was really in the air, or only in their eyes, which might be blinded for the time;

Substantial Night, that does declaim
Privation's empty name,
Through secret conduits monstrous shapes arose,
Such as the Sun's whole force could not oppose,
They with a solid cloud
All heaven's eclipsed face did shroud.
Seem'd with large wings spread o'er the sea and earth,
To brood up a new chaos his deformed birth.
And every lamp and every fire,
Did at the dreadful sight wink and expire,
To the empyrean source all streams of light seem'd to retire.
The living men were in their standard houses buried;
But the long night no slumber knows,
But the short death finds no repose.
Ten thousand terrors through the darkness fled,
And ghosts complain'd, and spirits murmured;
And fancie's multiplying sight
View'd all the scenes invisible of night.

THE WHEEL OF ETERNAL PUNISHMENT.

As the wicked (says Drexelius,) delight to consume their days in a circle of pleasure, God will appoint them a circle, but it shall be a circle of torments, which will never have an end. This was foretold by holy David: "Thine arrows," says he, "went abroad; the voice of thunder was heard round about." (Ps. lxxvii. 17, 18.) Famine, war, pestilence, disease, calamities, death, and all other afflictions, under which we often languish in this life, are the arrows of the Lord; these, however, soon fly over us; they swiftly pass from one another; but the voice of His thunder, the voice of His anger and heavy displeasure, like a wheel that is always in motion, shall sound about the infernal regions from everlasting to everlasting.*

or whether a suspension of light from the act of illumination in that country; or whether it were by some black, thick, and damp vapour which possessed the air; it is impossible to determine. I fancy that the darkness of hell below, which is called *Utter Darkness*, arose, and overshadowed the land; and I am authorised by the *Wisdom of Solomon*, chap. xvii. v. 14, where he calls it as Night that came upon them out of the bottom of inevitable hell; and, therefore, was the more proper to be (as he says after) as an image of that darkness which should afterwards receive them.

* Hence the mythological fable of the punishment of Ixion, the son of Phlegyas, King of Thessaly, who treacherously murdered his father-in-law. For this crime he was abhorred and shunned by the neighbouring princes, when Jupiter, from pity, took him up to heaven. Provoked at his ingratitude and criminality, the sovereign of Olympus struck him to Tartarus by lightning, and ordered Mercury to tie him with serpents to *a wheel, which, turning continually round,* rendered his punishment eternal:

Ixion and Pirithous I could name,
And more Thessalian chiefs of mighty fame.
Dryden's Virgil.

This wheel, as if filled with gunpowder, when once it takes fire, shall burn to all eternity. "A fire is kindled in mine anger, and shall burn unto the lowest hell." (Deut. xxxii. 22.) There is another circle which is likewise eternal,—a continual changing from the extremes of heat and cold. "Drought and heat consume the snow-waters, and so does the grave those which have sinned." (Job xxiv. 19.) This is more expressly intimated to us by the "weeping and gnashing of teeth," which are mentioned by St. Matthew.

Upon the above passage the Rev. H. P. Dunster, the editor of D. Dunster's translation of the *Reflections on Eternity of Jeremiah Drexelius*, notes:

"That a continual changing from the extremes of heat and cold forms a portion of the punishment of the damned is a very common notion among the old writers, and is founded upon one or two passages in holy writ." The idea has been beautifully embodied by Milton, in *Paradise Lost*, b. ii.:

> Thither by harpy-footed fairies hal'd
> At certain revolutions, all the damn'd
> Are brought; and feel by turns the bitter change
> Of fierce extremes, extremes by change more fierce,
> From beds of raging fire to starve in ice
> Their soft ethereal warmth, and there to pine
> Immoveable, in fix'd and frozen round,
> Periods of time, thence hurried back to fire.

Shakspeare also describes the same, in *Measure for Measure*, Act iii.:

> Ay, but to die, and go we know not where;
> To lie in cold obstruction, and to rot;
> This sensible warm motion to become
> A kneaded clod; and the delighted spirit
> To bathe in fiery floods, or to reside
> In thrilling regions of thick-ribbed ice.

THE FALLEN ANGEL.

With admirable union of pathos and sublimity has Milton represented the fallen angel exclaiming,

> Farewell, happy fields,
> Where joys for ever dwell: Hail, horrors, hail
> Infernal world! and thou profoundest Hell
> Receive thy new possessor; one who brings
> A mind not to be chang'd by place or time.

The Crucifixion of Our Lord.

CRUCIFIXION was the common mode of punishment among the Persians, Carthaginians, and Romans; and the latter, at the urgent and tumultuous solicitations of the Jews, were the executioners in the Crucifixion of Jesus Christ.

The cross was the punishment inflicted by the Romans—on servants who had perpetrated crimes; on robbers; assassins; and rebels; among which last Jesus was reckoned, on the ground of his making himself *King* or Messiah (Luke, xxiii. 1—5, 13—15).

The words in which the sentence was given, were as follows: "*Thou shalt go to the cross.*" The person to be punished, was deprived of all his clothes, excepting something around the loins. In this state of nudity, he was beaten, sometimes with rods, but more generally with whips. Such was the severity of this flagellation that numbers died under it. Jesus was crowned with thorns, and made the subject of mockery; but nothing of this kind could be legally done, or, in other words, insults of this kind were not among the ordinary attendants of crucifixion. They were owing in this case, solely to the petulant spirit of the Roman soldiers.

The criminal having been beaten, was subjected to the further suffering of being obliged to carry the cross himself to the place of punishment, which was commonly a hill near the public way, and out of the city. The place of crucifixion at Jerusalem was a hill to the north-west of the city.

The cross, *a post*, otherwise called *the unpropitious or infamous tree*, consisted of a piece of wood erected perpendicularly, and intersected by another at right angles near the top, so as to resemble the letter T. The crime for which the person suffered, was inscribed on the transverse piece near the top of the perpendicular one.

There is no mention made in ancient writers of anything on which *the feet* of the person crucified rested. Near the middle, however, of the perpendicular beam, there projected a piece of wood, on which he *sat*, and which served as a support to the body; the weight of which might otherwise have torn away the hands from the nails driven through them. Here we see the ground of certain phrases—as "To ride upon the cross;" "to be borne upon the cross;" "to rest upon the sharp cross," &c.

The cross, which was erected at the place of punishment, and

firmly fixed in the ground, rarely exceeded 10 feet in height. The nearly naked victim was elevated to the small projection in the middle; the hands were then bound by a rope round the transverse beam, and nailed through the palms. Hence the expressions: "to mount upon the cross;" "to leap upon the cross;" "to bring one upon the cross," &c.

The Jews, in the times of which we are speaking, viz. whilst they were under the jurisdiction of the Romans, were in the habit of giving the criminal, before the commencement of his sufferings, a medicated drink of wine and myrrh. (Prov. xxxi. 6.) The object of this was to produce intoxication, and thereby render the pains of crucifixion less sensible to the sufferer. This beverage was refused by the Saviour, for the obvious reason that he chose to die with the faculties of his mind undisturbed and unclouded. It should be remarked that this sort of drink, which was, probably, offered out of kindness, was different from the vinegar, which was subsequently offered to the Saviour, by the Roman soldiers. The latter was a mixture of vinegar and water, denominated *posca*, and was a common drink for soldiers in the Roman army.

The degree of anguish was gradual in its increase, and the crucified person was able to live under it, commonly till the third, and sometimes till the seventh day. Pilate, therefore, being surprised at the speedy termination of the Saviour's life, inquired in respect to the truth of it of the centurion himself, who commanded the soldiers. In order to bring their life to a more speedy termination, so that they might be buried on the same day, the bones of the two thieves were broken with mallets; and in order to ascertain whether Jesus was really dead, or whether he had merely fallen into a swoon, a soldier thrust his lance into his side, (undoubtedly his *left* side,) but no signs of life appeared. If he had not been previously dead, a wound of this kind in his side would have put a period to his life, as has been shown, both by the physician Eschenbach, and by Gruner. The part pierced was the *pericardium*: hence lymph and blood flowed out.

There is sufficient proof that the physical cause of the death of our blessed Saviour was the rupture of His sacred heart, caused by mental agony. Dr. Macbride, in his *Lectures on the Diatessaron*, quotes from the *Evangelical Register* of 1829 some observations of a physician, who considers the record concerning the blood and water as explaining (at least to a mere scientific age) that the real cause of the death of Jesus was *rupture of the heart, occasioned by mental agony*. Such rupture, it is stated, is usually attended by instant death, without previous exhaustion, and by the effusion into the pericardium of blood, which, in this particular case, though scarcely in any other, separates into its two constituent parts, so as to present the appearance commonly termed blood and water. Thus the prophecy, "Reproach hath broken my heart"

(Psalm lxix. 20), was fulfilled, as were so many others, in the momentous circumstances of the Crucifixion, to the very letter.

Dr. Stroud, by the publication, in 1847, of his *Treatise on the Physical Cause of the Death of Christ*, is considered to have thrown a new light upon this solemn inquiry. In this work, the doctor's application of the science of physiology is brought into juxtaposition with the light of revelation; and the two establish the conclusion, that the bursting of the heart from mental agony was the physical cause of the death of Christ. (Selected and condensed from three communications to *Notes and Queries*, 2d Series, No. 25.)

The Head, the Hope, the Supporter of those who gave their bodies to be burnt drank Himself of a bitter cup. Of all the devices of cruel imaginations, Crucifixion is the master-piece. Other pains are sharper for a time, but none are at once so agonising and so long. One aggravation, however, was wanting, which, owing to the want of knowledge in painters, is still, we believe, commonly supposed to have belonged to the punishment. The weight of the body was borne by a ledge which projected from the middle of the upright beam, and not by the hands and feet, which were probably found unequal to the strain. The frailty of man's frame comes at last to be its own defence; but enough remained to preserve the pre-eminence of torture to the cross. The process of nailing was exquisite torment, and yet worse in what ensued than in the actual infliction. The spikes rankled, the wounds inflamed, the local injury produced a general fever, the fever a most intolerable thirst; but the misery of miseries to the sufferer was, while racked with agony, to be fastened in a position which did not permit him even to writhe. Every attempt to relieve the muscles, every instinctive movement of anguish, only served to drag the lacerated flesh, and wake up new and acuter pangs; and this torture, which must have been continually aggravated until advancing death began to lay it to sleep, lasted on an average two or three days.—*Quarterly Review.*

With these harrowing details in the mind's eye, a painting of the Crucifixion is sometimes viewed by unthinking persons, who ill appreciate the painter's art, and least of all, Christian art, —such persons, we say, look upon this sublime work merely as a representation of physical suffering. We have heard Albert Durer's grand picture of the Crucifixion, in one of the churches of Nurenberg, and made familiar to us by the finely executed German prints, objected to, on the above account; but the mind of the devout Christian regards it not as a scene on earth, but "as the universal frame of Nature giving testimony to Christ's divinity." (See *Things not generally Known*, First Series, page 98.)

The Socrates of Plato blessing the executioner who in tears administered to him the cup of poison, is a noble conception: but how poor compared with Jesus, the Son of God, "in the midst of excruciating tortures praying for his merciless tormentors!" How touchingly are these sufferings described in the following stanzas from "Christ's Passion," by Cowley, "taken out of a Greek Ode, written by Mr. Masters, of New College, in Oxford:"

Methinks I hear of murther'd men the voice,
Mix'd with the murtherers' confused noise,
Sound from the top of Calvary;
My greedy eyes fly up the hill, and see
Who 'tis hangs there the midmost of the three:
Oh how unlike the others He!
Look how he bends his gentle head with blessings from the tree!
His gracious hands ne'er stretch'd but to do good,
Are nail'd to the infamous wood;
And sinful man does fondly bind
The arms, which he extends t'embrace all human kind.

Unhappy man, canst thou stand by, and see
All this, as patient as he?
Since he thy sins does bear,
Make thou his sufferings thine own,
And weep, and sigh, and groan,
And beat thy breast, and tear
Thy garments, and thy hair,
And let thy grief, and let thy love
Through all thy bleeding bowels move.

Dost thou not see thy Prince in purple clad all o'er,
Not purple brought from the Sidonian shore,
But made at home with richer gore?
Dost thou not see the roses, which adorn
The thorny garland by him worn?
Dost thou not see the livid traces
Of the sharp scourge's rude embraces?
If thou feelest not the smart
Of thorns and scourges in thy heart,
If that be yet not crucify'd,
Look on his hands, look on his feet, look on his side.

Open, oh! open wide the fountains of thine eyes,
And let 'em call
Their stock of moisture forth, where it lyes,
For this will ask it all.
'Twould all (alas!) too little be
Though thy salt tears came from a sea:
Canst thou deny Him this, when He
Has open'd all his vital springs for thee?
Take heed; for by his side's mysterious flood
May well be understood
That He will still require some waters to his blood.

We add two commemorations in meditative verse:

LOQUITUR CRUCIFIXUS.

O man, look what shame for thee
Willingly I take on me:
See my bodie scourged round,
That it forms but all one wound,
Hanging up 'twixt earth and sky,
Mocked and scorned by all goes by.
See my arms stretched wide and open,
And my sinews torne and broken.
See upon the cross I hang,

View these nails with bitter pang,
Which my own weight doth not tear,
But thy weighty sins I bear.
See my head, O me, forlorne,
Pierced deepe with cruel thorne,
Which so long thereon hath stood
That the twig runs down with blood.
View my feet, and see my side,
Pierced and plowed with furrows wide.
See, all comfort from me taken,
Both of heaven and earth forsaken;
And not one, with word or deed,
Pities me while here I bleed.
Yea, they all that stand in hearing,
Mocke me for my patient bearing,
And with scoffs augment my sore,
When with bitter paine I roar.
Eli! Eli! I am dying!
Hark! they mocke me too for crying.
This I beare for thine amiss:
Was there ever paine like this?
Yea, and I do most fear that,
Lest thou, man, shouldst prove ingrat.
Now thou dost but make me smart;
But in that thou killst my heart.

From "Diuers Deuout and Zealous Meditations."—Harleian MSS.

THE CROSSE OF CHRIST.

Rise, O my soul, with thy desires to heaven,
And with divinest contemplation use
Thy time, where time's eternity is given;
And let vain thoughts no more my thoughts abuse,
But down in midnight darkness let them lie;
So live thy better, let thy worst thoughts die.

And thou, my soul, inspired with holy flame,
View and review, with most regardful eie,
That holy crosse, whence thy salvation came,
On which thy Saviour and thy sin did die;
For in that sacred object is much pleasure,
And in that Saviour is my life, my treasure.

To thee, O Jesu! I direct mine eies,
To thee my hands, to Thee my humble knees;
To thee my heart shall offer sacrifice,
To thee my thoughts, who my thoughts only sees;
To thee myself—myself and all, I give;
To thee I die, to thee I only live.—*Sir Walter Raleigh.*

KNOWLEDGE OF GOD BEFORE THE TIME OF CHRIST.

Not a single philosopher had any idea of a God of such an exalted character, as to be the agent in the construction of the Universe, till Anaxagoras, the disciple of Hermotimus. This philosopher came to Athens in the year 456 before Christ, and first taught that the world was organized or constructed by some

mind, or mental being, out of matter, which it was supposed had always existed. Socrates, Plato, and others, adopted, illustrated and adorned this opinion.

Aristotle, on the contrary, supposed the world to have existed *in its organized form* eternally, and that the Supreme Being was co-existent, merely put it in motion.

The Epicureans believed that a fortuitous concurrence of atoms was the origin of all things. Many were *atheists;* many were *sceptics* who doubted and assailed every system of opinions.

Those who maintained the existence of a framer or architect of the world, (for no one believed in a *creator* of it,) supported the opinion of the existence of *an animating principle in matter,* which originated from the supreme architect, and which regulated the material system.

Things of minor consequence, especially those which influenced the destiny of man, were referred by all classes, to the government of the *gods,* who were accordingly the objects of worship, and not the Supreme Architect. Paul gives a sufficiently favourable representation of this defective knowledge of God. (Rom. i. 19—24.) After all, it may be the subject of an inquiry, whether Anaxagoras or Hermotimus had not learnt some things respecting the God of the Hebrews from those Jews, who were sold as slaves by the Phœnicians, into Greece (Joel iii. 6); or from the Phœnicians themselves, who traded in Ionia and Greece; and whether these philosophers did not thus acquire that knowledge, which was thought to have originated with themselves. Perhaps they derived their notions of an Eternal Architect from the doctrine of the Persians respecting Hazaraum, or *the endless succession of time,* and Ormuz who acted the part of the creator of the world. However this may be, we observe on this topic,—

1. That the Hebrews remained firm to their religion, *before* their acquaintance with Grecian philosophy, although many receded from it, after forming such an acquaintance.

2. The philosophic doctrine respecting the architect of the world rested on arguments of so subtle a kind, that they could not have been understood by the Jewish populace, and therefore, could not have been applied by them, to confirm their minds in religious truth. According to Cicero, *De Naturâ Deorum,* lib. i. 6, such was the contention, even among the learned, with respect to the *doctrine of the gods,* that those who had the most strength and confidence on their side were compelled to *doubt.*—*Dr. Jahn's Manual of Biblical Antiquities,* pp. 362-3.

"CHRIST THE MORAL SAVIOUR."

Baron Bunsen, whose Biblical Researches occupy so large a share of the public mind, stands at the furthest pole from those

who find no divine footsteps in the Gentile world. He believes in Christ, because he first believes in God and in mankind. In this he harmonizes with the Church Fathers before Augustin, and with all our deepest Evangelical schools. In handling the New Testament he remains faithful to his habit of exalting spiritual ideas, and the leading characters by whose personal impulse they have been stamped on the world. Other foundation for healthful mind or durable society, he suffers no man to lay, save that of Jesus, the Christ of God. In Him he finds brought to perfection that religious idea which is the thought of the Eternal, without conformity to which our souls cannot be saved from evil. He selects for emphasis such sayings as, "*I came to cast fire upon the earth, and how I would it were already kindled! I have a baptism to be baptised with, and how am I straitened until it be accomplished!*" In these he finds the innermost mind of the Son of Man, undimmed by the haze of mingled imagination and remembrance, with which his awful figure could scarcely fail to be at length invested by affection. The glimpses thus afforded us into the depth of our Lord's purpose, and his law of giving rather than of receiving, explain the wonder-working power with which he wielded the truest hearts of his generation, and correspond to his life and death of self-sacrifice. This recognition of Christ as the moral Saviour of mankind may seem to some Baron Bunsen's most obvious claim to the name of Christian.—*Dr. Williams; Essays and Reviews.*

[Christian Charles Bunsen, the profound scholar, passed from among us, at a patriarchal age, at Bonn, on Nov. 28, 1860, and was buried on Dec. 1. The coffin was wreathed with evergreens, intermingled with garlands of flowers, most of them presented by friends; besides a bunch of flowers and a wreath which the Princess of Prussia had a few days previously sent to the Baron as a mark of sympathy and remembrance. The coffin being placed in the centre of the library, and the clergy and mourners having arrived, a favourite hymn of the Baron was played on the organ: the body was then borne by the handles by his sons, son-in-law, and secretaries, who were relieved by students of the University, and was thus carried to the grave, where the family and connexions of the deceased sprinkled earth upon the coffin: it was then left on the platform over the grave, covered with flowers, and not lowered to its last resting place till all the mourners had departed.]

The End of the World Foretold.

An epidemic terror of the end of the world has several times spread over the nation. The most remarkable was that which seized Christendom about the beginning of the eleventh century, when, in France, Germany, and Italy, fanatics preached that the thousand years prophesied in the Apocalypse as the term of the world's duration were about to expire, and that the Day of Judgment was at hand. This delusion was discouraged by the Church, but it spread rapidly among the people. The scene of the Last Judgment was expected to be at Jerusalem, where, in the year 1000, a host of pilgrims, smitten with terror as with a plague, awaited the coming of the Lord.

"There may," says Dr. Williams, "be a long future during which the present course of the world shall last. Instead of its drawing near the close of its existence, as represented in Millennarian or Rabbinical fables, and with so many more souls, according to some interpretations of the Gospel of Salvation, lost to Satan in every age and in every nation, than have been won to Christ, that the victory would evidently be on the side of the Fiend, we may yet be only at the commencement of the career of the great Spiritual Conqueror even in this world. Nor have we any right to say that the effects of what He does upon earth shall not extend and propagate themselves in worlds to come. But under any expectation of the duration of the present secular constitution, it is of the deepest interest to us, both as observers and as agents, placed evidently at an epoch when humanity finds itself under new conditions, to form some definite conception to ourselves of the way in which Christianity is henceforward to act upon the world which is our own."—*Essays and Reviews.*

The Epistle of St. James, from his prophetical office, possesses a special interest from its conveying to us a picture of the end of the world. Dr. Wordsworth, in his Commentary upon this Epistle, says:

"The last days of Jerusalem are, as we know from Christ Himself, prophetical and typical of the last days of the world. The sins of the last days of Jerusalem will be the sins of the last days of the world.

Hollow professions of religion, empty shows and shadows of faith, partiality and respect of persons, slavish idolatry of riches, observance of some of God's commandments, with open and impious defiance of others; arrogant assumption of the office of religious teaching, without due call and authority; encouragement and patronage of those who set themselves up to be spiritual guides; sins of the tongue, evil speaking against man and God; envying and strife, factious and party feuds, wars and fightings; adulteries, pride, and revelry; low worldliness, and presumptuous self-confidence; a Babel-like building up of secular plans and projects, independently of God's will, and against it; vainglorious display of wealth; hardheartedness towards those by whose industry that wealth is acquired; self-indulgence and sensuality; an obstinate continuance in that evil temper of unbelief which rejected and crucified Christ:—these were the sins of the last days of Jerusalem as described by St. James; for these she was to be destroyed by God; for these she was destroyed; and her children were scattered abroad, and have now been outcasts for near two thousand years. Here is a prophetic picture of the world's state in the last days. Here is a prophetic warning to men and nations, especially to wealthy commercial nations in the last times."

The following eloquent exposition of this great question is abridged from the *Saturday Review*, April 14th, 1860:

The belief that all human affairs will at some time or other be terminated by one tremendous dramatic catastrophe—that the whole history of the human race leads up to that result, and that the epoch at which it will take place is capable of being foretold—commends itself so powerfully to the imagination of mankind, and is met with under so many different forms in various countries and at various epochs of human history, that it is well worth while to consider what are the natural foundations on which it rests. It is most unquestionably true that, in times and countries where there has been any intellectual activity at all, men have shown a disposition to attribute to the history of the human race a sort of dramatic unity. Traces of this tendency are to be found in the classical visions of ages of gold, silver, brass, and iron—in the Hindoo cycles and avatars—in the ancient Rabbinical traditions to which a certain number of idle pretenders to learning still profess to attach importance in our own days—and in the eagerness with which the Christian world has in all ages deduced from the Bible, not merely the general doctrine (which is not discussed here) that the present dispensation will conclude at a given time, and in a visible and, so to speak, dramatic manner, but the specific opinion that that final consummation was at hand on many different occasions. Every one knows that certain classes of society in the present day receive the expressions of this opinion not only with favour, but with a sort of avidity; and most of us are probably aware that at particular periods—as, for example, at the beginning of the eleventh century—the conviction that the end of the world was actually approaching prevailed so universally as to produce very serious effects indeed upon the current business

and proceedings of society. There are, indeed, some arguments produced in favour of specific predictions upon the subject which are so feeble that they can hardly weigh with any one qualified to appreciate the answers to them, though they are at times urged with a dishonesty which requires exposure; but the sentiment which gives these arguments their real weight is a very different and a far more important matter, and deserves closer and more sympathetic examination than it usually receives.

The tendency of men to believe that the world will come to an end, and to dally with and in some degree to welcome the anticipation, is only one form of their impatience of the conditions under which they think and live, and the impatience is one which is neither ignoble nor altogether unreasonable. Rude ages and populations are, to an immense degree, opposed by the routine of daily life, and in more cultivated times a somewhat similar result is produced by the wide diffusion of scientific methods of thought and observation. The thought presses on the mind that the thing that hath been the same shall also be—that the world and all that is in it, and all the other worlds by which it is surrounded, are a huge dead machine, grinding on eternally according to its own principles, and coming back perpetually at regular intervals to the same result.

The conception of the End of the World is a welcome one. It is a sort of opportunity for the spiritual nature of man to defy its material antagonist. It is a grand and an elevating thought that at some time, and under some circumstances, all that we see, and touch, and weigh, and measure, will cease to be; and that the spirits of men will be recognised, whether for good or for evil, as the real substances of which the heavens and the earth are the mere accidents. Every generation is guided, and to a great extent governed, by ideal conceptions; and the conceptions which influence any given age are indicated by the abstract words which find most favour with it. In our own times, phrases like "progress" and "civilization" point to a view of life which to many minds is utterly intolerable. They imply some such dream as this —The time will come, and is now coming, when war shall be unknown, when crime shall cease, when comfort shall be universal, and when life, almost freed from disease, shall be prolonged some years beyond its present limit. Every year will bring forth inventions which will economise labour and diffuse the knowledge of principles that will give an ease, a gentleness, and a regularity to life which exists at present only amongst affluent and privileged classes. Such is the sort of ideal which in a thousand ways is hinted at.

The world in which we live is a moral problem already, and one which is at times distressing, but such a lubberland as that could only be made tolerable by the prospect of its speedy end. That

men really passed through six thousand years of trial and suffering in order that there might be at last a perpetual succession of comfortable shopkeepers, is a supposition so revolting to the moral sense that it would be difficult to reconcile it with any belief at all in a Divine Providence. The expectation that the world—that is, that human society—will some day come to an end, is based upon the belief that man is something more than the complement to brute matter, and that it is he who imparts dignity and interest to the planet in which he lives, and does not receive his importance from it. It follows from such a belief that the narrow and limited range of human faculties, the ceaseless strife and bottomless confusion of human passions, the struggle between moral good and evil—each of which, as far as human eyes can see, is not only antagonistic but necessary to the other—are not mere processes tending to work out their own solution here in some future generation, but tremendous and awful mysteries which can never be reconciled until some final decision and judgment is pronounced upon them.

GEOLOGICAL FUTURE OF THE UNIVERSE.

On the whole, the groups and systems of the geologist—imperfectly interpreted as they yet undoubtedly are—present a long series of mineral mutations, and of vital gradation and progress. Not progress from imperfection to perfection, but from humbler to more highly organised orders, as if the great design of Nature had been to ascend from the simple conception of *materialism* to the higher aims of mechanical combination, from *mechanism* to the subtler elimination of mind, and from *mentalism* to the still nobler attribute of *moralism*, as developed alone in the intellect and soul of man. From the lowly sea-weeds of the silurian strata and marsh-plants of the old red sandstone, we rise (speaking in general terms) to the prolific clubmosses, reeds, ferns, and gigantic endogens of the coal measures; from these to the palms, cycads, and pines of the oolite; and from these again to the exogens or true timber-trees of the tertiary and current eras. So also in the animal kingdom: the graptolites and trilobites of the silurian seas are succeeded by the higher crustacea and bone-clad fishes of the old red sandstone; these by the sauroid fishes of the coal-measures; the sauroid fishes by the gigantic saurians and reptiles of the oolite; the reptiles of the oolite by the huge mammalia of the tertiary epoch; and these in time give place to existing species, with man as the crowning form of created existence. This idea of gradulation implies not only an onward change among the rock-materials of the earth, but also, as plants and animals are influenced in their forms and distributions by external causes, new phases, and arrangements of vitality—the creation of new species,

and the dropping out of others from the great scheme of animated nature. And such is the fact even with respect to the current era. The mastodon, mammoth, and other huge pachyderms [illegible] from the tertiary into the modern epoch have long since become extinct, leaving their bones in the silts and sands of our valleys. The elk, urus, bear, wild-boar, wolf, and beaver are now extinct in Britain; and what takes place in insular districts must also occur, though more slowly, in continental regions. The dodo of the Mauritius, and the dinornis of New Zealand, are now matters of history; and the same causes that led to the extinction of these, seem hurrying onward to the obliteration of the beaver, ostrich, elephant, kangaroo, and other animals whose circumscribed provinces are gradually being broken in upon by new conditions.

Such facts as these, taken in connexion with the physical changes that are occasionally taking place on the surface of the globe, necessarily lead to speculations as to the conditions and phases of the Future. Respecting these, however, it were in vain to offer even the widest conjecture. Subjected as our planet is to the numerous modifying causes already described, we know that vast changes are now in progress, and that the present aspect of nature will not be the same as those she must assume in the eras that are to follow. But what may be the nature and amount of these changes, what the new conditions brought about by them, or what the races of plants and animals adapted by these conditions, science has yet no available means of determining. This only the philosophical mind rests assured of, that be the future vicissitudes of the globe what they may, they will continue to be the harmonious results of Law and of Order; and that, as throughout the whole of the future, the great COSMICAL DESIGN which geology now labours to reveal, will be steadily upheld by the Omniscient omnipotence of Him "with whom is no variableness, neither shadow of turning."—*Advanced Text-Book of Geology*, by David Page, F.G.S.

* In the widespread attention recently paid to the study of unfulfilled prophecy, certain writers have been ignorantly charged with prophesying the End of the World; whereas they foretell what is written rather than attempt to foretell what is about to come to pass. They pretend to no interior inspiration; but state their conclusions as inferences from the inspired record, accepting it alone as their only premises, and leaving to their readers to acquiesce or otherwise in their deductions. Thus, the Rev. Dr. Cumming shows, very forcibly, the year 1867 as the eve of the world's long predicted Millennial Rest; and he quotes an array of names who concur with him in looking to 1867 as a great crisis—a testing crisis—intersected by the various lines of prophetic dates.—See "The School of the Prophets," *Times*, Nov. 3, 1859, a comprehensive view of the subject admirably adapted for its place.

Man after Death.

THE DEAD KNOW NOT ANY THING.

ARISTOTLE thought that the Dead are affected in the other world, by the honour or the reproach which is variously ascribed to their memory in this.

How forcibly is this strange belief of the Stagirite falsified in this Scriptural evidence "of Man's Ignorance of the Men and Things of this World after his departure hence:"

Thou destroyest the hope of man: thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away: his sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.—*Job* xiv. 19, 20, 21.

But the dead know not anything, neither have they any more a reward, for the memory of them is forgotten: Also their love and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun. *Ecclesias.* ix. 5, 6.

Doubtless, thou art our father; though Abraham be ignorant of us; and Israel acknowledge us not. *Isa.* lxiii. 16.

PRAYERS FOR THE DEAD.

The vain custom of offering prayers to God on behalf of the Dead existed at a very early period after the death of the primitive teachers of Christianity. Tertullian (A.D. 200) says that the custom prevailed before his time. During the third and fourth centuries, prayers were offered for the Dead with the belief that they benefited the departed in various ways. Dr. Burton speaks apologetically of this practice: he says, in effect, that in the second and third centuries Christians were agreed that the soul was, in its disembodied state, not insensible or asleep, but in a place apart, where it enjoyed a foretaste of the happiness which awaited it hereafter. It was also believed by a large portion of Christians that the resurrection of the righteous would take place before the final resurrection of all mankind at the day of judgment. When they spoke of the first resurrection, they meant that the righteous would rise and reign with Christ upon earth a thousand years, at the end of which period the general resurrection would

take place. Burton assumes, that it was natural for them to add to this belief, that the souls of the righteous, while they were their separate abode, were anxiously looking forward to the of the first resurrection, when they would be released from confinement; and their surviving friends did not think it improper to make it a subject of prayer to God, that He would be pleased to hasten the period when those who had departed in His faith and fear might enter into His heavenly kingdom. Dr. Burton assumes that this was the only sense in which prayers were offered for the dead; that the primitive Christians did not think their prayers could affect the present or future condition of those who were departed.

The testimonies, however, of the Christian fathers, prove that this is a very partial view of the practice. It is clear that the prayers were directed to the following particulars:—That God would receive such persons to Himself; that He would grant them forgiveness of all remains of sin and imperfection; that He would allow them an early share in the millennial reign of Christ on earth, and favour at the Day of Judgment, (when they supposed that all men would pass through a fire of purgation,) and an augmentation of their reward and glory in the state of final blessedness. It is certain also that prayers were offered for those who had died in sin, in hope of mitigating their sufferings, or rendering their condemnation more tolerable. The Church of England, at one time, encouraged this practice. In an ancient service-book, in the place of the present "Thanksgiving," there occurs the following: "We commend unto Thy mercy, O Lord, all other Thy servants, which are departed hence from us with the sign of faith, and now do rest in sleep of peace: Grant unto them, we beseech Thee, Thy mercy and everlasting peace," &c. The practice is, however, strongly condemned in the Homilies, and any passages in the Common Prayer which tended to encourage this erroneous and unscriptural usage, have been expunged.—*Ecclesiastical Dictionary, by the Rev. John Farrar.*

THE CONDITION OF MAN AFTER DEATH.

That the ancient Hebrews, that the Patriarchs themselves, had some idea of a future life, is evident; although we must acknowledge their information on the subject to have been limited and obscure.

1. From the distinction which is made between the subterranean residence denominated *Sheol;* and the *grave*, or place of interment for the body.*

* Gen. xxv. 8; xxvii. 35; xlix. 33; l. 2—10; Numb. xx. 24—26; Deut. xxxi. 16; xxxiv. 7; 1 Kings xi. 43.

2. That they believed in the existence of the spirit after the death of the body, is evident likewise from the credit which they were disposed to give to the art of necromancy, by means of which the Jews believed that the *spirits of the dead* were summoned back to the present scene of existence.*

The objection which is sometimes made, viz. that persons whose minds are under the influence of superstition are very inconsistent with themselves and in their opinions, does not avail anything in the present case; for it would, in truth, be a miracle of inconsistency, if those persons who believed that departed spirits were no longer existing, should, nevertheless, give full credit to the ability of such non-existent spirits, to reveal the mysteries of the future.

The belief of the ancient Hebrews, therefore, on this subject was, that the *spirits* of the dead were received into *Sheol*, which is represented as a large subterranean abode,† into which we are told that the wicked were driven suddenly, their days being cut short; but the good descended into it tranquilly, and in the fulness of their years.

This very spacious dwelling-place for those who have gone hence, is often described as sorrowful, and as the land of darkness and the shadow of death, Job x. 21; Ps. vi. 5; lxxviii. 11—12; cxv. 17; Is. xxxviii. 18; but in Is. xiv. 9, *et seq.*, it is represented as full of activity; and in other places, as we may learn from Job xxvi. 5, 6, and 1 Samuel xxviii. 7, more than human knowledge is ascribed to its inhabitants, which is, indeed, implied in the trust which was reposed in necromancers. In this abode, moreover, the *Departed Spirits* rejoice in that rest so much desired by the Orientals, (Job iii. 13); and there the living hope to see once more their beloved ancestors and children; and there also the servant is at length freed from his master, and enjoys a cessation from his labours: "There the wicked cease from troubling, there the weary be at rest."—Job iii. 13—19.

That the ancient Hebrews believed the good and the bad to be separated in Sheol, although it might be inferred from their ideas of the justice and benignity of God (Matt. xxii. 32), cannot be proved by any direct testimony. The probability, however, that this was the case, seems to be increased, when it is remembered that the author of the book of Ecclesiastes, who in chapter iii. 18, speaks somewhat hesitatingly of the immortality of the soul, says, in chapter xii. 7, that "*the spirit shall return to God who gave it*;" [and, although he nowhere in express terms holds up the doctrine of future rewards and punishments, yet he informs us in chap.

* Lev. xix. 31; xx. 6, 7, 26, 27; Deut. xviii. 11; 1 Sam. xviii. 3, 10; 2 Kings xxiii. 24; 1 Chron. x. 13; Is. xix. 3; xxix. 4; lvii. 9; comp. Zech. xiii. 2—6.

† Gen. xxxvii. 35; comp. Numb. xvi. 30—33; Deut. xxxii. 22.

xiii. 14, of something very similar to it, viz. "*That God shall bring every good work into judgment, with every secret thing, whether good or evil.*"]

We have not authority, therefore, to say positively that any other motives were held out to the ancient Hebrews to pursue the good and to avoid the evil, than those which were derived from the rewards and punishments of this life. That *these* were the motives which were presented to their minds in order to influence them to pursue a right course of conduct, is expressly asserted in Isaiah xxvi. 9, 10, and may be learnt also from the imprecations which are met with in many parts of the Old Testament.

The *Mehestani*, who were disciples of Zoroaster, believed in the immortality of the soul, in rewards and punishments after death, and in the resurrection of the body; at the time of which resurrection, all the bad would be purged by fire, and associated with the good. (See Zend-Avesta; comp. Ezek. xxxvii. 1—14.)

There is some uncertainty respecting the passages in Daniel, xi. 2, 3, 13; but it is possible that they may be a confirmation of the doctrine of the resurrection of the dead; and it is very clear that Haggai (ii. 23,) speaks of some state of glory after the termination of the present life. (Compare Zech. iii. 7.) These sentiments of the later prophets, which are perfectly in unison with what is said of the justice and clemency of God in other parts of the Old Testament, were at length adopted by the Jews generally, with the exception of the Sadducees, against whom they are defended in the apocryphal books of Maccabees and Wisdom.

Thus the Jews were gradually prepared to receive that broader and fuller light which Jesus shed upon them, see 2 Tim. i. 10.—*Dr. Jahn's Manual of Biblical Antiquities*, pp. 363—5.

Bishop Hall, (*Invisible World:—Of the Souls of Men,*) says:

That the soul, after separation from the body, hath an independent life of its own, is so clear a truth, that the very heathen Philosophers, by the dim light of nature have determined it for irrefragable: In so much as Aristotle himself, (who is wont to bear ill for his opinion of the soul's mortality,) is confidently reported to have written a book of the *Soul* separate, which Thomas Aquinas, in his (so late) age, professes to have seen: Sure I am that his Master *Plato*, and that heathen Martyr, *Socrates* (related by him) are full of divine discourses of this kind. In so much as this latter, when *Crito* was asking him how he would be buried: I perceive (said he) I have lost much labour, for I have not yet persuaded my *Crito*, that I shall fly clear away, and leave nothing behind me; meaning that the soul is the man, and would be ever itself, when his body should have no being; And in *Xenophon*, (so *Cicero* cites him,) Cyrus is brought in saying *Nolite arbitrari*, &c. Think not, my dear sons, that when I shall depart from you, I shall then cease to have any being; for even while I was with you, ye saw not the soul which I had, but yet ye well saw, by those things which I did, that

there was a soul within this body: Believe ye, therefore, that though ye shall see no soul of mine, yet it shall still have a being. Shortly, all but a hateful Epicurus have agreed to this truth: and if some have fancied a transmigration of souls into other bodies; others a passage to the stars which formerly governed them; others to I know not what Elysian fields; all have pitched upon a separate condition.

In the work entitled *Mortal Life, and the State of the Soul after Death*, we read: "If man, or rather the soul of man, did not live in a former state, then the Almighty *creates* a new soul for every person who is born. There is, in short, a constant creation of souls. Our material frames may continue their kind,—similar bodies to themselves—by the delegated power of God; but they cannot be supposed to create souls. We commonly believe that God creates souls at the time these bodies are produced which they are to inform." Mr. Samuel Blair also records his opinion that "the soul is a real creation as well as the body, although a different substance;" * and Lord Brougham remarks that while the material world affords no example of creation, of mind this cannot be said; it is called into existence perpetually before our eyes."† Dr. Cromwell considers all these notions greatly below right, and even reverent, ideas of the operations of the Deity. Dr. Millingen, on the other hand, considers that "we are born with a soul;" but then arises the question, at what period the immortal essence joins the embryonic existence. Another theory is that "whenever a body is completely organised, there is a general law in nature, by which, without any particular interposition of the Deity, a soul immediately attaches itself to it;" but this, Dr. Priestley adds, "supposes the pre-existence of all human souls; which, indeed, was the original doctrine of the soul, and what he thinks to be necessary to make the system complete and consistent." ‡

Dr. Cromwell then refers to the opinion of modern physiologists, that soul and body, unitedly, may, after all, be only a proper reproduction; for that, allowing the soul to be essentially distinct from, it may be an essence comprehended by, one of those minute *cells*, in which every organised fabric, animal or vegetable, has been discovered to originate. (See Morell's *Elements of Psychology*, Part I.)

Examples are not less rife, (says Dr. Cromwell,) of the immaterialistic faith that the human soul comes immediately from God, and is of the very nature—indeed, so to speak, a very fraction—of God. It is beyond question that this doctrine prevailed with all such of the ancients as held that of the immateriality of the soul. The Indian or Egyptian philosopher never doubted it: it reigned from Plato, if not from Pythagoras, to Seneca, and Epictetus among the Greeks and Romans; and it was a marked

* *Mind and Matter*, p. 133. † *Disc. Nat. Theology*, p. 110.
‡ Priestley in Correspondence with Price, p. 372.

feature of the new Platonism of Alexandria. Plotinus, dying, exclaimed "I am struggling to liberate the *divinity* within me." The pious James Montgomery sings:

The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its Sire,
Shall never die.

"We are all emanations from the Infinite Essence," says Morell; and Mr. Blair states that he once heard an eloquent preacher say in the pulpit, "the soul is a part of God himself, and is deathless and indestructible;" thus nearly repeating Plutarch: "The soul is not God's mere work, but a part of himself: its creation was not by him, but from him, and out of him."

Dr. Cromwell urges that the progress of physiology indicates that psychology will hereafter not alone be based upon but moulded by it; and foretells that in due time will follow the common admission that the capacities called those of the Mind, are, by a law of the human creature, "determined by the size, form, and constitution of the Brain, the form, size, and qualities of which are transmitted by hereditary descent."

"TO THE HOLY SPIRIT."

A remarkable instance of sacred poetry becoming the household words of the poor is presented in the following, from Herrick's "Noble Numbers," which, some fifty years since, was repeated by a poor woman in the ninety-ninth year of her age, named Dorothy King. This beautiful Litany and four others, she had learned from her mother, who was apprenticed to Herrick's successor in the vicarage of Dean Prior, in Devonshire. She called them her prayers, which, she said, she was in the habit of putting up in bed, whenever she could not sleep. She had no idea that these poems had ever been printed, and could not have read them if she had seen them.

HIS LITANY,

To the Holy Spirit.

In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet Spirit, comfort me!

When I lie within my bed,
Sick in heart, and sick in head,
And with doubts discomforted,
Sweet Spirit, comfort me!

When the home doth sigh and weep,
And the world is drown'd in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit, comfort me!

When the passing-bell doth toll,
And the furies in a shoal,
Come to fright a parting soul,
Sweet Spirit, comfort me!

When the tapers now burn blue,
And the comforters are few,
And that number more than true,
Sweet Spirit, comfort me!

When the priest his last hath pray'd,
And I nod to what is said,
'Cause my speech is now decay'd,
Sweet Spirit, comfort me!

When (God knows) I'm toss'd about
Either with despair or doubt,
Yet before the glass be out,
Sweet Spirit, comfort me!

When the tempter me pursu'th
With the sins of all my youth,
And half damns me with untruth,
Sweet Spirit, comfort me!

When the flames and hellish cries,
Fright mine ears, and fright mine eyes,
And all terrors me surprise,
Sweet Spirit, comfort me!

When the judgment is reveal'd,
And that open'd which was seal'd,
When to thee I have appeal'd,
Sweet Spirit, comfort me!

LIFE AFTER DEATH.—REUNION OF THE SOUL AND BODY.

The unequal distribution of good and evil in this world proves that there must be another state, where the good will be rewarded and the wicked punished: since, it is not possible that a Being of perfect justice and holiness, of infinite wisdom and power, should have so ordered things that obeying him and our own conscience should ever make us miserable, and disobeying them prove beneficial to us on the whole. Strongly as this argument proves the doctrine of a life after death, it is considerably strengthened by the universal agreement of mankind, with but few exceptions. Not only Jews, but all the nations of the world, learned or unlearned, ancient or modern, appear to have been persuaded that *the souls of men continue after death.*

The full reward of good persons deceased is not yet bestowed upon them, nor the full punishment of the wicked inflicted; since these things are to follow the General Resurrection. The state of those that die in the Lord is not a state of insensibility; since our Saviour describes the soul of Lazarus as "carried by angels into Abraham's bosom," and there "comforted;" and he promised the penitent robber upon the cross, that he should be "that day

with him in paradise:" hence, this cannot be a state of insensibility, but happiness.

That the bodies of all men shall be raised up again, and reunited to their souls is reasonable: for God is infinite both in power and knowledge; and it is, unquestionably, as possible to bring together and enliven the scattered parts of our body again, as it was to make them out of nothing, and give them life at first. This doctrine is probably implied in that general promise made to our first parents that "the seed of the woman should bruise the serpent's head," destroy his power, and consequently take away the curse under which he had brought mankind. For as part of that curse consists in the death of the body, it cannot be completely taken away but by the resurrection of the body. ("That which thou sowest is not quickened, except it die.")

Abraham had so strong a belief in this, that he was willing, on the Divine command, to sacrifice his son; reasoning, as the Epistle to the Hebrews teaches us, "that God was able to raise him up, even from the dead."

Job says: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin this body be destroyed, yet in my flesh shall I see God." Elijah being taken up alive into heaven, must also have given an expectation that the body, as well as the soul, was to partake of future happiness.

It is a question about which commentators are much divided, whether Job expresses in these words his firm belief of a resurrection in the body to happiness after death; or only of God's interposition in his favour before he died, to vindicate his character from the unjust imputations of his friends. The truth was not yet revealed.

Mind could not then grasp the doctrine of the Resurrection of the flesh, still less (of course) could language consciously express it; and yet it may have been a thing spiritually discovered by the faithful, from the first hour that the promise of a Redeemer was given. Dim, indistinct, impalpable, in short, a mystery, so far as intellectual apprehension was concerned, it may nevertheless have wrought upon the spirit with an influence scarcely less mighty than it does now, when it is read in the full light of the risen Jesus.

That which, in fact, "was from the beginning of the Word of Life," we upon whom the ends of the world are come have heard, yea, have, in a manner, "seen with our eyes, and have looked upon, and our hands have handled." For the life which Job discerned, if at all, so dimly, distantly, and indistinctly—the life of the body after the soul has fled from it, and it has mingled with the dust—that life has been manifested to us in Christ, who is the life; and we have seen it, though not with our own eyes, with the eyes of Christian forefathers with whom, through the Spirit, we are one in the Communion of Saints.—*Job, a Course of Lectures, by J. E. Kempe, Rector of St. James's.*

The Intermediate State.

THE Intermediate State is the condition of the righteous immediately after their departure from this life, and *between* that event and the General Resurrection. That this will be a state of repose from the sufferings that mortality is heir to, may be thought sufficiently plain from the declaration of St. John in the Revelation, that to those who "die in the Lord," their death will be the introduction to a state of undisturbed tranquillity: they will "rest from their labours." That it will be their immediate introduction to a state of *enjoyment* also, may, perhaps, be inferred from the clause, "and their works do follow them;" that is, the rewards consequent on their former works.

But there is stronger foundation for the opinion that the righteous will enter upon a state of enjoyment immediately after their dissolution. From the parable of the rich man and Lazarus —the former in torments, and the latter in Abraham's bosom,—it is inferred that death is at once followed by a condition of conscious comfort or torment; for the parable supposes the continuance upon earth of the "five brethren" of the rich man, in a state of prolonged trial and responsibility, at the same time that it represents Lazarus as "comforted," and the rich man as "tormented." It is, therefore, argues Bishop Mant, to be understood as describing, on the part of those who were dead, the condition which they were allotted before the Day of Judgment.

The Bishop maintains, also, that the language of our blessed Redeemer to the dying malefactor on the cross, recognises the same notion. But the completest exposition of the doctrine of Holy Writ on this subject is considered by Dr. Mant to be found in the following collect in the "Order for the Burial of the Dead"—one of the most impressive portions of that admirable service of our scriptural Church:

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, *are in joy and felicity;* we give Thee hearty thanks, for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world; beseeching Thee that it may please Thee of thy gracious goodness, shortly to accomplish

the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have *our perfect consummation and bliss*, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ, our Lord. Amen.

Still, this is but an instalment of enjoyment, and will be succeeded by another state of yet superior happiness, "when the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed;" and when the crown of righteousness shall be given to "all those who love the Lord's appearing"—"by the Lord, the righteous Judge," in the presence of assembled men and angels, "on that day." (2 Tim. iv. 8.) Such is the argument of Bishop Mant, which must carry conviction by its clearness and simplicity.

Archbishop Whately, in his *Scriptural Revelations*, having considered the prevailing view of the subject, goes on to say:

"The only alternative—the only other possible supposition—is, that the soul remains in a state of profound sleep—of utter unconsciousness—during the whole interval between its separation from the body by death, and its reunion at the Resurrection. One objection to the reception of this supposition in the minds, I apprehend, of many persons—an objection which affects the imagination, though not the understanding—is, that it seems as if there were a tedious and dreary interval or non-existence to be passed, by such as should be supposed to sleep, perhaps for some thousands of years, which might elapse between their death and the end of the world. The imagination represents a wearisome length of time during which (on this supposition) those that sleep in Christ would have to wait for His final coming to reward them. We fancy it hard that they should be lost both to the world and to themselves—destitute of the enjoyments both of this life and of the next, and continuing for so many ages as if they had never been born.

"Such, I say, are the pictures which the *imagination* draws; but when we view things by the light of the *understanding*, they present a very different aspect. Reason tells us (the moment we consider the subject), that a long and a short space of time are exactly the same to a person who is insensible. All our notion of time is drawn from the different impressions on our minds succeeding one another: so that when any one loses his consciousness (as in the case of a fainting fit, or of those recovered from drowning, suffocation, or the like) he not only does not perceive the length of the interval between the loss of his consciousness, and the return of it, but *there is (to him) no such interval;* the moment at which he totally lost his sensibility seems (and is, to him) immediately succeeded by the moment in which he regains it. . . . It will often happen, when any one sleeps very soundly, that the moment of his waking shall appear to him immediately to succeed that of his falling asleep; although the interval may have been many hours. Something of the same kind has been observed in a few instances of madness, and of apoplexy; in which all the ordinary operations of the mind having been completely suspended for several years, the patients, on the recovery of their senses, have been found totally unconscious of the whole interval, and distinctly remembering and speaking of, as having happened on the day before, events which occurred before the seizure; so that they could hardly be brought to believe, that whole years had since elapsed." (The author of the work here adds in a note

—"a case occurred within my own knowledge, not long ago, of a sick person who fell into a kind of trance which lasted several weeks; and immediately on her revival she asked for some grapes, which had been brought into her room just before she became insensible.")

"From considering such instances as these," he goes on to say, "as well as from the very nature of the case, any one may easily convince himself, that if ever a total insensibility takes place, so that all action of the mind is completely suspended, the time during which this continues, whether a single minute, or a thousand years, is, to the person himself, *no time at all.* In either case, the moment of his reviving must appear to him immediately to succeed that of his sinking into unconsciousness; nor could he possibly be able to tell afterwards, from his own sensations and recollections, whether his state of suspended animation had lasted an hour, a day, or a century.

"To all practical purposes, that is, to each, a long or a short time, which is such to his perceptions. Some of you may probably have known what it is to pass a night of that excessive restlessness, which accompanies some particular kinds of illness. Such persons will easily remember (what no one else can fully conceive) how insufferably tedious a single night will in such a case appear;—how enormously long the interval seemed to be between the times of the clock's striking;—how they seemed to feel as if morning would never arrive. And if it has happened that the next night the patient was completely relieved, and slept quite soundly, the very same number of hours, which the night before had seemed to him an age, would appear but a moment. The clock, indeed, he is well aware, has made the same movements in the one case as in the other; but relatively to the sick man himself, and as far as his feelings are concerned, the one night will have been immensely shorter than the other.

"The long and dreary interval, then, between death and the Day of Judgment (supposing the intermediate state to be a profound sleep), *does not exist at all, except in the imagination.* To the party concerned there is *no interval whatever;* but to each person (according to this supposition) the moment of his closing his eyes in death, will be *instantly* succeeded by the sound of the last trumpet, which shall summon the dead; even though ages shall have intervened. And in this sense the faithful Christian may be, practically, in paradise the day he dies. The promise made to the penitent thief, and the Apostle Paul's wish 'to depart, and to be with Christ,' which, he said, was 'far better' than to remain any longer in this troublesome world, would each be fulfilled to all practical purposes, provided each shall have found himself in a state of happiness in the presence of his Lord, the very instant (according to his own perception) after having breathed his last in this world."

OPINIONS CONCERNING THE STATE OF THE DEAD.

It may next be important as well as interesting to examine a few of the ancient notions upon this great question.

Origen taught, that "Such as depart out of this life after the common course of death, are disposed of according to their deeds and merits, as they shall be judged to be worthy: some into the place which is called hell, others into Abraham's bosom, and through *divers other* places and mansions." St. Hilary taught otherwise. *All the faithful,* according to him, were to be in

Abraham's bosom, while the wicked are "hindered from coming by the gulf interposed between them." Lactantius taught, that *all the souls, both of the righteous and the wicked*, should be "detained in one common custody, until the time come when the great Judge doth make trial of their doings;" *i.e.* by exposing them to a mysterious flame which shall burn the wicked, and do service to the righteous, who have "something in them that will repel or put back the force of the flame!" And the Greek Church, differing from the rest in this, taught that (according to Luke xiii. 28, 29, 30,) men entered Abraham's bosom at the resurrection. "The body is buried in the earth, but the soul goeth in unknown places, waiting for the future resurrection of the dead: in which, O gracious Saviour, make bright thy servant, place him together with the saints, and refresh him in the bosom of Abraham." We need not mention the opinion of St. Ambrose, who was not taught by the *Apostles* to say that "they that come not unto the first resurrection, but are removed out of the second, shall be burned (in purgatorial fire) until they fulfil the times between the first and the second resurrection; or if they have not fulfilled them, they shall remain longer in punishment." Nor need we attach much weight to that of Augustin, who taught that souls went into certain "hidden receptacles," into which the souls of God's children might carry some of their lighter faults, which would *hinder them from attaining heaven;* but from which they might be *released* by the *prayers and alms deeds of the living.*—(Authorities from *Tracts for the Times*, No. 72.)

Let any one, (says Bishop Courtenay,) who maintains that these individual writers, or churches, were in possession of an oral apostolic tradition concerning the dead, state what that tradition contained, and what it did not; and inform the world how he, by the light of reason, can distinguish the truth of God, as contained in uninspired writings, from the errors of man.

Bishop Courtenay's able work, *the Future States*, was originally published in 1833, and reprinted in 1857. In the latter edition the author explains, "Time has not changed the writer's belief, that the soul of man is naturally mortal—being, when separate from the body, naturally incapable of independent consciousness; that without the Redeemer it can have no life, and that, even through the Redeemer, it has none until the Day of Redemption. He cannot accept the popular notion, that 'the saints which sleep' are all awake, and that 'the dead' are now alive."

The Bishop then proceeds, on a question of the interpretation of certain unfulfilled prophecies, to modify and retract an opinion formerly maintained. There are not a few persons who suppose, that the soul of a believer, upon its separation from the body, is immediately in a heavenly state, with Christ and the holy angels, and the saints of all former generations: and that, secondly, at

the commencement of the Millennium, the body being restored to the soul, it lives and reigns with Christ, on the present earth, with greater glory still; and that, in the third place, having, at the expiration of the thousand years of triumph, been put upon its trial, and solemnly "judged out of the things written in the books," and ascertained to be "found written in the Book of Life," it enters upon its final and eternal condition.

Thus are *two intermediate states*, possibly of many thousand years' duration, interposed between the present world and that promised in the closing pages of the Divine revelation.

The second of these supposed intermediate states it is thought will be preceded by a general conversion of the Jews, and the resurrection of Abraham, Isaac, and Jacob, and all the prophets, and all the saints without exception,—of whom those who are the seed of Abraham shall occupy the land of Israel, enjoying the visible presence and personal government of the Lord Jesus Christ.

Persuaded that these anticipations will not be realized, the Bishop has endeavoured to show that all the Divine promises to Abraham and his seed shall be fulfilled in a heavenly Canaan, after the present heaven and earth have passed away. This interpretation of the prophecy he would now so far retract, as to admit that a conversion of the Jewish people to the Christian faith, and their consequent restoration to the land whence they have been banished, will precede the Millennium: a retraction, however, in no wise affecting the main positions, that "it is appointed unto men once to die; and after *that*—the judgment," and that not until the judgment can they, unless in rare and exceptional cases, "enter into the Life Eternal."

PARADISE AND HEAVEN.

"Paradise," writes Dr. Hales, "is the region appropriated to good souls." The learned Parkhurst observes, that "Paradise is the blessed state of faithful souls between death and the resurrection. Such is the sense of Paradise in the New Testament." Dr. Whitby remarks—"Our Saviour must have used the word Paradise in the same sense in which the Jews understood it, the place of happiness into which pious souls, when separated from the body, are immediately received." And Bishop Horsley says: "Of this place (Paradise,) we know little except to those who die in the Lord it is a place of comfort and rest; not a Paradise of eternal sleep and senselessness, but a place of happy rest and tranquil hope."

"To him that overcometh," our Lord declareth by St. John, "I will give to eat of the tree of life that groweth in the midst of the Paradise of God." This, (says Bishop Courtenay,) is evidently

a promise of a reward after the General Resurrection,* when the redeemed shall be permitted to eat of the precious fruit mentioned in the last chapter of the Apocalypse. The same place of bliss was beheld in vision† by St. Paul, who was "caught up into Paradise," and there heard unutterable words. Into the same place, the believing robber† was probably admitted as soon as Jesus himself entered it. But notwithstanding the weight due to the expression, "*To-day*, thou shalt be with me in Paradise," it may be questioned whether our Lord entered Paradise before his ascension, or at the earliest before his resurrection. For was He in the place to which St. Paul was "caught up," in a region belonging to those new heavens which are eventually to "come down from God,"—at the very time of his descent into Hades? Was he,—was his human soul,—at once above earth and below it, of whom St. Paul says that "he who ascended *first* descended into the lower parts of the earth"? This seems improbable; and Bishop Courtenay considers, that if a strict interpretation of the expression "to-day" be contended for, there is no alternative but to place Paradise below, in *Hades*, into which our Lord's human soul most certainly descended. The Bishop admits the inconvenience of the alternative; and adds, "Paradise is *probably above*, and was entered by our Lord at his ascension. The question is certainly obscure; but whatever may be understood by Paradise, it can never be shown that Christians in general have a better claim to be admitted to the privilege of the robber,† than they have to be translated or transfigured with Enoch, Elijah, and Moses."

That Paradise is not Heaven appears from this fact—that throughout the Scriptures, from the beautiful Prayer of Solomon, at the consecration of the Temple, "Hear Thou *in Heaven, Thy dwelling-place:*" to the prayer of our Saviour Himself, "Our Father, which art *in Heaven;*" heaven is pointed out as peculiarly God's throne. Further, we are informed that "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is now in heaven." (John iii. 13.) "David is not ascended into heaven." (Acts ii. 34.) Again, after our Saviour's resurrection, when He appeared unto Mary, His words were, "Touch me not, *for I am not yet ascended to my Father*." He had been in Paradise, but had not yet ascended to God.

* For the other rewards for those who overcome, are not immediately consequent on death. The departed saints have not yet received "power over the nations,"—to break them in pieces at "the end"—nor attained that consummate glory of "sitting with Christ on his throne."

† Not thief, but robber, or bandit, such as carry on their wicked trade in Italy and Spain at the present day.

HEATHEN PHILOSOPHY OF THE IMMORTALITY OF THE SOUL.

In an able tract on *Futurity*, written by Mr. W. Merry, of Berkshire, (and which, fortunately for the spiritual interests of its readers, has had an extensive circulation,) the writer takes a view of the State of the Soul after Death, differing from that of Bishop Courtenay. To the inquiry of unspeakable interest—What becomes of man's spirit when no longer animating his mortal frame, the writer of the above tract replies: "The Spirit lives! Abraham and his descendants who had died and were buried, *still lived;* God was still their God, and so declared to be *because* He is not the God of the dead, but of the *living*." Mr. Merry's view of Job's declaration altogether differs from that of Dr. Courtenay. "How emphatically," (says the former,) "does Job, 1500 years before our Saviour appeared on earth, express his faith not only in the immortality of his spirit, but in the resurrection of his body." The value of the words, "I know that my Redeemer liveth," *et seq.* is weighty indeed, when we read in an earlier chapter, (Job i. 8,) the character of Job in God's sight. "And the Lord said, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil."

Dr. Hammond has thus briefly expressed the sum of human knowledge upon this vital question: "The souls of the just are already in the hands of God, and it is certain that their bodies will be raised, and again united to them by his Almighty power."

Although we owe to Revelation the reality of this solemn fact, it was believed in heathen philosophy before our Saviour's appearance on earth. Notwithstanding there exist no ancient writings approaching, even by many hundred years, the antiquity of the Bible, we know that 500 years previously, down almost to the commencement of the Christian era, that is, from the age of Socrates to that of Cicero, (omitting all uncertain mention of Pythagoras, a century earlier,) the immortality of the soul, and its happiness or misery after death, were reasoned upon and maintained. Socrates, when condemned to death by the thirty tyrants of Athens, for "not acknowledging the gods, which the state acknowledged," and for "introducing new divinities," passed his last moments in calm and confident argument with his friends, respecting the nature of the new and immortal existence about to open to him. "I should be inexcusable," he observed, "in despising death, if I were not persuaded that it will conduct me into the society of great and good men;" and, in reply to the question of his friend Crito as to his burial, he says, "Is it not strange, that after all that I have said to convince you, that I am going to the society of the happy, that Crito still thinks that this

body, which will soon be a lifeless corpse, is Socrates? Let him dispose of my body as he pleases, but let him not mourn over it as if it were Socrates." So likewise, and in the same strain, does Cicero speak of death, as the *glorious day* when he shall go into the great assembly of spirits, and shall be gathered to the best and bravest of mankind who have gone before him.

Mr. Merry adds:

That the human mind should thus have arrived by philosophical deduction, assisted probably by tradition, however faint and remote, gathered from the Egyptians, and running back to Patriarchal origin, is not here brought forward as an evidence of truth; but as showing how gratefully sensible we should be, of the inestimable advantage enjoyed by the Christian over the Heathen world. That prospect of futurity, which was dimly perceived, and by the most learned only, the master-minds of the Grecian and Roman empires, is in our own day brought home with joyful certainty, to the cottage-door of the humblest and the poorest.

Their philosophy which Plato, and after him, Cicero, define to be "Scientia rerum Divinarum et humanarum cum causis," was a well-conceived and pleasing hypothesis; but vouchsafes to *us* immutable truths, established on the sure evidence of the Bible, and which are open to all who have ears to hear, the unlearned and the learned.

If we do not recognize this Platonic doctrine, what becomes of the dictum which our polished Essayist has put into the mouth of the noble Roman, in the classic play of *Cato:*

It must be so—Plato, thou reason'st well—
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into nought? Why shrinks the soul
Back on itself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man;
Eternity! thou pleasing, dreadful thought!
Through what variety of untried being,
Through what new scenes and changes must we pass?
The wide, th' unbounded prospect lies before me.
. . . . If there's a Power above
(And that there is all nature cries aloud
Through all her works)
He must delight in virtue;
And that which he delights in must be happy.—*Addison.*

THAT MAN MUST BE IMMORTAL.

Bishop Courtenay, in his able work on *The Future States*, considers, at some length, the opinion that Man must be immortal, drawn from the wonderful skill and care shown in his structure. He argues, that for all we know these contrivances may be, in themselves, as important as the end—human existence and wel-

fare; and that the importance of the end may depend on its being effected by means of such contrivances. Next, that if human existence were itself, and without reference to the means, the highest of all ends, the analogy of inferior nature shows that even the greatest things are perishable: and further, that if man be destined, through the excellence of his nature, for perpetuity, the *species*, not all the individuals of the species, will continue: and while there are, moreover, considerable difficulties in the way of the supposition, that the species would attain a higher degree of perfection in a disembodied state than in the present world. And, finally, that nearly equal solicitude has been manifested by the Creator in providing for the welfare of the inferior creation; and this, notwithstanding that man is at the head of that creation, and is the sole creature capable of comprehending and admiring the words of God, and of recognizing the Maker with gratitude and veneration,—not with a view, solely or chiefly, to the gratification of the human race. The beautiful diversity of structures, and of other contrivances, which we find actually to prevail in the animal and vegetable kingdoms, is indeed calculated to excite pleasure and wonder in the minds of all, gratitude and veneration in those whose thoughts ascend to the First Cause; but it would be inconsistent with those very feelings so to limit the Creator's bounty and contract the dimensions of the scheme of nature;—as unreasonable as to suppose that the stars were set in heaven only to give light to our globe, or display to us the extent of creative power.

If all, or the greater part of the arguments (continues the Bishop,) which have been here employed, in proof of the dependence and connexion of mind on organized matter, and on animal life, be correct, there arises, in the opinion of the writer, a very strong presumption that the death of the body will cause a cessation of all the activity of the mind, by way of natural consequence; to continue for ever, *unless* the Creator should interfere; and restore, by a fresh exertion of His power, either the soul alone, or the soul and body together.

In the next Book—"Moral Evidence of a Future Life"—Dr. Courtenay argues that the light of the *moral* faculties of man, appearing to be more immediately derived from a celestial source than any other which the Father of Lights has conferred on us, seem peculiarly calculated to assist in the investigation of the more abstruse and mysterious parts of His designs; and may reveal to our hopes, though dimly and doubtfully at best, things beyond the reach of mere intellect; but which Revelation alone can fully disclose. When, by the aid of these faculties, we come to understand, in some degree, the true moral condition of man; and his relations to God, not as a Maker only, but as a Moral Governor, who interferes with all events, in the history both of nations and

individuals; and, notwithstanding the apparent abandonment of all the *details* of that history to the operation of blind natural causes, brings about in the end, through their instrumentality, great moral purposes of his own; and when rendered more confident by this addition to our knowledge, we attempt to decide *for what ends* this human race, seemingly so perishable, was called into existence, we are led to extend our views beyond this world, the hope of immortality becomes no longer a baseless vision.*

"Man we believe to be immortal," says the eloquent author of *The Physical Theory of Another Life*, "Man we believe to be immortal, (revelation apart,) not because his mind is separable from animal organization; but because his intellectual and moral constitution is such as to demand a future development of his nature. Why should that which is immaterial be indestructible? None can tell us; and on the contrary we are free to suppose that there may be immaterial orders, enjoying their hour of existence, and then returning to nihility."

In contemplating man as a moral being, we ultimately obtain, though not without many occasions of misgiving, more ample and encouraging views of the Divine economy, and see reason to think that man was created for purposes which cannot all meet their accomplishment in this world, and will find it in another; and to conjecture that after death, the Creator may again put forth His power, in order to restore the spirit that had returned to him,† and rebuild the structure that could not preserve itself from decay.

* The line of argument here alluded to is followed out by Dr. Chalmers, in his *Bridgewater Treatise*, in the chapter—On the Capacities of the World for making a Virtuous Species Happy.

† It is strange that any one should consider the predicted "return of the spirit (or life) to God who gave it," as an assurance and promise of immortality. As long as the *breath of life* remains in them, (for "the spirit" means no more) His creatures live; when the Giver resumes it, they die. So in Job, chap. iii. v. 34, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." And (chap. xxxv. v. 14,) "If God gather unto Himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." The breath of life breathed into the nostrils of Adam was *animal* merely. For compare Genesis, chap. vii. v. 13, "All (animals) in whose nostrils was the breath of life, of all that was in the dry land, died."

The Christian Resurrection.

"The Christian's hope," says Archbishop Whately, "as founded on the promises contained in the Gospel, is the *Resurrection of the Body*."* Again, Isaac Taylor assures us that "what the Christian Scriptures specifically affirm is the simple physiological fact of *two species of corporeity* destined for (assigned to) Man: the first, that of our present animal and dissoluble organization; the second, a future spiritual structure, imperishable, and endowed with higher powers and many desirable prerogatives."†

The assertions of Scripture, plainly interpreted, show that Holy Writ instructs man to expect no future life that shall be unconnected with and independent of *physical* restoration. Death, for the period of his cold reign, is the cessation of *all* vitality, and, consequently, the actual though not final extinction, along with every corporeal power of the soul. Scripture and philosophy, however, unite in the non-encouragement of certain notions associated with the decease of relatives and friends, to not a few of whom consolation comes with the thought that the soul of him or her departed *is* in Heaven,—not waiting for the Judgment that should decide its fate. To not a few, moreover,

> It is a beautiful belief
> That ever round our head,
> Are hovering, on angel wings,
> The spirits of the dead.

The beauty is, however, but poetical; and a firm faith in the Christian Resurrection should not be the less sustaining; for, agreeably to Christianity, the period of the separation of the beloved one taken and the sorrowing one left, is computable alone by the farther length of the sorrower's stay in this world; the moment of death being to both the virtual moment of re-union. Whenever "*total insensibility* takes place, the time during which this continues, whether a single minute or a thousand years, is to the person himself no time at all: in either case, the moment of his reviving must appear to him immediately to succeed that of his sinking into unconsciousness; nor could he possibly be able to tell afterwards whether this state had lasted an hour, a day, or a century."‡

* *Scripture Revelations of a Future Life.*
† *Physical Theory of Another Life.* ‡ *Scripture Revelations.*

What eloquence and pathos are blended in the following passage from the *Breathings of the Devout Soul*, by Bishop Hall:

What a comfort it is, O Saviour, that thou art *the first fruits of them that sleep!* Those, that die in thee, do but sleep. Thou saidst so once of thy Lazarus, and sayest so still of him again: he doth but sleep still. His first sleep was but short; this latter, though longer, is no less true: out of which he shall no less surely awaken, at thy second call; than he did before, at thy first. His first sleep and waking was singular; this latter is the same with ours: we all lie down in our bed of earth, as sure to wake as ever we can be, to shut our eyes. In and from thee, O blessed Saviour, is this our assurance, who art *the first fruits of them that sleep.* The first handful of the first-fruits was not presented for itself, but for the whole field, wherein it grew: the virtue of that oblation extended itself to the whole crop. Neither, didst thou, O blessed Jesu, rise again for thyself only; but the power and virtue of thy resurrection reaches to all thine: so thy chosen vessel tells us, *Christ, the first fruits, and afterwards, they that are Christ's at his coming;* 1 Cor. xv. 23. So as, though the *resurrection be of all the dead, just and unjust,* Acts xxiv. 15; yet, to rise by the power of thy resurrection, is so proper to thine own, as that thou, O Saviour, hast styled it, the *resurrection of the just:* Luke xix. 14; while the rest shall be dragged out of their graves, by the power of thy godhead, to their dreadful judgment. Already, therefore, O Jesu, are we risen in thee; and as sure, shall rise in our own persons. The locomotive faculty is in the head: thou, who art our Head, art risen; we, who are thy members, must and shall follow. Say then, O my dying body, say boldly unto death, *Rejoice not over me, O mine enemy, for though I fall, yet I shall rise again:* Micah vii. 8. Yea, Lord, the virtue of thy first-fruits diffuseth itself, not to our rising only, but to a blessed immortality of these bodies of ours: for as thou didst rise immortal and glorious, so shall we by and with thee; *Who shall change these vile bodies, and make them like to thy glorious body:* Phil. iii. 21. The same power that could shake off death, can put on glory and majesty. Lay them down, therefore, O my body, quietly and cheerfully; and look to rise in another hue: thou art *born in corruption,* thou shalt be *raised in incorruption*; thou art *sown in dishonour, thou shalt be raised in glory;* thou art *sown in weakness, but shalt be raised in power;* 1 Cor. xv. 42, 43.

Baron Bunsen, in the second volume of *the Divine Government in History,* seems to imply that if he recoils from the fleshly resurrection and Judaic millennium of Justin Martyr, he still shares the aspirations of the noblest philosophers elsewhere, and of the firmer believers among ourselves, to a revival of conscious and individual life, in such a form of immortality as may consist with

union with the Spirit of our Eternal lifegiver.—(*Dr. R. Williams; Essays and Reviews.*) In the same able work, Dr. Temple, in his eloquent essay on the *Education of the World*, says:

"The spirituality of God involves in it the supremacy of conscience, the immortality of the soul, the final judgment of the human race. For we know the other world, and can only know it, by analogy, drawn from our own experience. With what, then, shall we compare God? With the spiritual or the fleshly part of our nature? On the answer depends the whole bent of our religion and of our morality. For that in ourselves which we choose as the nearest analogy of God, will, of course, be looked on as the ruling and lasting part of our being. If He be one and spiritual, then the spiritual power within us, which proclaims its own unity and independence of matter by the universality of its decrees, must be the rightful monarch of our lives; but if there be Gods many and Lords many, with bodily appetites and animal passions, then the voice of conscience is but one of those widespread delusions, which, some for a longer, some for a shorter period, have, before now, misled our race."

RESURRECTION OF THE SAME BODY.

This expression is used to denote the revivification of the human body after it has been forsaken by the soul, or the reunion of the soul hereafter to the body which it had occupied in the present world. It is admitted that there are no traces of such a doctrine in the earlier Hebrew Scripture. It is not to be found in the Pentateuch, in the historical books, or in the Psalms; for Ps. xlix. 15 does not relate to this subject; neither does Ps. civ. 29, 30, although so cited by Theodoret and others. The celebrated passage of Job xix. 25, et seq. is quoted:

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:
And though after my skin, worms destroy this body, yet in my flesh shall I see God;
Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

This passage has been strongly insisted upon in proof of the early belief of this doctrine; but the most learned commentators are agreed, and scarcely any one at the present day disputes, that such a view of the text arises either from mistranslation, or misapprehension, and that Job means no more than to express a confident conviction that his then diseased and dreadfully corrupted body should be restored to its former soundness; that he should rise from the depressed state in which he lay to his former prosperity; and that God would manifestly appear (as was the

case) to vindicate his uprightness. That no meaning more recondite is to be found in the text, is agreed by Calvin, Mercier, Grotius, Leclerc, Patrick, Warburton, Durell, Heath, Kennicott, Döderlein, Dathe, Eichorn, Jahn, De Wette, and a host of others. That it alludes to a resurrection is disproved thus:

1. The supposition is inconsistent with the design of the poem and the course of the argument, since the belief which it has been supposed to express, as connected with a future state of retribution, would in a great degree have solved the difficulty on which the whole dispute turns, and could not but have been alluded to by the speakers.
2. It is inconsistent with the connexion of the discourse; the reply of Zophar agreeing not with the popular interpretation, but with the other.
3. It is inconsistent with many passages in which the same person (Job) longs for death as the end of his miseries, and not as an introduction to a better life. (iii.; vii. 7, 8; x. 20, 22; xiv.; xvii. 11, 16.)
4. It is not proposed as to a topic of consolation by any of the friends of Job; nor by Elihu, who acts as a sort of umpire; nor by the Almighty Himself in the decision of the controversy.
5. The later Jews, who eagerly sought for every intimation bearing on a future life which their Scriptures might contain, never regarded this as such; nor is it once referred to by Christ or his apostles.—*From Dr. Kitto's Encyclopædia of Biblical Literature.*

In 1856, there appeared a tract entitled "The Resurrection of the same Body not an article of the Christian Faith;" containing the remarks of John Locke upon this subject, extracted from his *Reply to the Bishop of Worcester's Answer to his Second Letter.* The same tract contains the opinions of Bishop Newton; Archbishop Whately; Bishop Watson; Dr. Burton;—and Dr. Burnet, Master of the Charter-House. The opinion of the latter is very concise:

"*Whether we are to rise with the same bodies we lie down with in the grave.* Thereby we mean the numerical body, with the same matter and the same particles. This is a most celebrated question, though, in my opinion, more curious than necessary: it is not of any great consequence to us whether we shall have the same particles, or others of equal dignity and value, or what shall become of our *cast-off** carcases when we shall live in light with angels."

* But as we neglect the hairs cut off from our beards, so, when the Divine Spirit goes out from a man, what will become of the receptacle? Whether fire shall burn it, or beasts tear it in pieces, or the earth cover it, no more belongs to him, than what happens to a new-born child.—*Sen. Epist.*

The Future States.

THE DAY OF JUDGMENT.

HUMAN philosophy, (says Bishop Courtenay,) both natural and moral, has been proved by experience as unable to approach the truths revealed in Scripture concerning the Day of Judgment, as to decide the fate of a disembodied soul. It can indeed, furnish some reasons for conjecturing that our present earth shall finally be broken up and ruined, if not actually annihilated. (See pages 193-194.) But that all shall be *together* abolished, that one period shall be the fulness of time for all, is contrary to every anticipation. "The day of the Lord," nevertheless, shall come as a thief in the night, suddenly as the deluge; and the *heavens* shall be rolled together as a scroll, the *elements* shall melt with fervent heat, and *all things* being on fire, shall be dissolved; the *earth and heavens* shall flee away before the face of God, and no place be found for them. So it is written, so it is decreed.

* * * * *

The principles upon which judgment shall be executed on the "Dreadful Day," are yet more remote from human conjectures than is the universality of the judgment. That our earth and all visible worlds shall on one and the same day be abolished utterly; that nevertheless the human race, even all in whose nostrils has ever been the breath of life, shall in bodily form survive that awful period; that new heavens and a new earth shall be created, not to be destroyed, but to endure for all eternity; these are truths which, one and all, baffle the researches and should humiliate the pride of human philosophy. But it is a still greater wonder, (an apparent *evil*, too, more extensive and more desperate than any which philosophy can detect; and which in all our inquiries concerning the origin of evil should be carefully kept in sight,) that *a few only* of mankind shall rejoice in the restitution of all things; *a few only* shall receive the gift of eternal life; while the many, not being rescued by the Redeemer from their natural fate, shall go away into *eternal punishment*, and suffer *a second death*.

On this subject of future punishment, both as regards its duration, and the number of those to whom it will be awarded, God's

Revelation far surpasses our conjectures. For His dealings with man partake of His own infinity. No moral reasonings, no alarm of a guilty conscience, could enable a heart unvisited by the grace of God to draw so broad a line of distinction, to divide the human race into classes so unequal in amount, and whose destinies should differ infinitely. The actual extent of human depravity and guilt, and consequently, the severity of punishment, would not have been known, but for Revelation. That all had so far erred, and altogether become abominable, that a superhuman sacrifice was necessary to atone for their guilt, and a supernatural impulse upon their hearts to enable them to please God, are truths beyond reason, yet on which turns the whole history of man, present and future; and by which alone can be explained the wide distinction which shall be made hereafter. With God there shall be no neutrality, for man no middle state, less blissful than heaven, more tolerable than hell; for none shall be accepted but through the Redeemer: for the rest remains only "a fearful looking for of judgment and fiery indignation."

Cowley, in his Pindaric Ode—*The Resurrection*—draws this fearful picture of the Last Great Day. After telling us that Virgil shall see the whole World burnt to ashes like Troy, he proceeds:

> Whom Thunder's dismal noise *
> And all that Prophets and Apostles louder spake,
> And all the creatures' plain conspiring voice
> Could not, whilst they liv'd, awake,
> This mightier sound shall make
> When dead t' arise
> And open tombs, and open eyes,
> To the long sluggards of five thousand years.†
> This mightier sound shall wake its hearers' ears.
> Then shall the scattered atoms crowded come
> Back to their ancient home,
> Some from Birds, from Fishes some,

* The Poet notes: "No natural effect gives such impressions of Divine fear as Thunder; as we may see by the examples of some wicked Emperors, who though they were atheists, and made themselves gods, yet confessed a greater Divine power when they heard it, by trembling and hiding themselves. And Lucretius speaks it of Epicurus, as a thing extraordinary and peculiar of him, that the very sound of Thunder did not make him superstitious. Yet the Prophets and Apostles' voice is truly termed louder; for, as St. Paul says, the Voice of the Gospel was heard over all the habitable world."

† The ordinary traditional opinion is, that the World is to last six thousand years, and that the seventh thousand is to be the Rest or Sabbath of thousands: but I could not say sluggards of six thousand years, "because some of them would be found alive who had not so much as slept at all. The next perfect number, (and verse will admit of no broken ones,) was five thousand." By this license, however, the World loses one thousand years!

Some from Earth, and some from Seas,
Some from Beasts, and some from Trees.
Some descend from Clouds on high,
Some from Metals upwards fly,
And where th' attending soul naked and shivering stands
Meet, salute, and join their hands.
As dispers'd soldiers at the trumpet's call
Haste to their colours all.
Unhappy most, like tortur'd men,
Their joints new set, to be new rack't again.
To mountains they for shelter pray,
The mountains shake, and run about no less confus'd than they.

THE HAPPINESS OF HEAVEN.

The Happiness of Heaven will be a happiness of vision and of knowledge; and we shall there pass from the weakness of our native ignorance, from the dark and twilight of our former notions into the broad light of an everlasting day—a day which shall leave nothing undiscovered to us, which can be fit for us to know. Reason being then unclogged from the body, shall have its full flight, and a free, uncontrolled passage into all things intelligible. We shall then surmount those beggarly rudiments and mean helps of knowledge, which now by many little steps gradually raise us to some short speculation of the nature of things; our knowledge shall be then intuitive and above discourse, not proceeding by a long circuit of antecedents and consequents, as now, in the vale of imperfection, it is forced to do; but it shall then fully inform the whole mind, and take in the whole object, by one single and substantial act.

Again, we are told, that in a future and a higher state of existence, the chief occupation of the blessed is that of praising and worshipping the Almighty. But is not the contemplation of the great works of the Creator, and the study of the ordinances of the great Lawgiver of the universe, in itself an act of praise and adoration? and if so, may not one at least of the sources of happiness which we are promised in a future state of existence—one of the rewards for a single and reverential pursuit after truth in our present state of trial,—consist in a development of our faculties, and in the power of comprehending those laws and provisions of Nature with which our finite reason does not enable us at present to become cognisant?

The Recognition of each other by the Blessed.

EVIDENCES OF THE RECOGNITION.

Bishop King, in a poem entitled the *Exequy*, (17th century,) thus apostrophises the person whose departure from this life was the occasion of the composition:

> Never shall I
> Be so much blessed as to descry
> A glimpse of thee, till that day come
> Which shall the earth to cinders doom,
> And a fierce fever must calcine
> The body of this world like thine,
> (My little world!) that fit of fire
> Once off, our bodies shall aspire
> To our souls' bliss: then we shall rise
> And view ourselves with clearer eyes
> In that calm region, where no night
> Can hide us from each other's sight.

After some intervening passages, the poem concludes thus:

> The thought of this bids me go on,
> And wait my dissolution
> With hope and comfort. Dear (forgive
> The crime!) I am content to live
> Divided with but half a heart
> Till we shall meet and never part.

These quaint lines exemplify an opinion which prevails very generally among Christians: namely, that in the future state of happiness of the blessed, they who have known and loved each other in this world will be the subjects of *mutual recognition*, and will be *re-united* and *associated* with each other, and contribute to *each other's delight* in that condition of perpetual blessedness.

Bishop Mant observes that very little is said in Holy Writ, which can be judged to bear directly upon this subject; but, in the absence of this specific testimony, he does not desire to discredit the opinion, since it is calculated to enhance the innocent delights, and to alleviate the unavoidable sufferings of this present life; and to improve us in virtue, as well as to further our consolation and enjoyment. Scripture does not contain anything that militates against the opinion; but on the contrary, makes it highly probable.

Under the Old Testament, comfort was derived from the persuasion, that in a future life a *re-union* would be effected of those ties of affection which had been severed in this life. In what affecting language David explains the motives of his conduct, first during the illness, and then after the death, of his child: "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (2 Sam. xii. 23.) From his own explicit avowals, David comforted himself with the assurance, that the child whom God had taken from him in this life, he would restore to him in the life to come.

From several passages in the *Epistles*, Dr. Mant derives a very considerable probability that St. Paul anticipated on the last day a personal knowledge of those on his part, and a personal re-union with them, with whom he had been connected in this life by the ties of personal offices and kind affection. That the recognition would be mutual, seems to be a matter of course. And it may, Dr. Mant apprehends, be further assumed, that the same faculty of recognition which would exist at the "day of Christ," and the commencement of the future state of existence, would be perpetuated during its continuance; and that a faculty which should be allowed to St. Paul, and to those with whom he was thus connected, would not be withholden from others, who had stood in relations of mutual attachment and endearment whilst on earth.

The language of our Lord with reference to the Day of Judgment also renders this recognition of each other extremely probable.

The Transfiguration of our Saviour, as recorded by St. Matthew xvii. and St. Mark ix. is not only proof of this recognition. Moses and Elias were talking with Jesus. Moses and Elias must then have been alive: not two unknown but two *specific* persons. It cannot properly be said that "Peter and James, and John his brother," the disciples present, *recognised* those whom they had never known in life; but the *identity* of Moses and Elias is declared, and that of course involves the question of recognition. Again, in the parable of Lazarus in Abraham's bosom,* and the rich man in torment, identity of persons, and recognition after death, are presented to us as facts in the understood order of Providence.

That these are indeed the facts, may be clearly comprehended also from the *definite* and *distinctive* position of man in the sight of God. "Fear not, I have redeemed thee, I have called thee by *thy name*." (Is.

* Alluding to the custom of those days, when men reclined at length, side by side, at their feasts, instead of sitting. Thus, also, St. John is described as "leaning on Jesus's bosom," at the last supper.

xliii. 1.) "I will not blot out his *name* out of the book of life, but I will confess his name before my Father and before His angels." (Rev. iii. 5.) St. Paul speaks of those whose names are in the book of life; and St. James of those whose names are *not* in the book of life. And numerous other passages might be quoted to show that the Christian especially will stand before God in heaven as personally and as individually known and distinguishable from his fellow beings as he now stands before God and man on earth. The deduction is obvious: where individuality exists, recognition is a necessary consequence. If, with our present limited faculties, men know each other after long absence, and change from youth to age, is it possible that redeemed man, with the enlarged perceptions of a higher existence, can fail to recognise the earthly friends who were the faithful solace of their life's pilgrimage?—*On Futurity, by W. Merry.*

The mutual recognition of the redeemed in glory is demonstrated in a calm and convincing spirit by the Rev. J. A. Killeen, in his popular work entitled *Our Friends in Heaven.* The Scriptural argument is ably conducted throughout; and in the Appendix to the work, the doctrine of mutual recognition after death is shown to be a truth acknowledged by the heathen Homer, (always understood to express the views and feelings of his age and country:) he uniformly describes the departed as recognising each other, and conversing together in their disembodied condition. Thus, when Ulysses is permitted to visit the world of spirits, his mother recognises him; so also, the soul of Achilles recognises Ulysses; and the prophet Tiresias, not only recognises him, but predicts his coming fortunes. In Hades, Achilles recognises Agamemnon, from whom he receives an account of what had occurred on earth since his decease. Here too, Ulysses sees the souls of the suitors he had slain. Achilles, too, talks with Ulysses, comparing his former with his present state, and wishes to know from his earthly visitant whether his son strove to "rival his father's godlike deeds."

So also we find Sophocles make *Antigone,* when about to endure a cruel death, exclaim,

> Oh! my deep dungeon! my eternal home!
> Whither I go to join my kindred dead;
> But still I have great hopes I shall not go
> Unwelcomed, to my father, nor to thee,
> My mother!—Dear to thee, Eteocles,
> Still shall I ever be.

Æschylus, in his *Persæ,* represents the soul of Darius as still possessing the thoughts and feelings of his former life; and in the address which he delivers, this departed spirit is exhibited as retaining a perfect recollection of his former history.

Socrates, in his apology before his judges, thus bears testimony to the doctrine of mutual recognition and companionship in the life to come: "Will it not be unspeakably blessed, when escaped from those who call themselves judges, to appear before those

who truly deserve the name, such as Minos, Rhadamanthus, Æacus, and Triptolemus, and to associate with all who have maintained the cause of truth and righteousness; or again to converse with Orpheus and Musæus, and Hesiod and Homer; at how much would any of you purchase this? Be assured I would choose to die often, if these things be true; for to me delightful would be the communion with Palamedes, Ajax the son of Telamon, and others of the ancients who died in consequence of an unjust sentence pronounced upon them!"

Virgil describes Æneas as visiting the realms of the departed, and there recognising, and being recognised by, the spirits he met:

> The gladsome ghosts in circling troops attend,
> And with unwearied eyes behold their friend,
> Delight to hover near, and long to know,
> What business brought him to the realms below.—*Æneid*, vi.

His father Anchises

> Meets him with open arms and falling tears.
> "Welcome," he said, "the gods' undoubted race,
> O long expected to my dear embrace.
> 'Tis true, computing time, I now believed
> The happy day approached—nor are my hopes deceived."
> *Æneid*, vi.

Cicero, (*de Senectute*,) declares his belief in the doctrine of recognition thus emphatically:

"I feel impelled by the desire of joining the society of my two departed friends, your illustrious fathers, whom I reverenced and loved. I desire not only to meet those whom I myself knew, but those of whom I have heard or read, or regarding whom I myself have written. Oh, illustrious day, when I shall go hence to that divine council and assembly of souls, when I shall escape from this crowd and rabble; for I shall go, not only to those illustrious men of whom I have before spoken, but also to my Cato, than whom one more excellent or illustrious in goodness was never born. He himself consoled me, judging that our distance and parting would not long continue."

"Thus," says Mr. Killeen, "we find that the poets and philosophers of both Greece and Rome comforted themselves with the hope of recognition and reunion after death. They did not consider that death destroyed either friends or friendship; and they looked forward to spending an eternity of love with them in the Elysian plains, the Hesperian gardens, or the far-off Islands of the Blest."

The reverend author then shows that this belief in a future recognition has not been confined to the *ancient* Pagans. The Heathen of modern times have adopted the same doctrine. Dr. Robertson records that upon the death of a Cazique, or American

chief, certain of his wives, favourites, and slaves, were put to death, and interred with him, that he might appear with the same dignity in his future station. The burning of Hindoo widows was founded on a similar belief: they prayed to abide in heaven with their husbands as many years as there were hairs on their heads. Porphyry tells us that the Hindoo Gymnosophists, or barefooted philosophers, were wont to *send messages to their departed friends* by those who were about to commit suicide. The natives of Dahomey entertain the same belief: when the King is anxious to send to his forefathers an account of any remarkable event, he delivers the message to the person who happens to be nearest to him, and then orders his head to be chopped off immediately, so that as a courier he may convey the intelligence to the King's friends in the land of spirits. In Guinea, when a King dies, many persons are slain, that they may live again with him in another world.

"Similar customs and ideas have been found existing among the Danes, the Chinese, the Brazilians, the people of Macassar and Japan, all which, though often defiled by superstitious and cruel rites, betoken the aspirations of the human spirit, and prove that humanity, even in its most degraded phases, still retains the purest of its social affections, and longs for everlasting friendship with those it loves."*

The Members of the Primitive Church were remarkable for their *love of their dead*, which they strongly showed by sacrifices, by honourable burial, and by visiting their tombs—thus aiming to realize a secret and invisible communion with their deceased friends, and to come, as it were, into a sort of spiritual contact with their dead. Hence they loved to have their burial-places around their churches. Neander says that the anniversary of the decease of their friends was observed as *a birthday to a nobler existence*. That on this day "it was usual to partake of the Supper of the Lord, in the consciousness of an inseparable communion with those who had died in Christ;" and he adds, "a gift was laid on the altar in their names, as if they were still living members of the Church." Cyprian consoled his church at Carthage, when multitudes had been swept away by pestilence—with this healing:

"We ought not to mourn for those who, by the summons of the Lord, are delivered from the world, since *we know they are not lost, but sent before us*—that they have only taken their leave of us, in order to *precede us*. We may long for them as we do for those who are on a distant voyage, but not lament them. Why do we not ourselves wish to depart out of this world, or why do we mourn our departed ones as lost? Why do we not hasten to see our country, to greet our parents? There await us a vast multitude of dear ones—fathers, mothers, and children,—who are

* *Our Friends in Heaven.* Appendix, 8th Edit.

already secure of their own salvation, and anxious only for ours. What a mutual joy to them and us, when we shall come into their presence and embrace!—*Church History*, vol. i.

THE TRANSLATION OF ENOCH.

The history of the prophet to whom the book of Enoch is attributed, or rather whose visions it relates, is recounted as follows in Gen. v. 18—24: "Jared, at the age of 162, begat Enoch; who, at the age of 65, begat Methuselah, and afterwards walked with God 300 years, and begat sons and daughters. All the days of Enoch were 365 years. He walked with God, and was not, for God took him." (Compare Ecclesiasticus xliv. 16; Heb. xii. 5.) The translation of Enoch has been compared with the ancient mysterious burial at sunrise of noble and comely youths who prematurely died. They are said to have been not really dead, but carried up alive to the region of light, in consequence of their being loved by the Supreme Being. The story of Ganymede is an instance. (See the learned disquisition on the subject in Montfaucon's *Religion des Gaulois*, tom. ii. p. 305, &c.; and in his *Explication des Textes difficiles*, tom. i. p. 132.) Hence the well-known axiom, "He whom the gods love dies young." Plutarch, *De Consolatione Philosoph.*

The *Translation of Enoch* has been commemorated by Thomas Peyton, a learned and pious poet, in his *Glasse of Time;* published in 1620:

> God re-ascends, and lets the world alone,
> Takes Enoch vp, that liu'd therein to mone,
> Waile, grieve, lament, the abuses which he saw
> Committed were against the conscience, law
> Of noble stature, in that sinful age;
> Small hope to mend, when hope could not assuage
> The furious current of this streame and tide
> To good (sweete saint) with these foule men to bide.
> The angels bright, and all the powers diuine,
> Before thy face in glittering robes do shine,
> Their number more than are the stars and sands,
> With golden censers in their pure white hands,
> Winged with fame to mount the highest heauens,
> Ranck't all in order, must'ring iust by seauens,
> Descending sweetely on thy louely brest,
> To bring both soule and body to their rest.
> By safe conueyance, in a chariot fram'd
> Of burnisht gold, the horse with loue inflam'd
> Mount vp the aire with stately stomach fierce,
> And at the last the brazen wall doth pierce;
> Where like a Prince that Paradise had gain'd
> Of Eue and Adam thou art entertain'd,
> With farre more love within so braue a field,
> Then all the world and all therein can yeeld;
> There thou dost liue when they are wrapt in dust
> The seuenth from them, tipe of our Sabaoth iust.

"MARRIAGES ARE MADE IN HEAVEN."

The origin of this beautiful proverb is thus explained.

Normal marriages being so innocent of all premeditation by *man*, can only be ascribed to the will of "the angel" espoused, or to fate, in either case, (for ce qui femme veut, Dieu le veut) to the will of Heaven. After marriage, another sense may appear in the saying, viz. that expressed in the words of St. Francis de Salis: "Marriage is a state of continual mortification;" and hence a sacrament for human salvation. Again, in suggesting the meaning of this phrase, we are led to the well-known beautiful myth of Plato, according to which, in a true marriage, the two counterparts have met by destiny, and form a perfect *homo*. The account in Genesis (chap. ii.) is not to a dissimilar effect. In this view, marriages are those whom God has joined only. (Mark x. 9.) In a literal sense, the phrase in question clearly expresses an impossibility; since in heaven are no marriages (Mat. xxii. 30) according to the usual interpretation; though some may take refuge in the beautiful evasion of Swedenborg—who says that in the next world, the married couple will become one angel.

Had not this saying an *astrological* foundation? Sir Kenelm Digby says of his own marriage:

> In the first place, it giveth me occasion to acknowledge and admire the high and transcendent operations of the celestial bodies, which containing and moving about the universe, send their influence every way and to all things; and who, although they take not away the liberty of free agents, yet do so strongly, though at the first secretly and insensibly, work upon their spiritual part by means of the corporeal, that they get the mastery before they be perceived; and then it is too late to make any resistance. For from what other cause could proceed this strong knot of affection, which, being tied in tender years, before any mutual obligations could help to confirm it, could not then be torn asunder by long absence, the austerity of parents, other pretenders, false rumours, and other the greatest difficulties and oppositions that could come to blast the budding blossoms of an infant love, that hath since brought forth so fair flowers and so mature fruit? Certainly, the stars were at the least the first movers, &c.—*Private Memoirs of Sir K. Digby*, 1811, pp. 10—11.

"THE BUSINESS OF THE SAINTS IN HEAVEN."

What a singular book is this, by father Lewis Henriquez: printed at Salamanca in 1631. He attempts to prove, in the twenty-second chapter, "That every saint shall have his particular place in heaven; and Christ a most magnificent palace! That there shall be large streets, great piazzas, &c."—He says in the twenty-fourth chapter, "That there shall be a sovereign pleasure in kissing and embracing the bodies of the blest; that there shall be

pleasant baths, and that they shall bathe in each other's sight. That they shall swim like fishes; and sing as melodiously as nightingales, &c."—He affirms, in the forty-seventh chapter, "That the men and women shall delight themselves in masquerades, feasts, and ballads;"—and in the fifty-eighth, "That the angels shall put on women's habits, and appear to be saints in the dress of ladies, with curls and locks, waistcoats and fardingales, &c." See the "*Moral practice of the Jesuits*," by the doctors of Sorbonne; it has been translated into English, and published in 1671. —*Spence's Anecdotes. Supplement*, 1757.

THE NEW HEAVENS AND EARTH.

Bishop Mant, in his volume on the *Happiness of the Blessed*, refers to several passages in St. Paul's Epistle to the Hebrews, indicating the *excellence* of the future residence of the blessed. Thus, he figuratively speaks of it as "Mount Sion," "the joy of the whole earth" (Ps. xlviii. 2); and he further mentions it, by a different modification of the same figure, as "the city of the living God, the heavenly Jerusalem." He elsewhere refers to the same celestial abode, in speaking of Abraham sojourning "in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." (Heb. xi. 10.) He then speaks of God having prepared a city for the descendants of Abraham who died in the faith; and of the descendants of Abraham after the Spirit, or the members of the Christian Church, the same Apostle says: "Here we have no continuing city, but we seek one to come." (Heb. xiii. 14.)

All these passages point to the superior excellence and value of that celestial abode which is prepared for God's faithful servants in the world to come. But the book of Revelation of St. John supplies *individual features* of the magnificence, beauty, and enjoyment of "the holy city, prepared as a bride adorned for her husband," "having the glory of God."

"And the foundations of the wall of the city were garnished with all manner of precious stones. . . . And the twelve gates were twelve pearls; every gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring into it their glory and honour." And it had "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And in the midst of the street of it, and on either side of the river, was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

In whatever manner such portraits as these are to be understood;

whether it be that the most beautiful and splendid productions of the earth will be enjoyed in full perfection by the inhabitants of the heavenly state; agreeably to the idea ascribed to Raphael by our great poet,

> What if earth
> Be but the shadow of heaven, and things therein
> Each to other like, more than on earth is thought;
>
> *Paradise Lost.*

or that the representations of heavenly things are set before us in a figurative manner, as calculated to impress us with a more lively sense of their value and delightfulness, when shadowed forth under the images of those things which are esteemed on earth most precious and delightful; in either case they seem intended to place most expressively before our thoughts the *beauty* and *magnificence* of the future abode of the blessed,

> —The pleasant garden, and the crystal stream,
> The tree of life which bears on every bough,
> Fruits fit for joy or healing; on the brow,
> Of glorious gold a living diadem;
> On thrones which blaze with many a radiant gem;
> The branching palms; the raiment white as snow;
> Are these the joys that heaven's abodes bestow?
> Or may they rather earth-formed figures seem
> Of heavenly bliss? To me it matters not,
> If I but reach the mark, whate'er the prize
> Of God's high calling. Be content that what
> Is told, is told us by the only Wise:
> And blest, supremely blest, must be the lot,
> Which Christ hath purchased, and which God supplies.
>
> *Bishop Mant.*

"We look (says St. Peter) for new heavens and a *new earth*, wherein dwelleth righteousness." And it seems evident, that the proper abode of man will be *not in the new heavens, but on the new earth*. For St. John writes, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea."

By the new earth, and the holy city, the new Jerusalem, which St. John saw coming down *from* God, *out* of heaven, the future place of abode of the followers of Christ, of all who shall have attained unto immortality, we must not understand a merely spiritual world, or state, but literally a *place* of happiness, and (perhaps it may not be incorrect to say,) a *substantial* seat of bliss.

May we not (asks Bishop Courtenay) be permitted to conjecture that this great city shall become THE ABODE OF ALL LIVING BEINGS: not only of angelic creatures and of the redeemed from the present earth, but of all *the rational and beatified inhabitants of all now existing worlds*. And that its foundations shall extend, beyond the "flaming walls of the world" that now is, through spaces immeasurable by mortal man? For the New Jerusalem shall not, like the old, occupy a small part of the earth, but rather like the Christian church, as foreseen by Isaiah, when "the earth

shall be filled with the knowledge of the Lord, as the waters that cover the depths of the sea,"* it shall be co-extensive with the plain on which it stands. All abominable and condemned things shall be not *without* Jerusalem, yet *upon* the earth, like the gehenna of the Jews, where the dead and the filth of the city were consumed with fire; but beyond both, far from the Divine presence. Yet shall the immense tracts of the new earth be traversed with ease by the gloriously embodied spirits that inhabit them, for "there shall be no more sea,"—nothing, it may be, to impede the interchange of happiness and intimate communion of saints; and they, wandering where they will, even to the uttermost parts, shall still be led by the hand of God, still bask in the full splendour of "uncreated rays," still be sitting with Christ in his throne, even as he also is set down with the Father in his throne.

The philosopher may argue, upon principles merely physical, upon the blending of mind and matter, and the modifications of matter, which shall enter into the constitution of the glorified bodies, or of the earth which they shall inhabit. To such arguments Bishop Courtenay thus forcibly replies:

> Yet, when we learn from Revelation, that a change shall be effected in the bodies of the saints at the last day, in which every thing that is of the earth and earthy,—the whole nature, as it would seem, of the first man, a creature of the dust—shall be rejected; and that on the same Great Day the elements shall be dissolved, the earth burned up, and the whole material heavens, including even light, apparently the purest, and most imperishable of material things, shall be utterly abolished, there is much ground for doubt whether any thing partaking of the nature of matter will be suffered to remain: if, indeed, we may not hold the abolition of *all* matter for certain, since "all things that are made" and "which can be shaken" will be removed at the Great Day. And perhaps nothing has been revealed concerning the future state of the blessed, which more strongly shows the spirituality of their condition, than this abolition of material light. The city shall inhabit, shall enjoy, without the aid of the solar heavens, a perpetual day:
>
> Nor sun, nor moon they need, nor day nor night,
> God is their temple, and the Lamb their light.
>
> It is difficult to suppose that any thing resembling the emanation of material rays is intended, though such a notion is encouraged by the appearance of Christ at his transfiguration, when "his face did shine as the Sun, and his raiment was white as the light;" (Matt. c. xviii.) and without some supposition of the kind, the vision of the heavenly Jerusalem fades completely from before the eye of the imagination.
>
> * * * * * *
>
> The future existence of the blessed then will be, *not* in the present visible heavens;—for these, though they constitute the material throne of God, and are the stage and proper sphere of the agency of many

* So in Louth's translation.

angelic beings, are but symbols and figures of the true, and will at a destined period, pass away, and give place to *new* heavens; nor will it consist simply in a spiritual communion with the Father of Spirits, without any certain locality;—for men will still be embodied, and enjoying a certain corporeal proximity to Christ, after the likeness of whose glorious body they will be fashioned, having "spiritual bodies," and whether with any remnant of materiality we know not—but their future life will be ON THE NEW EARTH AND IN THE HOLY CITY.

One of the latest flights of scientific conjecture is the following, by Sir David Brewster, in his eloquent advocacy of the doctrine of "More Worlds than One," arguing for their peopling, as "the Abodes of the Blest:"

Man, in his future state of existence, is to consist, as at present, of a spiritual nature residing in a corporeal frame. He must live, therefore, upon a material planet, subject to all the laws of matter, and performing functions for which a material body is indispensable. We must consequently find for the race of Adam, if not races that may have preceded him, a material home upon which they may reside, or by which they may travel, by means unknown to us, to other localities in the universe. At the present hour, the inhabitants of the earth are nearly *a thousand millions;* and by whatever process we may compute the numbers that have existed before the present generation, and estimate those that are yet to inherit the earth, we shall obtain a population which the habitable parts of our globe could not possibly accommodate. If there is not room, then, on our earth for the millions of millions of beings who have lived and died upon its surface, and who may yet live and die during the period fixed for its occupation by man, we can scarcely doubt that their future abode must be on some of the primary or secondary planets of the solar system, whose inhabitants have ceased to exist like those on the earth, or upon planets in our own or in other systems which have been in a state of preparation, as our earth was, for the advent of intellectual life.

Adversaria.

STUDY OF THE BIBLE.*

How utterly impossible it would be in the manhood of the world, to imagine any other instructor of mankind—than the Bible. And for that reason, every day makes it more and more evident that the thorough study of the Bible, the investigation of what it teaches and what it does not teach, the determination of the limits of what we mean by its inspiration, the determination of the degree of authority to be ascribed to the different books, if any degrees are to be admitted, must take the lead of all other studies. He is guilty of high treason against the faith who fears the result of any investigation, whether philosophical, or scientific, or historical. And therefore nothing should be more welcome than the extension of knowledge of any and of every kind—for every increase in our accumulations of knowledge throws fresh light upon the real problems of the day. If geology proves to us that we must not interpret the first chapters of Genesis literally; if historical investigation shall show us that inspiration, however it may protect the doctrine, yet was not empowered to protect the narrative of the inspired writers from occasional inaccuracy; if careful criticism shall prove that there have been occasionally interpolations and forgeries in that Book, as in many others; the results should still be welcome. Even the mistakes of careful and reverent students are more valuable now than truth held in unthinking acquiescence. The substance of the teaching which we derive from the Bible will not really be affected by anything of this sort; while its hold upon the minds of believers, and its power to stir the depths of the spirit of man, however much weakened at first, must be immeasurably strengthened in the end, by clearing away blunders which may have been fastened on it by human interpretation.

* * * * * * *

Though the study of the Bible must be for the present and for some time the centre of all studies, there is meanwhile no study of whatever kind which will not have its share in the general effect. At this time, in the maturity of mankind, as with man in the maturity of his powers, the great lever which moves the world is knowledge, the great force is the intellect. St. Paul has told

* For these two extracts the editor is indebted to *Essays and Reviews.*

us "that though in malice we must be children, in understanding we ought to be men." And this saying of his has the widest range. Not only in the understanding of religious truth, but in all the exercise of the intellectual powers, we have no right to stop short of any limit but that which nature, that is, the decree of the Creator, has imposed on us. In fact, no knowledge can be without its effect on religious convictions; for if not capable of throwing direct light on some spiritual questions, yet in its acquisition knowledge invariably throws light on the process by which it is to be, or has been, acquired, and thus affects all other knowledge of every kind.

If we have made mistakes, careful study may teach us better. If we have quarrelled about words, the enlightenment of the understanding is the best means to show us our folly. If we have vainly puzzled our intellects with subjects beyond human cognizance, better knowledge of ourselves will help us to be humbler. Life, indeed, is higher than all else; and no service that man can render to his fellows, is to be compared with the heavenly power of a life of holiness. But next to that must be ranked whatever tends to make men think clearly and judge correctly. So valuable, even above all things (excepting only godliness), is clear thought, that the labours of the statesman are far below those of the philosopher in duration, in power, and in beneficial results. Thought is now higher than action, unless action be inspired with the very breath of heaven. For we are now men, governed by principles, if governed at all, and cannot rely any longer on the impulses of youth, or the discipline of childhood. We quote these able remarks from Dr. Temple's *Education*.

Professor Jowett, in a paper on the *Religious Tendencies of the Age*, observes:

There is a wide distinction between the interpretation and the application of Scripture. The latter is of much wider extent than the former. "Interpretation is the province of few; it requires a finer perception of language, and a higher degree of cultivation, than is attained by the majority of mankind. But applications are made by all, from the philosopher reading *God in History*, to the poor woman who finds in them a response to her prayers, and the solace of her daily life. In the hour of death we do not want critical explanations; in most cases those to whom they would be offered are incapable of understanding them. A few words, breathing the whole sense of the Christian world, such as 'I know that my Redeemer liveth,' (though the exact meaning of them may be doubtful to the Hebrew scholar); 'I shall go to him, but he shall not return to me;' touch a chord which would never be reached by the most skilful exposition of the argument of one of St. Paul's Epistles."

SERPENT WORSHIP.

There is scarcely a heathen nation that has not adopted some deity in the form of a serpent. Among those who were foremost in this form of idolatry were the Egyptians, who built chapels underground, where they carefully fed and worshipped them. In the time of Herodotus, serpents were kept tame at Thebes, adorned with jewels, and consecrated to Jupiter. When they died they were buried with divine honours, and placed in urns in the temple of Jupiter.* And, according to Ælian, they were admitted into the houses of the Egyptians, and there treated as household gods. It is said that Jotham, king of Israel, built much on the wall of Ophel, that is, the serpent God; and this animal was the form under which the Cnaphis or Agathodæmon of the Egyptian pantheon was worshipped by the inhabitants of the Thebaid.

But, although this creature was worshipped by many nations in the east, the Babylonians, Arabians, Scythians, Phœnicians, Macedonians, and many others; yet in India, and more particularly on the coast of Malabar, this form of worship attained its greatest height of absurdity. The king of Calicut, who was formerly the most powerful of all the Malabar princes, and whose title was no less than "God upon earth," was so much enslaved by the worship of this creature as to have temples built purposely for them, where they were held sacred and made the guardians of all their houses, persons, and property. So highly was the serpent considered in the east that, wherever it was figured or painted, the place was held sacred, and the ground consecrated; and the most exalted honour that could be conferred upon a hero was to style him "born of a serpent." Thus, Alexander the Great, who suffered himself to be called God, and Scipio Africanus, were both said to be born of serpents. So likewise was the companion of Cadmus, the giant in Homer, and a certain prophet in Pausanias; nay, whole tribes went by the name of serpent. This was the case with some people inhabiting Cyprus and around the Hellespont. Even in the primitive church there was a sect called Ophites, because they worshipped the serpent that betrayed Eve, and therefore ascribed supernatural knowledge to that animal.

But the most probable origin of Serpent-worship would seem to take its rise in the corrupt and perverted constructions which were put upon the history of Adam and Eve by heathen nations, many of which seem to have received sufficient intimation of this event, and of the record made by Moses, to account for many strange perversions which we read of in mythology. Indeed, in the

* Euterpe, lib. ii. He states also that another serpent was worshipped in a tower at Miletus, in Egypt, where there was a priest and other officers attending it. It was fed daily with meal and honey.

Phœnician theology the creation is described almost in the same manner as that of the pentateuch.

SYMBOLICAL FIGURES FROM NINEVEH.

The visitor to the British Museum who curiously examines the winged bulls, lions, and other mysterious figures from Nineveh, can scarcely fail to be convinced that they are not mere sculptural ornaments but symbols of certain mysteries and ceremonies of the primeval religion of Assyria. The era of these sculptures is so remote, and the traditions respecting them so obscure, that the inquiry into their signification is difficult, and the conclusions arrived at unsatisfactory: still some attempt has been made to penetrate the mystery which surrounds them. The chief mythological figures are the winged bull with a man's face; the winged lion with a man's face; the winged man with a fir-cone in one hand and a square basket or vessel in the other; and a man with the head and wings of an eagle or hawk. The hypothesis which Mr. Ravenshaw, in a paper read to the Asiatic Society, maintains with respect to them is, that they are, as already surmised by Mr. Layard, the originals of the cherubim of Ezekiel; that they were likewise the originals of the apocalyptic beasts of St. John; and that, slightly modified, they were afterwards adopted, and are now used, as the symbols of the four Evangelists. Further, that they were originally invented by the Magi and Chaldeans as astronomical symbols of the equinoctial and solstitial points; that they represent in fact the four seasons—spring, summer, autumn, and winter; and perhaps also the four winds and the four elements.

In support and illustration of these views, the writer enters into an examination of the passages in the Old Testament and in other writings, regarding the cherubim, showing that there is no authority in Scripture for supposing them to be bodiless infants, and comes to the conclusion that the face of a cherub was in reality the face of a bull. At an early period of the Christian Church these winged animals were adopted as the symbols of the Four Evangelists. The winged lion was assigned to St. Mark, as the symbol of strength; the winged ox to St. Luke, as the symbol of sacrifice; the eagle and chalice to St. John, as the symbol of contemplation; and the winged man with a cup and hatchet to St. Matthew, as the symbol of power. The employment of these figures as astronomical symbols formed the next branch of inquiry, and the conclusions were that the colossal bulls are symbols of the sun in Taurus, or the vernal equinox; that the winged man is Mitra or Serosh, the guardian of the autumnal equinox; and the winged man-lion and eagle-headed man the symbols of the solstices, being the four cherubim who watched the gates of Heaven, and upheld the Zodiac.

As regards the other mythological figures, it is probable that the man with a goat in his arms represents the constellation Capricorn, and the fish-god, that of Pisces. All the names of the gods found in the Nineveh inscriptions will probably, on further inquiry, prove to be the names of constellations, stars, or planets, chosen as the guardian angels of nations, kings, or individuals. The mystic tree, which forms so conspicuous an object in the sculptures, has evidently some astronomical signification. The number of its rosettes or leaves vary considerably, but never exceed thirty; and the winged circle, or the new moon and some stars, are generally seen above it. Hence it seems probable that these trees were orreries showing the month, day, or season which is being celebrated by the winged figures or priests who are represented in connection with them. The winged circles or eyes, which are frequently placed above the sacred tree, and seem to form the principal object of adoration, so closely resemble the winged globes on the portals of the Egyptian temples, that it is difficult to disbelieve the identity of their origin. At first they were probably typical of time, but came afterwards to be looked upon as the symbols of Ormuzd, the active creator and source of all good. These speculations may appear more curious than profitable; still it cannot be uninteresting to inquire what were the ideas of men 3,000 years ago, when the earth was comparatively young; to learn what were the traditions of Asia as to the origin and destiny of the human race, and what notions were then entertained as to the Creator and Governor of the universe.

EVIDENCES OF CHRISTIANITY—CHANGES IN OPINION.

If we compare the general tone, character, and pretensions of those works which, in our schools and colleges, have been regarded as the standard authorities on the subject of "the Evidences," we must acknowledge a great change in the taste or opinions of the times from the commencement of the last century to the present day; which has led the student to turn from the erudite folios of Jackson and Stillingfleet, or the more condensed arguments of Clarke *On the Attributes*, Grotius *de Veritate*, and Leslie's *Method with the Deists*, the universal text books of a past generation,—to the writings of Lardner and Paley; the latter of whom, in the beginning of the present century, reigned supreme, the acknowledged champion of revelation, and the head of a school, to which numerous others, as Campbell, Watson, and Douglas, contributed their labours. But more recently, these authors have been in a degree superseded, by a recurrence to the once comparatively neglected resources furnished by Bishop Butler; of so much less formal, technical, and positive a kind, yet offering wider and more philosophical views of the subject; still, however, not

supplying altogether that comprehensive discussion which is adapted to the peculiar tone and character of thought and existing state of knowledge in our own times.

* * * * * *

At the present day, the "evidential" view of miracles, as the sole or even the principal external attestation to the claims of a Divine revelation, is a species of reasoning which appears to have lost ground even among the most earnest advocates of Christianity. It is now generally admitted that Paley took too conclusive a view in asserting that we cannot conceive a revelation substantiated in any other way. And it has been even more directly asserted by some zealous supporters of Christian doctrine that the external evidences are altogether inappropriate and worthless.

CHRISTIAN REVELATION—WHY FIRST GIVEN TO THE WEST.

It has been customary to argue that, *à priori*, a supernatural revelation was to be expected at the time when Jesus Christ was manifested upon the earth, by reason of the exhaustion of all natural or unassisted efforts for the amelioration of mankind. The state of the world, it has been customary to say, had become so utterly corrupt and hopeless under the Roman sway, that a necessity and special occasion was presented for an express divine intervention. Our recently enlarged ethnographical information shows such an argument to be altogether inapplicable to the case. If we could be judges of the necessity for a special divine intervention, the stronger necessity existed in the East. There immense populations, like the Chinese, had never developed the idea of a personal God, or had degenerated from a once pure theological creed, as in India, from the religion of the Vedas. Oppressions and tyrannies, caste-distinctions, common and enormous vices, a polluted idolatrous worship, as bad as the worst which disgraced Rome, Greece, or Syria, had prevailed for ages.

It would not be very tasteful, as an exception to this description, to call Buddhism the gospel of India, preached to it five or six centuries before the Gospel of Jesus was proclaimed in the nearer East. But on the whole it would be more like the realities of things, as we can now behold them, to say that the Christian revelation was given to the western world, because it deserved better and was more prepared for it than the East. Philosophers, at least, had anticipated in speculation some of its dearest hopes, and had prepared the way for its self-denying ethics.—*Dr. Williams; Essays and Reviews.*

THE HOLY THORN AT GLASTONBURY.

This miraculous tree grew in the grounds of the famous abbey of Glastonbury, in Somerset. The tradition is briefly, that when

Joseph of Arimathea came to Britain, to preach Christianity, A.D. 63, Arviragus, then king, gave them the isle of Avalon, in Somerset, afterwards called by the Saxons Glastonbury. On Joseph's arrival, having a hawthorn-stick in his hand, he stuck it in the ground, when it grew and blossomed on Christmas-day, to the great amazement of the people. Several thorns of this kind were in after ages planted in the neighbourhood, which budded and blossomed in the depth of winter; and some ten years since, a thorn of this kind, which was observed not to have a single blossom on it on Christmas-eve, was seen in blossom next day.

Warner, in his *History* of the Abbey, states that the Thorn had two trunks, or bodies, till the reign of Queen Elizabeth, in whose days a saint-like Puritan taking offence at it hewed down the biggest of the two trunks, and had cut down the other body in all likelihood, had he not been miraculously punished by cutting his leg, and one of the chips flying up to his head, which put out one of his eyes. . . . The remaining trunk is described to have been as great as the ordinary body of a man, that it was a *white thorn*, but was so cut and mangled in the bark, by people cutting their names on it, that it was a wonder how the sap and nutriment were conveyed to the root and branches, which were also maimed and broken by comers. Yet the arms and boughs were widely spread, and bore hawes as plentifully as others do.

In a word, the blossoms of this tree were such *curiosities* beyond seas, that the Bristol merchants carried them into foreign parts: it grew upon, (or rather near,) the top of a hill in a pasture bare and naked of other trees, and was a shelter for cattle feeding there, by reason whereof the pasture being great, and the cattle many, round about the tree the ground was bare and beaten as any trodden place. Yet this trunk was likewise cut down by a "military saint" in the time of Charles I. In 1826, however, when Warner wrote, there were divers trees from it by grafting and inoculation, preserved in the town and country adjacent: amongst other places, there was one in the garden of a currier in the principal street of Glastonbury; a second at the White Hart inn; and a third in the garden of William Strode, Esq. "There is, (adds Warner,) a person about Glastonbury, who has a nursery of them, who, Mr. Paschal tells us he is informed, sells them for a crown a piece, or as much as he can get."

Collinson in his *History of Somersetshire*, states that besides the Holy Thorn, there grew in the Abbey churchyard, on the north side of St. Joseph's chapel, a walnut-tree which never budded forth before the feast of St. Barnabas, (June 11); but on that very day shot forth leaves, and flourished. This tree disappeared, and in its place grew a very fine walnut-tree of the common sort. It is strange to say how much this tree was sought after by the credulous; and though not an uncommon walnut, King James, Queen

Anne, and many of the nobility of the realm, even when the times of monkish superstition had ceased, gave large sums of money for cuttings of the original tree.

Glastonbury too was famous for its Mineral Waters, which, according to Holinshead, cured King Arthur of his wounds. Their fame slept for ages; but in 1751, at Glastonbury, a man who had been thirty years afflicted with asthma, dreamed that he was told if he drank of certain waters near the Chain Gate, seven Sunday mornings, he should be cured; which he accordingly did, became well, and attested the cure upon oath. This was rumoured abroad, and it was computed that 10,000 persons shortly afterwards visited Glastonbury to drink the waters there, for "various distempers."

THE CHRISTIAN MISSION.

In this beneficent work, we see the necessity of grasping the marvels of God's love and comprehending somewhat of the mysteries of the everlasting counsels of our redemption, of the love of Christ, and the sympathy of the Cross, which penetrates each individual soul. The eye of God is over every one, under the greatest tumult and confusion of worldly trouble; and His tender compassion is as full to each one of the innumerable souls of men as if that single soul was alone on a desert island. When this great truth of the tender care of God for each soul is realized, this further idea must be grasped—viz., that the Church of Christ, His witness on earth, if she is faithful to her mission, must reproduce among men this tender loving care of her Lord. Compassion for the weak, the tempted, and the fallen, must be her special care. The world passes these by with scorn; but in all ages the Church has strewed Christendom with hospitals, penitentiaries, lazar-houses, and infirmaries, while her children have ministered—aye, the noblest born—in prison and by the sick-bed, and even the purple pride of kings bent to wash the feet of outcasts. Where such things die out, all true service dies also; and then a cold unsympathising world reasserts its accursed supremacy. When a great religious enterprise is proposed, the world always suggests difficulties, calls it ill-timed, disturbing to family arrangements and comforts; and as rubbing so unceremoniously the brightness of a tinselled decency it calls it unpractical, fanciful, exaggerated, romantic. Yes, it must be so; for to such a temper what an exaggeration is the Cross! what a mystery that the Eternal Son should hang on it! how incomprehensible that unchanging love can, in the hour of its agony, remember the dying malefactor! The Church is ever contending against this spirit; and blessed is that branch of the Church stirred up to any special protest which, stretching beyond that of a martyred band, should revive the dying embers of a nation's love. To a certain extent such is the

nature of all Missionary zeal. However accidentally fashionable, all such fashions are esteemed by the world a waste, an extravagance, an absurdity. Such acts in reality give us clearer visions of the Cross, closer access to it, more of its saving power. This good work tends to break up the dead level of respectability, and the yet deeper lethargy of questioning unbelief, healing intestine divisions, abating party spirit, and fanning to a flame the flickering emblems of our love to God and man. Note its special characteristics. First, it is the highest intellect of our Universities going forth, for the love of Christ, to bless the most ignorant and the most barbarous. Secondly, it is the Church going forth in the completeness of her Apostolic organisation to spread the Gospel among the outcasts of her people. These are the ventures of faith which win an Apostle's crown, not only for their leader but for all whence they spring. This movement is, first a sign of good amidst our suspicions, divisions, hard language about one another, strong scepticism as to the truth of God, showing the energy yet inherent in our branch of the Church. Secondly, it strengthens and revives our home-life, it being true now, as in all ages of the Church, that "There is that scattereth and yet increaseth," and that "The soul of the bountiful shall be made fat." We have kept the good deposit at once in doctrine, in discipline, and in succession: we may say our English prayers and read our English Bibles in peace; we consecrate an unmutilated Eucharist, maintain an unmutilated creed, set forth the Cross of Christ simply, yet cling dutifully to His Body, the Church; cherish the glorious memory of His departed saints, inherit the transmitted authority of His undying Apostleship. Oh! in this coming Communion wrestle with God, dear brethren, in prayer for yourselves, for those going out,* and resolve not to let Him go unless He bless us. Think of the greatness of this enterprise, of the dangers to be encountered, the blessings to be conveyed, and the souls to be saved! Think of your own need, your coldness, your lukewarm service, your lack of love, restrained prayers and chilled thanksgivings, and, thinking thus, pray mightily; for intercession opens many a heart. To the assurance of God's abiding presence, what shall we add that shall not weaken these words? Oh! thou shalt know in that desert land the secret of His presence; thou shalt see as men see not in their peaceful homes, the nail-pierced hand, and the crowned brow; and thou shalt find, as all great saints have found, that He is better than all else; when all leave thee He shall be closest to thee, shall change labour to rest, suffering into ease, anguish into glory, and, if need be, the martyr's suffering to a martyr's victory.

* From a Sermon preached in Canterbury Cathedral, October, 1860, by Samuel Lord Bishop of Oxford, upon the departure of the Oxford and Cambridge Mission for Southern Africa.

THE TRUE COURSE OF CHRISTIAN LIFE.

There is a kind of religious teaching which is very apt to betray souls. The first direction given to men of all characters is to set out with a firm persuasion of their reconciliation with God, and the enjoyment of everlasting happiness. This is surely an inverted order of things. For our right to the comfort of the promise made to believing Christians, can only be ascertained by the agreement of the temper of our minds and the course of our lives, with the Scripture characters of those privileged persons, to whom those promises are appropriated; and to expect men to arrogate that comfort to themselves, previously to any degree of holy conformity in disposition and conduct to those descriptive characters, is to take the children's bread, and give it unto dogs; is to act without gospel warrant or authority, to prescribe rashly, and fatally to mislead the souls of men. This kind of teaching too often leads to nothing better than a bold, presumptuous confidence. Whereas, even with evidence of the best sort attending this course, the true Christian will always proceed on his course trembling while rejoicing. Dr. Arnold draws the picture: "To-day, penitent, justified, and full of assurance—to-morrow, it may be, cast down, and full of humiliation, and godly fear. So it will be, and so it must be; till *having finished our course*, and the work of the tempter being ended, and his power stopped for ever, we may find there is a peace to be no more disturbed, a rest to be no more broken, an assurance to be no more troubled with fear."

TRUE AND FALSE BUDDHISM.

In Germany, England, and elsewhere, it has lately been the fashion to nickname a certain class of freethinkers *Buddhists;* but this term is altogether inapplicable in the present case, and is founded upon a general misapprehension, which has been thus ably exposed in a letter addressed to *The Times* journal, by Colonel Sykes, F.R.S., the celebrated Hindostanee scholar:

They who adopt this erroneous view, instead of going to primitive Buddhism, accept as its genuine religious tenets those embodied in works which were written in a language foreign to Buddhist literature; whether sacred or profane, promulgated in a foreign country, and of a date from 1100 to 1200 years after Buddha's first preaching. They adopt Burnouf's exposition of Buddhism, as derived from books met with in Nepaul, and written in Sanscrit. Equally they trust to Hinang Tsang's fables of the seventh century, and to the practices and beliefs at present existing in China and other Buddhist countries. As well might they pronounce primitive Christianity from the lives of the Roman Catholic saints of the Middle Ages; from the opinions of the

Anabaptists of the sixteenth century, or those of the Mormons of the present time. One thousand years after Buddha's advent, Fa Hian travelled in India for the purpose of collecting Buddhist books, and observing the state of Buddhism. He found the religion declining and corrupted; but in the seventh century, when Hinang Tsang travelled in India, Buddhism was fast declining into childish legends and superstitions, and modern Brahminism was rising in its place.

It was in this corrupt state that Buddhism found its way to Nepaul about the eighth century; and its dogmas were for the first time recorded in Sanscrit, as the multitudinous impressions upon rocks, pillars, and copper-plates, in Pali, attest; and the books taken from India to China by the Chinese travellers, between the fourth and seventh centuries, were equally in Pali, as they exist to this day in Pali, although written in the Chinese character. This fact is attested by Dr. Gutzlaff, in the catalogue of the Chinese books published in the Journal of the Royal Asiatic Society. With these proofs that the use of Sanscrit for Buddhist works was a comparatively modern innovation, Burnouf and others are content to receive their impressions of Buddhist doctrines, instead of going to the sermons preached* or the discourses delivered by Buddha himself, to the proceedings of the three councils held after his death, and to the Dipawanse and Mahawanse.

To the profound scholar who printed the text of the two first "Ushtakas" of the *Rig Veda*, the world is indebted for the proofs that Brahminism, in its modern acceptation, had no existence before Buddhism. That scholar has shown us that there were no images, no proofs of caste in its modern exclusiveness; that the elements were personified and invoked, and offerings made, at first of a simple character, but afterwards animals were offered in sacrifice in the manner of the Jews; and at last in such profusion, in hecatombs even, that the rivers of blood which flowed appear to have shocked Buddha; and his chief object seems to have been to put a stop to these sacrifices and to spare animal life, and in consequence the Buddhists repudiated all sacrifices. Gentlenesss, kindness, peace, harmony, philanthropy, love of virtue, and abhorrence of vice, are the characteristics of Buddhism, and its code of ethics equals that of any other religion. But it has been sought to throw upon Buddhists the stigma of Atheism, Materialism, and a belief in the annihilation of the Soul. These accusations have their origin in the mystical transcendentalisms of a comparatively modern and corrupted state of Buddhism, and which have not any authority from the preachings or discourses of Buddha himself. Buddha constantly refers to a

* *Turnour's Translations, Journal of the Asiatic Society of Bengal*, vol. vii. page 693.

First Cause, another world, and a state of rewards and punishments after death. Buddha's own hymn on his becoming Buddha testifies to his belief in God. He speaks of the Builder and Architect who made him and controlled his transmigrations; and the Rev. Mr. Gogerly, in his translation of the *Damina Padari*, written in Pali, makes Buddha repeatedly speak of the present and future world—viz., "The sinner suffers in this world, and he will suffer in the next world; in both worlds he suffers," &c. Again, "The virtuous man rejoices in this world, and he will rejoice in the next world. In both worlds he has joy," &c. Here is the founder of the religion talking of the present and a future world, expressing his belief in a state of rewards and punishments, &c.,—"greatly will he (the sinner) suffer in the regions of torments, and greatly will he (the virtuous man) rejoice in Heaven" —necessarily, therefore, expressing his belief in a power or being to dispense rewards and punishments. Surely there must be some distortion in reasoning to pronounce such a believer an Atheist! Supposing that the Buddhist may believe in God, it has been maintained that he disbelieves the immortality of the soul. The Rev. W. Hardy, however, says,* "Materialism, Atheism, and the entire cessation of existence stand or fall together: if the two former could be proved, the third would follow as a matter of course"—that is to say, to believe in annihilation is to believe in Materialism and Atheism. The charge of "annihilation" is founded upon a comparatively modern interpretation of the Buddhist doctrine of Nibutti ("Nirvana" in Sanscrit), or absorption into the First Cause. And what is this Nibutti, but that the Soul, having quitted its human tenement, and passed through its multiplied transmigrations, all of which are probationary processes, in case it attains to absolute perfection it is again received into that Being from whom it originally emanated; but short of that perfection, the Soul remains separate and apart, wandering through its prescribed habitations, until it does attain to perfection. Now, though this doctrine may shock the Christian's idea of the immaterial condition of man in another world, it is certainly neither Atheism, Materialism, nor Annihilation.†

* *Eastern Monachism*, p. 308.

† Remarkable is Baron Bunsen's generous vindication of the first Buddhist Sakya against the misunderstandings which fastened on him a doctrine of atheism and annihilation. The penetrating prescience of Neander seems borne out on this point by genuine texts, against the harsher judgment of recent Sanskrit scholars. He judged as a philosopher, they as grammarians.—*Dr. R. Williams; Essays and Reviews*, p. 90.

PLATONIC LOVE.

It is to be regretted that all young men are not more familiarly acquainted with the teaching of the first man who asserted the Immortality of the Soul on solid arguments, resting on truth and experience. Plato taught that all human felicity would find abundant increase, if men cultivated the godlike intellectual faculties, rather than pursued material and sensual pleasures. He held that there was a divine spark in every man, which was always cherished by the divine power, and which would not be extinguished in the soul, if man himself would but protect it from the blasts of a sensual and passion-driven world. The subjection of the irascible and concupiscible passions, and the cultivation of the rational and moral powers, were the two supports of a system which is more fully developed in the *Republic* of Plato. When Byron rhymed about the "confounded fantasies" of Plato, the poet knew nothing of the great son of Ariston, nor of his system. It is these "confounded fantasies" that Cowper has woven into a briefer, but not a better, system than that of Plato. Indeed, it is Plato's system condensed:

> Pleasure, admitted in undue degree,
> Enslaves the will, nor leaves the judgment free;
> 'Tis not alone the grape's enticing juice
> Unnerves the moral powers, and mars their use:
> Ambition, avarice, and lust of fame,
> And woman, lovely woman, does the same.
> The heart surrendered to the ruling power
> Of some ungoverned passion, every hour,
> Finds by degrees the truths that once bore sway,
> And all their deep impressions wear away;
> So coin grows smooth, in traffic current passed,
> 'Till Cæsar's image is effaced at last.

Cowper knew, as we all know, that there came a Teacher with whom the ablest in the schools may not be compared; but the English poet had better appreciation of Greek and Roman philosophers than Byron ever had. Cowper did not accuse any of them of "confounded fantasies," when he said—

> How oft, when Paul has served us with a text,
> Has Epictetus, Plato, Tully, preached!
> Men that, if now alive, would sit content
> And humble learners of a Saviour's worth,
> Preach it who might. Such was their love of truth,
> Their thirst of knowledge, and their candour too.
>
> Dr. Doran; *Notes and Queries*, 2nd S. No. 115.

"Love," we are told, "is of God," (1 John iv. 7,) and is at once characteristic of the Christian and of Heaven. Christ says:

"By this shall all men know that ye are my disciples, if ye love one another." So far from being a merely animal emotion, which is to be destroyed by death, it is the bond that binds each to the other, and all to Jehovah, and can only find its free exercise in Heaven:

They sin who tell us Love can die;
With life all other passions fly—
All others are but vanity,
In Heaven ambition cannot dwell,
Nor avarice in the vaults of hell;
Earthly, those passions of the earth,
They perish where they have their birth.
But Love is indestructible.
Its holy flame for ever burneth,
From Heaven it came, to Heaven returneth;
Too oft on earth a troubled guest,
At times deceived, at times oppress'd,
It here is tried and purified,
Then hath in heaven its perfect rest.
It soweth here in toil and care,
But the harvest time of love is there.—*Southey.*

PLATONISM AND CHRISTIANITY.

Professor Blackie, in his erudite paper on Plato, (*Edinburgh Essays*, 1856,) after showing that both the English and the Scottish mind labour under a special incapacity of comprehending the works of the great apostle of idealism, continues:

"Nevertheless there is one door through which the English mind has a more free and open access to Platonic philosophy, viz. Religion; and it is really astonishing, when we reflect seriously, how little this avenue has been made use of. Learned Germans have written valuable books on 'the Christian element in Plato;'* and it is a well-known fact that many of the most authoritative of the Greek fathers spoke of the philosophy of the Academy, in the very same language that St. Paul used in reference to Judaism, as being a schoolmaster to bring the Greek world to Christ. Nor does it require a very profound glance to see how Platonic philosophy and Christian faith, in their grand outlines, characteristic tendencies, and indwelling spirit, are identical; identical, at least, in so far as a thing of Hebrew, and anything of Hellenic origin, can be considered as presenting varieties of a common type. The prominence given to the doctrine of the immortality of the soul, in all Plato's works, as contrasted with the position of the same doctrine in the system of Aristotle and other

* The Christian Element in Plato, and the Platonic Philosophy Unfolded and Set Forth. By Dr. C. Ackerman, Archdeacon at Jena. Translated by S. B. Asbury, B.A. Edinburgh, T. and S. Clark.

Greek philosophers—the atmosphere of a pure and unworldly emotion, that, like airs from Paradise, floats through the blooming bowers of the Academy; the single-hearted dedication of the soul to truth, beauty, and holiness, as things essentially divine, for their own sake, to the utter contempt of all the inferior springs of action that lie in the words expediency, policy, utility, and worldly wisdom: these, with other characteristics that lie on the very surface of the Platonic books, are things essentially Christian, and are felt by every person of well-cultivated moral sensibility, to be much more closely allied to the Gospel of John than they are to Aristotle, John Locke, or Doctor Paley."

Professor Blackie accounts for so little advantage having been taken of Platonic meditation by reason of the strange peculiarities of the English mind, which has robbed our scholarship of all capacity to develop its best elements, and our theology of all desire to form any alliance with the highest forms of scholarship. Notwithstanding the close connexion of our churches with our universities, Plato, the element in purely academical learning most essentially Christian, is neglected, owing to "the tyrannical force of the English character," and the narrow pedantic routine of our universities. "Our scholarship and our theology were alike deficient in the philosophical element; and without this neither Greek nor theology could lead the normal English academical or ecclesiastical man into the essentially speculative domain of Plato. Hence in the most Christian and the most classical country of Europe, the works of the man who wrote the noblest Greek, and taught the most Christianizing of doctrines, were practically ignored. * * * * * *

"Some of the persons who opposed its introduction, 'had they known anything about him,' would have eschewed Plato with more jealousy, even as Cardinal Bellarmin is reported to have done, '*just because he was so very closely allied to Christ.*' Such likeness, (it was feared by timid souls,) might have given rise to a dangerous mistake."

RELIGION HAPPILY ADAPTED TO THE MIND OF MAN

We find this cheerful picture of practical Christianity in one of the nervous sermons of Dr. South:

"If religion were to bear only upon the unmistakeable bottom of divine authority, we might propose to ourselves an idea, what could be fittest to answer and employ those faculties of man's mind that are capable of religious obligation. Reason would continue such a religion as should afford both sad and solemn objects to amuse and affect the pensive part of the soul; and also such glorious matter of bright representations as might feed its

admiration and entertain its more sprightly apprehensions; for the temper of all men in the world is either sad or composed, joyful or serene: and even the same man will find that he is wholly acted upon in the general tenor of his life by the vicissitudes and interchanges of these dispositions. Accordingly, Christianity in those great matters of fact, upon which it is founded, happily complies with man's mind by this variety of its subject. For we have both the sorrows and glories of Christianity, the depressions and the triumphs, the mourning and the hosannas; we have the affecting sadness of Christ's fasting, his bloody agony, his crucifixion, and the bitter scene of his whole passion in its several parts and appendages. On the other side: we gaze at his miracles, admire his transfiguration, joy at his supernatural resurrection, and that which is the greatest complement and consummation of all—his glorious ascension. The first sort of them naturally suit with the composed, fixed, and monastic disposition of some minds, averse from all complacency and freedom; the second invite the joys of serener minds, happier constitutions, and brisker meditations. Nay, such a divine checkerwork shall we find in the whole contexture of the story of our religion; that we have the light still with the advantage of the shades, and things exhibited with the recommending vicinity of their contraries: so that it is observed, that in the whole narrative of our Saviour's life, no passage is related of him, low or weak, but it is immediately seconded and, as it were, corrected by another high and marvellous. No sooner was Christ humbled to a manger, but the contempt of the place was took off by the glory of the attendance and ministration of angels: his submission to that mean and coarse ceremony of circumcision was ennobled with the public attestation of Simeon concerning him: his fasting and temptation attended with another service of angels: his baptism, with a glorious recognition, by a voice from heaven. When he seemed to show weakness in seeking fruit upon that tree which had none, he manifested his power by cursing it with deadness by a word. When he seemed to be overpowered at his attachments, he then exerted his mightiness in causing his armed adversaries to fall backwards, and he healed Malchus with a touch. When he underwent the last and violent infamy of crucifixion and death, then did the universal frame of nature give testimony to his divinity, and the temple rending, the sun darkening, and the earth quaking; the whole creation seemed to sympathise with his passion. And when afterwards he seemed to be in the very kingdom and dominion of death by descending into the grave, he quickly confuted the dishonour of that by an astonishing resurrection, and by an argument *ex abundantiâ* proved the divinity of his person, over and over, in a miraculous ascension."

Religion, whether natural or revealed, has always the same

beneficial influence on the mind. In youth, in health, and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that it exalts; but it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt: when submission in faith and humble trust in the divine will, from duties become pleasures, undecaying sources of consolation; then it creates powers which were believed to be extinct, and gives a freshness to the mind, which was supposed to have passed away for ever, but which is now renovated as an immortal hope: then it is the pharos, guiding the wave-tost mariner to his home, as the calm and beautiful still basins or fiords surrounded by tranquil groves and pastoral meadows to the Norwegian pilot escaping from a heavy storm in the North Sea, or as the green and dewy spot gushing with fountains, to the exhausted and thirsty traveller in the midst of the desert. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves; it appears as that evening star of light in the horizon of life, which, we are sure, is to become in another season a morning star; and it throws its radiance through the gloom and shadow of death.

POWER OF RELIGION OVER DIFFICULTIES.

There can scarcely be a more direct instance of the practical value of the Bible to man, in his secular as well as his sacred concerns.

When Sir George Grey, some twenty years ago, was on his expedition through the unexplored country of Southern Australia, his position and prospects, upon one occasion, had become alarming, and he was undecided as to which of three plans he should adopt. But he determined not to decide hastily, and in order more fully to compose his mind, *he sat down, and read a few chapters in the Bible.* "By the influence thus imparted," observes he, "I became perfectly contented, and again rising up, pursued my way along the beach to the party. It may be here remarked by some, that these statements of my attending to religious duties, are irrelevant to the subject, but in such an opinion I cannot at all coincide. In detailing the sufferings we underwent, it is unnecessary to relate the means by which those sufferings were alleviated; and after having, in the midst of perils and misfortunes, received the greatest *consolation from religion,* I should be ungrateful to my Maker not to acknowledge this, and should ill perform my duty to my fellow men, did I not bear testimony to the fact, that under all the weightier sorrows and sufferings that our frail nature is liable to, perfect reliance upon the goodness of God, and the

merits of our Redeemer, will be a sure refuge and a certain source of consolation."

ATTRIBUTES OF THE DEITY.

Mr. Bowdler, in his posthumous work, *The Religion of the Heart*, says:—

"I have often been struck with our presumption in defining the Attributes of the Deity—a subject with which, like most of which we are ignorant, we make rather too free. The usual ideas entertained of our Maker amount to little more than this: we take all those qualities, contributing, as we think, to our perfection, and adding infinity to them, fancy we have an adequate idea of the 'Ens Entium.' Whereas it is not clear that there is the least similitude between the nature of the creature and his Creator; and it is morally certain that an infinite variety of perfections must dwell in Him, of which no seeds are yet sown in us. The more direct path appears to be the same which we adopt in common life; to draw our inferences concerning His nature and character, from the manifestations of it in the affairs of this world, and in express revelation, remembering only the humility with which we should enter on a subject so awful and incomprehensible. Were the mysteries of the Eleusinian Ceres enveloped in darkness, and shall JEHOVAH be the subject of our petulant speculations? *

"Methinks the contradictions into which we so often fall, might teach us more humility: we can only consider the attributes of our Maker singly, and in exalting one, we perpetually degrade another: yet it is curious, that the attribute which we most frequently disallow, is that which is most fully evidenced—his omnipotence. Pope says:

> Of systems possible, if 'tis confest,
> That Wisdom so infinite *must* form the best—

laying down this truth as the foundation of his system. Cannot God then be at once All-wise and Almighty? Yet if this postulate be granted, his powers are limited indeed; for then it is impossible for him to create above one system, supreme excellence being one. Even Lord Bacon, in his celebrated confession of faith, supposes it to have been impossible for God to have created anything which would have seemed good in his eyes, unless washed by the blood of the Lamb slain before the foundation of the world. Cannot God be at once, then, All-pure and Almighty? Like flatterers, ignorant of their trade, we debase where we mean to exalt."

* It seems scarcely reconcileable with our notion of the fitness of things—that the created should by the Creator be endowed with power to call into question his attributes.

ON ATHEISM—BY SOUTH.

The true cause of that Atheism (says South,) that scepticism, and cavilling at religion, which we see, and have cause to lament in too many in these days, proceeds not from anything that is weak or wanting in our religion to support it and enable it to look the strongest arguments, and the severest and the most controlling reason, in the face; but men are atheistical because they are first vicious; and question the truth of Christianity, because they hate the practice; and therefore, that they may seem to have some pretence and colour to sin freely, and to surrender up themselves wholly to their sensuality, without any imputation on their judgment, and to quit their *morals* without any discredit to their *intellectuals*, they fly to several stale, trite, pitiful objections and cavils, some against religion in general, and some against Christianity in particular; and some against the very first principles of morality, to give them some poor credit and circumstance, in the pursuit of their brutish courses.

PREPARING FOR ANOTHER WORLD.

Who is there that hath not heard some honest, painstaking man say, when old age is coming on, "I will retire from business, and prepare for another world,"—or some such words. Yet, well meant as this may be, it is a great error to suppose that the common engagements of this world are a hindrance to our preparation for the next; for Scripture and reason show that we were sent into this probationary state to the end that our souls might learn experience among the diverse circumstances of active life, so as to know good from evil, and never to hazard the falling from glory when once attained, by any such mistake as was committed by those spirits who kept not their first estate.

* * * * *

When we entertain any doubt as to the soundness of our opinions, there is nothing which doth so strengthen and clear our apprehension, as the recurring to what Lord Bacon doth well term the great book of God's works. Now we all know that when Adam fell from his first estate, God imposed on him a law, which experience showeth to be still the law of human nature, that "in the sweat of his brow he should eat bread." No man can propound to himself that the loving Father of all his works would either inflict a punishment for vengeance rather than for amendment on the first offender, or replenish the surface of this globe with beings disqualified, by the very law of their existence, from the pursuit and attainment of their ultimate good: we may,

therefore, reasonably conclude that the toil imposed on man was intended to be the strengthener and safeguard of his virtue, and to guide his frailty in the true path to life eternal. We see it to be the appointment of God,—for what he suffereth is so far his appointment, that he might prevent it, and doth not;—I say we see it to be the appointment of God that millions must go forth to their daily toil, if they mean to eat their daily food: nay, the very necessity for food, which is the cause of this labour, is especially created by God. Then, if such be the order written in the book of His works, we must, unless we are determined to shut our eyes, and not read therein, conclude that retirement and inaction are not the circumstances best fitted for the development of the spiritual life within; which doth rather thrive and flourish upon the fulfilled duty of each day; even if it were no more than the conscientiously doing an honest day's work, for the allotted day's pay, whether seen or not: and in like manner, vice pineth and dieth in the mind, when quiet sleep, the result of labour, filleth the hours which are not given either to active employ, or to the exercise of those kindly social affections, which so readily twine about the heart, when the space for their enjoyment is short, and the zest of their enjoyment is not dulled by satiety.

Instead, therefore, of seeking a discharge from all duty, as well as the means of improving the soul, whose true life is the fulfilment of duty, we should endeavour rather, as age approaches, to cut out for ourselves occupation sufficient for the diminished powers of the body, such as shall give room for the exercise of that concern for others, and carelessness of self, which form the best grace of youth, and which may still hover, like a bright halo, round the head of age, making grey hairs lovely, and giving earnest, even in this life, of what will be the society of "just men made perfect" in the next.*

Bishop Hall tells us that Edward, Earl of Norwich, had wont to animate himself against the encounter with our last enemy, Death, by the heavenly thought, that in the very instant of his soul's departing out of his body, it should immediately enjoy the vision of God. And certainly so it is. The spirits of just men need not stand upon distances of place, or space of time, for this beatifical sight; but so soon as ever they are out of their clay lodging, they are in their spiritual heaven, even while they are happily conveying to the local; for since nothing hindered them from that happy sight, but the interposition of this earth, which we carry about us, the spirit being once set free from that impediment, sees as it is seen, being instantly passed into a condition like unto the Angels; well, therefore, are these coupled

* *Abridged from An Exposition of Vulgar and Common Errors, by Thomas Brown Redivivus.* 1854.

together by the blessed Apostle, who, in his divine rapture, hath seen them both: Ye are come (saith he) unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem; and to an innumerable company of Angels, and to the spirits of just men made perfect.

* * * * *

How full and comfortable is that profession of the great Apostle, who when he had sweetly diverted the thoughts of himself and his Corinthians from their light afflictions to an eternal weight of exceeding glory, from things temporal, which are seen, to those everlasting, which are not seen, adds: "For we know that if our earthly house of this Tabernacle be dissolved, we have a building not made with hands, eternal in the heavens;" more than implying, that ours is no sooner off from the temporal things, than it is taken up with eternal objects; and that the instant of the dissolution of these clay cottages is the livery and seizin of a glorious and everlasting mansion in heaven.—*The Invisible World: Of the Souls of Men.*

REMOTENESS OF UNIVERSAL CHRISTIANITY.

The present tendencies of the world are not, (says Bishop Courtenay,) towards a universal reign of Christianity. A variety of Scriptural proofs might be adduced in proof of this point; but one will be fully sufficient. The book of Revelation informs us that in fact we are not to expect a universal reign of Christianity, as the result of causes now in operation. It contains an account of the chief events in the spiritual history of the world, commencing with the infancy of Christianity, or at some period yet future, and carried up to the general Judgment and the dissolution of the earth by fire. And it presents a succession of awful pictures of human wickedness and Divine wrath. The seals, the trumpets, the vials, are all charged with the righteous judgments of God, inflicted in punishment of the rebellions then existing. Nowhere can we discover a season wherein the wicked shall cease from troubling, and receiving a meet recompense of trouble, until the "thousand years" commence, during which Satan shall be bound, and the souls of martyrs shall live, and reign with Christ over the emancipated Kingdoms. It would seem, then, that, notwithstanding the influence of Christianity, the knowledge of the Lord shall *not* "cover the earth, as the waters that cover the depths of the sea," before the close of this dispensation; but that the general tendencies of the world are towards greater and greater sinfulness, until the conquests of the prince of darkness are terminated by a special interposition of the Almighty, and the usurper is cast down from his throne.

And we know not that sin will wholly cease, even during the millennium; while we are expressly told, (a fact which is often most wonderfully disregarded by expositors of prophecy,) that multitudes, "the number of whom is as the sand of the sea," shall enlist themselves in the service of the Devil during the short post-millennial season of liberty which shall precede his everlasting condemnation.—*Bishop Courtenay on the Future States: Appendix.*

ETERNAL PUNISHMENTS.

"The doctrines respecting future punishments have been much controverted in all ages of the Church; and even those who acknowledge "everlasting punishment" maintain that *everlasting* signifies only to the end of its proper period. (See *The word Eternal*, and *The Punishment of the Wicked*, by the Rev. F. D. Maurice.) Jeremy Taylor has this emphatic passage upon the unsatisfactoriness of the primitive doctors upon this head:

"Concerning this doctrine of theirs, so severe and yet so moderated, there is less to be objected to than against the supposed fancy of Origen, (who was charged with saying, the pains of the damned should cease, and that they shall return into joys, and back again to hell, by an eternal revolution;) for it is a strange consideration to suppose an eternal torment to those to whom it was never threatened, to those who never heard of Christ, to those that lived probably well, to heathens of good lives, to ignorant and untaught people, to people surprised in a single crime, to men that die young in their natural follies and foolish lusts, to them that fall in a sudden gaiety and excessive joy, to all alike; to all infinite and eternal, even to unwarned people; and that this should be inflicted by God, who infinitely loves his creatures, who died for them, who pardons easily, and pities readily, and excuses much, and delights in our being saved, and would not have us to die, and takes little things in exchange for great: it is certain that God's mercies are infinite, and it is also certain that the matter of eternal torments cannot truly be understood; and when the schoolmen go about to reconcile the Divine justice to that severity, and consider why God punishes eternally a temporal sin, or a state of evil, they speak variously, and uncertainly, and unsatisfyingly."—*Christ's Advent to Judgment, Sermon* 3.

Taylor had previously stated that Origen was not the first that said the pain of the damned should cease; for Justin Martyr maintained that so far from the souls dying, "the souls of the godly in a better place, of the wicked in a worse, do tarry the time of judgment; then they that are worthy shall never die again, but those that are designed to punishment, shall abide so long as God please to have them to live and to be punished."

Mr. Maurice argues that these doctrines could not be unknown to the translators of our Bible, or the framers of our Articles.

BOYISH OR MANLY HAPPINESS—WHICH PREFERABLE?

A distinguished clergyman writes: "I have no recollection in my boyish days of quiet happiness, but of many fears, perturbations, &c. and a continual longing for the dignity and the independence of the manly state. Now that I am a man, and verging towards an old one, I find my vessel suffers but little from the short gusts and ripplings of the passions; but is borne along under a tattered sail by the steady trade-wind of solicitude. When I was a boy, my pleasures and cares were selfish; now I care and think more for others than myself. Here I exult in some little advantage from the comparison; and yet, after all, the *prospect* is the chief subject of comparison. That of a boy is full of change and novelty. That of an elderly man admits of little variety and no novelty, but the great one of all—a new existence! The conclusion of this long sermon is, that a thoughtful boy may be happy without religion, but a thoughtful man cannot."

GOD'S ANCIENT PEOPLE.

Eighteen hundred years have passed since two Hebrew disciples, journeying by the way, heard themselves addressed with that awakening rebuke, "O fools, and slow of heart to believe all that the prophets have spoken" (Luke xxiv. 25). May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and reproving our dulness of understanding and our blindness of heart? What if these things are marvels; what if we cannot discern with certainty the mode and time for the accomplishment of the divine purposes affecting the ancient people; what is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea; the angels' food; the rock that followed them; the garments which waxed not old, and the feet that swelled not; the opening of the earth, the fire from heaven; the parting of the waters of Jordan; the walls of Jericho; the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are nevertheless full of mystery. What more mysterious than that there should spring from one "as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable?" (Heb. xi. 12.) What

more mysterious than the way by which they were led out of Egypt on the exact day foretold four hundred and thirty years before? (Exod. xii. 40, 41). What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years? (Jer. xxv. 11, 12; xxix. 10; compared with Ezra i. ii.) What more marvellous than the downfall of their temple, the aptest type of their national history, within forty years of our Lord's prophecy? once the wonder of the world, now not one stone left upon another; once the glory of all lands, now without a mark or token to tell the traveller of its site. Or what more marvellous than their own career as a people? once the sole depositaries of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle, now "an astonishment, a proverb, and a byword among all nations" (Deut. xxvii. 37), whither the Lord has led them; once the freest of all nations, so that their boast was, that they were never in bondage to any man (John viii. 33), yet brought successively under the yoke of Chaldeans, Medes, Greeks, and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people! There is a dignity in their very disgrace and infamy. Though cast down, yet not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look at them without associations of solemn interest and awe. They cannot but remember, that of them, as concerning the flesh, Christ came; that of them was the goodly fellowship of the prophets; that of them was the glorious company of the apostles. Would we could add that of them, too, was the noble army of martyrs! And, though subjected to whip and scourge and scorn and contumely, their enemies and they who have been the instruments of their punishment have been themselves abased; Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, have all in their turn been razed from the list of principalities and powers. Yet they, the hated ones, they yet survive.

* * * * * *

Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them." (Jer. xiv. 28.) Hath he smitten him, as he smote those who smote him? or is he slain according to the slaughter of them that are slain by him? (Is. xxvii. 7.) Truly, we may say, all these things are wonderful, too wonderful for us to know: they are marvellous in our eyes; but we must add, nevertheless, with all the certainty and assured belief of men who have seen with their eyes, and heard with their ears, and to whom their fathers have told it, "this hath God wrought."—*Bishop (Sumner) of Winchester.*

LATIN OR MEDIÆVAL CHRISTIANITY.*

The Pontificate of Gregory the Great (590—604,) marks the final Christianization of the world. Heathenism was utterly extinct. The Christian hierarchy has full possession of the minds of men. Ecclesiastical Latin is the only language of letters; art, so far as it exists at all, is exclusively Christian. But the transition from the primitive Gospel has become no less striking than the triumph over Paganism. The creeds of the church now form but a very small portion of Christian belief. The Almighty Father has receded, as it were, from human vision into a vague sanctity; the divine Saviour himself occupies but a comparatively small portion of the heart of the worshipper, absorbed with other objects of reverence, more open (as it seemed) to human sympathies. The shrines and the relics of martyrs are now the favourite resort of the great multitude of the believers. Hero worship—the heroism being of the monastic type—is in the ascendant. Legends of saints rival, if they do not supplant, the narratives of Scripture in the possession of the popular mind. The ordinary providence of God gives place to a perpetual strife between evil spirits and good angels about the person of every individual believer. No protection against the former is so effective as the presence of the departed saints, especially if in the vicinity of their own places of sepulture. Happy the churches which possessed the inestimable treasure of the body, or even a portion of the body, of an early confessor. The sacred talisman was an effectual security against calamity; nay, its virtue extended even to the absolving from sin. Relics have attained a self-defensive power; profane hands which endeavoured to remove them withered; the chains of St. Paul sometimes refused to yield filings—an inestimable gift, when they could be procured, for a barbaric king. The taunt which the Christian writers of earlier times threw out against their Pagan adversaries, that their temples were most of them tombs of dead men, could now be retorted with interest. The possession of the bones of Orestes was not more ardently coveted by the Lacedæmonians than the remains of departed worthies by Gregory himself, intellectually as well as spiritually, by the confession of all, the model of his age. He himself obtained an arm of St. Andrew and the head of St. Luke from Constantinople, although to the petition of the Empress Constantia he refused anything beyond a cloth which had touched the sacred body of St. Paul at Rome. Thus, moulding together elements derived from all sources—Jewish, Pagan, and Christian—arose the vast and complicated system of mediæval Christianity, a system as little to be despised as the offspring of fraud as to be justified as a genuine development of the primitive Gospel.

* From a review of Dr. Milman's *Latin Christianity: Times*, 1859.

ORIGIN OF THE LITANY.

The proceedings of Gregory in the early part of his pontificate, to avert from his people the miseries of pestilence and famine, are highly characteristic of the zealous Christian pastor and the paternal ruler. His estates in Sicily supplied the corn which kept the poor population of Rome from perishing. In the meantime he constantly addressed them from the pulpit, and encouraged them by his presence. The origin of that kind of service which goes by the name of Litany, or Processional, dates from this time. The whole population of Rome was marshalled in seven bodies, and traversed the streets with prayers and penitential hymns. The clergy and the sacred virgins, the widows and the children, the laity, rich and poor, all had their assigned share in this solemnity. The cry of the whole city literally ascended to the throne of the Almighty. The pestilence was not stayed; no less than 80 victims fell dead during the procession; but neither the faith of the people nor of their bishop failed, and after ages moulded this fact into a picturesque tradition, which contemporary accounts do not justify, that as the last troop of suppliants reached the monument of Hadrian the Destroying Angel was seen to sheathe his sword. The statue which crowns the castle of St. Angelo, as it is now called, commemorates the miracle.

VITAL FORCE—WHAT IS MATERIALISM?

Dr. W. Brinton, in a lecture on Physiology, delivered by him at St. Thomas's Hospital, London, observes:

The charge of Materialism is difficult to deal with, mainly because of the sophistical sense in which the word has been used, and the odium it has therefore come to convey. The only decently scientific hypotheses which represent the material and its antagonist theory, are both of them, so far as I dare venture to judge, as perfectly compatible with religion as are the Books of Euclid. Indeed, I question whether they are not quite compatible with each other—whether the difference be not in great degree one of terms or words, rather than of ideas. One side, for example—well represented by one of the most able physiologists of the day, Dr. Carpenter,—is inclined to assume the existence of a force or forces, so unlike anything we meet with in the inorganic creation—that is, so characteristic of Life—as to be fitly named *vital*. These forces ceasing at death, allow the substances they previously tenanted and governed to fall back, as it were, into the domain of the ordinary laws of matter, in obedience to which they now decay and disperse into the world around them. The other side, which I will instance by the illus-

trious Valentin, regard Life and Organization as sustained in great measure by the same laws as those which, in different degrees and modes of working, operate in the inorganic world. Declining to separate the physical and chemical phenomena of dead and living nature by a line of demarcation hitherto not definitely proved to exist, and confidently resting on the innumerable and undoubted facts which prove that such forces as heat, light, magnetism, chemical affinity, are every moment operating in the living body, it supposes that even the most peculiar and fleeting of these operations which we sum up as Life, are effected, in obedience to natural laws, by the use of forces everywhere present.

Of the theologian who should call this "Materialism," I would ask, "How does it affect revealed religion, or infringe our common creed?" Its supporters, in assuming that "the vital functions are the result of an infinitely wise plan of organization," do but modify, and indeed modify by exalting, our notions of the infinite wisdom they explicitly acknowledge. The materials, so to speak, they regard as fewer, simpler, more general, less heterogeneous, than had hitherto been imagined. Scientifically, they must only gain their position more fully by proving it more fully than they have yet done. But, theologically, if there be any difference, surely it is that the simpler the materials, the more unimaginable must be the skill and wisdom of the workmanship.—*Lancet*, Nov. 10, 1860.

MYSTERIES AND MIRACLES.

Mysteries are those great and hidden things of our religion, whose truth we are assured of by divine authority; but the manner of their being surpasses our understanding: such as the Plurality of Persons in the Divine Unity; God manifest in the Flesh; the operation of the Holy Spirit in the hearts of believers; the Spiritual Presence of Christ in the Eucharist; and the uniting our scattered parts from the dust of death.—*The Centaur not Fabulous*, by Dr. Young.

Ignorant sceptics are accustomed to attempt to justify their doubt of Miracles by their non-occurrence in the present times. Such persons overlook, in reading the Scriptures, the striking difference between the dispensations of God in the time of our Saviour and his apostles, and in our own. Then miracles were wrought on the bodies and minds of Christians, in order to establish the truth of the Gospel. That object being effected, miracles became rare, or ceased altogether.

The Pilgrim's Progress.

In 1858 there was published *The Ancient Poem of Guillaume de Guileville, entitled "Le Pelerinage de l'Homme," compared with the "Pilgrim's Progress" of John Bunyan:* edited from Notes collected by the late Mr. Nathaniel Hill. De Guileville was a French monk, who was born in 1295, and died about 1360. His writings were popular in England, portions of them having been translated by Chaucer and Lydgate. That Bunyan knew directly anything of De Guileville does not appear, but it is clear that he was acquainted with those fragments of the old chivalrous literature which were still handed about in the form of cheap books. Whether any portions of De Guileville himself survived in this shape may well be doubted; but as De Guileville himself confessedly borrowed from the *Romance of the Rose,* nothing is more likely than that a common element may be found in De Guileville and in Bunyan.

It is, however, absurd to say this resemblance supports a charge of plagiarism between the *Pelerinage* and the *Pilgrim's Progress.* The general idea of representing the Christian's course under the figure of a pilgrimage is so obvious that it could hardly fail to occur to many minds independently, especially in days when pilgrimages were things of daily occurrence. De Guileville and Bunyan are by no means the only authors who have worked out the idea. And, besides the general similarity of idea, a certain resemblance could hardly fail to occur in the details of the story. Of any Pilgrim's Progress the groundwork must be found in certain Scriptural phrases and descriptions. The Celestial City in the Apocalypse must of necessity be the pilgrim's goal. Then much of the detail must be drawn from mediæval history or romance. The fiends and personified vices against which the Christian has to contend, naturally assume the form of the giants and ogres of mediæval romance—of the Turks and Saracens of mediæval reality. The pilgrim fought his way to Jerusalem—so the Christian fights his way to Heaven. St. Paul's parable of the Christian armour, St. John's picture of the combat between Michael and the Dragon, stood ready to be pressed into the service. There was thus a vast mass of floating material, ready to the hands of all writers of pilgrimages, and of which all writers of pilgrimages availed themselves. But we see no ground for

supposing that Bunyan borrowed from De Guileville, or did more than draw upon a common stock of ideas and images, which, even in De Guileville's time, were not absolutely new.

But there is nothing in all this which at all derogates from originality. Granting that Bunyan borrowed his idea from De Guileville, there is nothing which lays him open to the charge of "plagiarism." Whatever Shakspeare, Æschylus, Homer, or Bunyan borrowed from anybody else, they fairly made their own. De Guileville's allegory is dead—Bunyan's is alive. De Guileville may have dug up some dry bones, and arranged them in the form of a skeleton—Bunyan is the real enchanter who gave them flesh and blood, and the breath of life. And this is even more remarkable when we consider that what was natural in the days of De Guileville had become somewhat unreal in the days of Bunyan. In Bunyan's time people no longer went on pilgrimages, least of all people of Bunyan's own way of thinking. De Guileville may well have sent more than one pilgrim on an actual journey to Jerusalem—Bunyan would doubtless have dissuaded any Bedford burgess from such an undertaking, as being little better than one of the works of the flesh. Bunyan's theology is of course Calvinistic; and one cannot but see, with Lord Macaulay, that the real battles and the real persecutions of his own time have helped to give much of their life to his descriptions of imaginary battles and persecutions. But, nevertheless, the costume of Bunyan's book is essentially Crusading and not Covenanting. This may well arise from the fact of Bunyan's drawing from the common stock of all pilgrim-mongers. But it may also have something to do with that great characteristic difference between an early and a late literature. In Palestine, in early Greece, in mediæval Europe, poetry consisted very much in describing to people what they themselves said and did every day. We, for the most part, in anything professing to be poetical or romantic, sometimes of set purpose, sometimes because we cannot help it, get as far as possible from the realities of our own life.*

The *Pilgrim's Progress*, in its invention and plan, is generally supposed to have been the child of John Bunyan's own fancy; and he has, in his advertisement, strongly vindicated his claim to it. The necessity of this vindication, at least, proves that the matter was called in question in his own time; and the following extract contains at once his defence, and his own account of the origin and execution of the work:

> Some say the Pilgrim's Progress is not mine,
> Insinuating as if I would shine,
> In name and fame by the book of another;
> Like some made rich by robbing of his brother;

* Abridged from the Saturday Review, Dec. 4, 1858.

Or that so fond I am of being sire,
I'll father bastards, or if need require,
I'll tell a lie in print to get applause;
I scorn it, John such dirt-heap never was;
Since God converted him. Let this suffice
To show why I my pilgrim patronise.
It came from mine own heart; so to my head
And then into my fingers trickled;
Then to my pen, from whence immediately
On paper I did dribble it daintily.
Manner and matter too were all my own;
Nor was it unto any mortal known,
Till I had done it—nor did any then
By books, by wits, by tongues, or hands, or pen,
Add five words to it, or write half a line:
Therefore, the whole, and every whit is mine
And for this, thine eye is now upon
The matter in this manner came from none
But the same heart and head, fingers, and pen,
As did the others. Witness all good men;
For none in all the world without a lie,
Can say that this is mine, excepting I.

Notwithstanding these declarations, concerning the general truth of which I feel no doubt (says Dr. Adam Clarke,) his whole plan, both in this work and his *Holy War*, the latter especially, being so very similar to Barnard's religious allegory, called the *Isle of Man, or Proceedings in Manshire*, first published in 1627; and also to that most beautiful allegorical poem, by Mr. Edmund Spenser, oddly called *The Faëry Queen;* there is much reason to believe that one or other, if not both, gave birth to the book in question. This must be granted, unless it could be rationally supposed, which is not likely, that Mr. Bunyan ever saw the book of Spenser, or that of Barnard. But, although the general idea should be allowed, to be suggested by the authors already mentioned, yet the imagery, the colouring, the language, and the true evangelical direction of the whole, are Bunyan's, and Bunyan's only. It would not be difficult, however, to draw a parallel between those works and those of our author, and show many corresponding personages throughout, especially in Mr. Barnard's *Isle of Man.* We quote the above from a memoir of Bunyan, by Dr. Adam Clarke, who concludes by subscribing to the opinion of Mr. Addison, that had John Bunyan lived in the time of the primitive Fathers, he would have been as great a Father as any of them.

The translation of *The Voyage of the Wandering Knight,* (originally written in French by John Cartheny,) *n. d.*, but dedicated to Sir Francis Drake, would appear most likely to have given Bunyan the idea of composing, if not the groundwork of, the *Pilgrim's Progress.* Mr. Offor, the editor of Bunyan's work, however, states there to be no ground for supposing that Bunyan

ever saw this *chevalier errant*. Still there are many apparent similarities; and a manuscript note in the edition of the *Wandering Knight* preserved in the Grenville Library of the British Museum, bears the following note upon the inside of the cover: "There can be no doubt that this is the original of Bunyan's *Pilgrim's Progress*."

Mr. Offor says: "The foulest and most unfounded slander upon the fair fame of Bunyan has appeared in *Freeman's Journal*, in which it is asserted that Bunyan copied his *Pilgrim's Progress* nearly verbatim from an old Popish work on purgatory, called *The Pilgrimage of the Soul*, which commences after the body is dead, and goes through all the imaginary pains of that fraudulent invention, so profitable to the priests, called purgatory, scarcely one sentence of which has the slightest similarity to Bunyan's *Pilgrim's Progress*, excepting that it is a dream."—*Notes and Queries*, Second Series, No. 199.

It is a curious fact, and not very generally known, that a complete design of a *Pilgrim's Progress* is to be found in Lucian's *Hermotimus:* it is not to be imagined that Bunyan could have seen it there from the limited educational advantages he possessed; yet the obvious allegory occurred to his mind, unschooled as it was, in a similar arrangement with that suggested by Lucian. —*Notes to the Pilgrim's Progress converted into an Epic Poem*, Parsonstown, 1844.

Bunyan had some providential escapes during his early life. Once he fell into a creek of the sea, once out of a boat into the river Ouse, near Bedford, and each time he was narrowly saved from drowning. One day, an adder crossed his path. He stunned it with a stick, then forced open its mouth with a stick and plucked out the tongue, which he supposed to be the sting, with his fingers; "by which act," he says, "had not God been merciful unto me, I might, by my desperateness, have brought myself to an end." If this, indeed, were an adder, and not a harmless snake, his escape from the fangs was more remarkable than he himself was aware of. A circumstance which was likely to impress him more deeply, occurred in the eighteenth year of his age, when, being a soldier in the Parliament's army, he was drawn out to go to the siege of Leicester in 1645. One of the same company wished to go in his stead; Bunyan consented to exchange with him, and this volunteer substitute, standing sentinel one day at the siege, was shot through the head with a musket-ball. "This risk," Sir Walter Scott observes, "was one somewhat resembling the escape of Sir Roger de Coverley, in an action at Worcester, who was saved from the slaughter of that action, by having been absent from the field."—*Southey*.

Bunyan's Allegory has been translated into Chinese, each page being engraved on wooden blocks.

Appendix.

TRADITIONAL ANECDOTES, CURIOUS CUSTOMS, ETC.

THERE is a very strange legend connected with the Lambton family: one of the ancestors, a Crusader, to rid the neighbourhood of a monster serpent, consulted a witch, who counselled him how to slay the creature, upon his vowing to kill, if successful, the first living thing he met. "Should you fail to keep this oath," said the witch, "the Lords of Lambton, for nine generations, shall never die in their beds." The Knight then arranged with his father, that upon the sound of his bugle, a favourite greyhound should be let loose, who would fly to him, and thus become the sacrifice. The Knight, after a desperate contest, slew the monster, and sounded the bugle; when the old Lord, overjoyed at this victory, instead of releasing the greyhound, rushed forward to embrace his son, who would not shed the blood of his father. He again blew the bugle, and the greyhound, now released, came bounding forward, and the Knight plunged his sword into its heart. But the vow was broken, and destiny was not to be eluded; and strange to say, how much so ever of the story may be true, *for nine generations, no Lord of Lambton died quietly in his bed.* There are two stone figures in the garden-house at Lambton Castle, illustrative of this legend.—See the narrative in Sir Bernard Burke's *Family Romance*, vol. ii.

When Lord Bacon, as he himself records, dreamt in Paris, that he saw "his father's house in the country plastered all over with black mortar," his feelings were highly wrought upon, and he made no doubt that the next intelligence from England would apprise him of the death of his father. His apprehensions the sequel proved to be well-grounded; for his father actually died the same night in which he had this remarkable dream.

The royalist Sir Richard Fanshawe and his Lady chanced, during their abode in Ireland, to visit a friend, the head of a sept, who resided in his baronial castle, surrounded with a moat. One midnight Lady Fanshawe was awakened by a supernatural scream, and beheld by moonlight, a female face and part of her form, hovering about the window of the bedchamber, at a considerable height from the moat. The face was young and handsome, but pale; the hair loose and dishevelled, and the costume that of the

ancient Irish. The figure disappeared with two shrieks. In the morning, Lady Fanshawe told her host what she had witnessed, when he thus accounted for the apparition. "A near relative of my family, (said he,) expired last night in the castle. We concealed our certain expectation of the event from you, lest it should throw a cloud over the cheerful reception which was your due. Now, before such an event happens in this family and castle, the female spectre whom you have seen, is always visible. She is believed to be the spirit of a woman of inferior rank, by marrying whom one of my ancestors degraded himself; and whom afterwards, to expiate the dishonour done to his family, he caused to be drowned in the castle moat."

In the park of Chartley, near Lichfield, is preserved the breed of the indigenous Staffordshire cow, of sand-white colour, with black ears, muzzle, and tips at the hoofs. In the year of the battle of Burton-bridge, a *black calf* was born; and the downfall of the house of Ferrers happening about this period, gave rise to the tradition, which, to this day is current—that the birth of a parti-coloured calf from the wild breed in Chartley Park, is a sure *omen of death* within the same year, to a member of the lord's family; and by a noticeable coincidence, (says the *Staffordshire Chronicle*, July, 1835,) a calf of this description has been born whenever a death has happened in the family of late years. The decease of the seventh Earl Ferrers and his Countess, of his son, Viscount Tamworth, and of his daughter, Mrs. W. Joliffe, as well as the deaths of the son and heir of the eighth Earl, and his daughter Lady Frances Shirley, were each preceded by the ominous birth of a calf. In the spring of 1835, an animal perfectly black, was calved by one of the weird tribe, in the park of Chartley, and was shortly followed by the death of the Countess, the second wife of the eighth Earl Ferrers. This family tradition has been effectively wrought into a romantic story, entitled *Chartley; or the Fatalist.*

In a letter of Philip, the second Earl of Chesterfield, it is related, that on a morning, in 1652, the Earl saw an object in white, like a standing sheet, within a yard of his bedside. He attempted to catch it, but it disappeared. His thoughts turned to his Lady, who was then at Networth, with her father, the Earl of Northumberland. On his arrival at Networth, a footman met him on the stairs, with a packet directed to him from his wife, whom he found with Lady Essex, her sister, and Mr. Ramsey. He was asked why he had returned so suddenly. He told his motive; and on opening the letter in the packet, he found that his lady had written to him, requesting his return, for she had seen an object in white, with a black face, by her bedside. These apparitions are stated to have been seen by the Earl and Countess *at the same moment*, when they were forty miles asunder!

Dr. Johnson, when sailing in the Hebrides, between Rasay and Sky, in a large boat, with Boswell, and other friends, fell into this conversation on Death. Johnson observed that the boastings of some men as to dying easily were idle talk, proceeding from partial views. Boswell mentioned Hawthornden's "Cypress Grave," where it is said that the world is a mere show, and that it is unreasonable for a man to wish to continue in the show-room after he has seen it. Let him go cheerfully out, and give place to other spectators.—*Johnson.* "Yes, sir, if he is sure he is to be well after he goes out of it. But if he is to grow blind after he goes out of the show-room, and never to see anything again, or if he does not know whither he is to go next, a man will not go cheerfully out of a show-room. No wise man will be contented to die, if he thinks he is to go into a state of punishment. Nay, no wise man will be contented to die, if he thinks he is to fall into annihilation; for, however unhappy any man's existence may be, he would yet rather have it than not exist at all. No, there is no rational principle by which a man can die contented, but a trust in the mercy of God, through the merits of Jesus Christ."

When Dr. Johnson was struck with palsy, in June, 1783, after the first shock was over, and he had time to recollect himself, he attempted to speak in English. Unable as he found himself to pronounce the words, he tried what he could do with Latin, but here he found equal difficulty. He then attempted Greek, and could utter a few words, but slowly and with pain. In the evening he called for paper, and wrote a *Latin Hymn*, addressed to the Creator, the prayer of which was that so long as the Almighty should suffer him to live, he should be pleased to allow him the enjoyment of his understanding; that his intellectual powers and his body should expire together,—a striking instance of fortitude, piety, and resignation!—*Sir James Prior's Life of E. Malone.*

How satisfactory it is to know that the last sonnet which the pious Mrs. Hemans composed—and that on her last bed of suffering—was the Sabbath Sonnet:

How many blessed groups this hour are bending,
Thro' England's primrose meadow paths, their way
Towards spire and tower midst shadowy elms ascending,
Whence the sweet chimes proclaim the hallowed day.
The halls, from old heroic ages gray,
Pour their fair children forth; and hamlets low,
With whose thick orchard blossoms the soft winds play,
Send out their inmates in a happy flow,
Like a free vernal stream. I may not tread,
With them, those pathways—to the feverish bed
Of sickness bound: yet, oh! my God! I bless
Thy mercy that with Sabbath peace hath filled
My chastened heart, and all its throbbings stilled
To one deep calm of lowliest thankfulness.

Lord Byron was told by the commander of a packet, that being asleep one night in his berth, he was awakened by the pressure of something heavy on his limbs; and there being a faint light, he could see, as he thought distinctly, the figure of his brother, who was at that time in the same service in the East Indies, dressed in his uniform, and stretched across the bed. Supposing it to be an illusion of the senses, he shut his eyes, and made an effort to sleep. Still the pressure continued; and still, as often as he ventured to take another look, he saw the figure lying crosswise, in the same position. To add to the wonder, on putting his hand forth to touch the figure, he found the uniform in which it appeared to be dressed, *dripping wet*. On the entrance of one of his brother officers, to whom he called out in alarm, the apparition vanished; but in a few months after, Captain Kidd received the startling intelligence, that *on the above night*, his brother had been drowned in the Indian seas. Of the supernatural character of this appearance, Captain Kidd himself did not appear to have the slightest doubt.—*Moore's Life of Byron.*

Grimaldi, the father of the celebrated "Joe," the clown, had a vague and profound dread of the 14th day of the month. At its approach, he was always nervous, disquieted, and anxious: directly it had passed, he was another man again, and invariably exclaimed, in his broken English, "Ah! now I am safe for another month." But it is remarkable that Grimaldi actually died on the 14th day of March, and that he was born, christened, and married, on the 14th of the month.

Mrs. Crowe relates that on board one of Her Majesty's ships lying off Portsmouth, the officers being one day at the mess-table, a young Lieutenant R. suddenly laid down his knife and fork, pushed away his plate, and turned extremely pale. He then rose from the table, covered his face with his hands, and retired. The president of the mess, supposing him to be ill, sent to inquire after him. At first, Mr. R. was unwilling to reply: but on being pressed, he confessed that he had been seized by a sudden and irresistible impression, that a brother he had in India was dead. "He died," said he, "on the 12th of August, at six o'clock; I am perfectly certain of it." No argument could overthrow this conviction, which, in due course of post, was verified to the letter. The young man had died at Cawnpore, on the day above named.

Watching for the Dead on St. Mark's and Midsummer Eve was formerly customary in Yorkshire. On St. Mark's Eve, (April 24,) persons would sit and watch in the church porch, from 11 o'clock at night till 1 in the morning. In the third year, (for it must be done thrice,) the watchers were said to see the spectres of all those who were to die the next year pass by into the church.

The same custom on Midsummer Eve is thus noticed in the *Connoisseur*, No. 56: "I am sure my own sister Hetty, who died just before Christmas, stood in the church porch last Midsummer Eve, to see all that were to die in that year in our parish: and she saw her own apparition." In the *Athenian Oracle*, vol. ii. p. 515, we find: "On last —— Eve, nine others, besides myself, went into a church porch with an expectation of seeing those who should die that year; but about eleven o'clock, I was so afraid that I left them; and all the nine did positively affirm to me, that about an hour after, the church-doors flying open, the minister, (who, it seems, was much troubled that night in his sleep,) with such as should die that year, did appear in order, which persons they named to me; and they appeared all then very healthful, but six of them died in six weeks after, in the very same order that they appeared." Mrs. Bray relates that at Tavistock, Devon, two brothers sat up one Midsummer Eve, in the church porch, from an idea that if, at twelve o'clock at night, they looked through the keyhole of the door, they would see all those who were to die that year walk into the church from the opposite doorway. They fancied they saw themselves in the funeral procession! Certain it is that they both died within a very short time from this watching.

What a dream of beauty and tenderness has Dr. Faber, with true poetic soul, figured in his wild dirge upon the banks of the Charwell, over his "blighted love, and his chosen's bier:"

The dew falls fast, and the night is dark;
The trees stand silent in the park.
The fatal lights have all died out;
And nought is heard but a lone owl's shout,
The mists keep gathering more and more,
But the stream is silent as before.
From bridge to bridge with tremulous fall
The river droppeth down,
And it washeth the base of a pleasant hall
On the skirts of Cambridge Town.

Why should I think of my boyhood's bride,
As I walked by this low-voiced river side?
And why should its heartless waters seem,
Like a horrid thought in a feverish dream?
But it will not speak, and it keeps its bed
The words that are sent us from the dead.
The river is green, and runneth slow,
We cannot tell what it saith;
It keepeth its secrets down below,—
And so doth death.

LITERARY HISTORY OF MADMEN.

In the year 1860, M. Octave Delepierre published an ingenious and interesting work, the object of which is to prove that "madness enters in some measure into most of the great minds with which history makes us acquainted; and that it often becomes very difficult to establish the difference which predispositions to madness present, from certain conditions known as those of reason." The authority of M. Lélut is invoked to prove that Pythagoras, Numa, Mahomet, and others, whose influence has been of such vast amount in the world, were all in some measure affected in mind: "they were simply men of genius and enthusiasm, with partial hallucinations." The good dæmon which so often whispered counsel in the ears of Socrates, and the amulet discovered after death in Pascal's pocket, have convinced M. Lélut, who has ingeniously attempted to convince others, of the insanity of these great philosophers.

Strange is the supposition which regards as madmen so many of the great men who have left their stamp upon the history of the world. Numa was mad, inasmuch as he professed that a certain nymph appeared to him in a cavern, which he called Egeria.* Notwithstanding which, however, some may be of opinion that of the two hypotheses—the first, that Numa was mad and yet capable in his madness of thinking out much legislative wisdom, and of establishing many prudent institutions; the other, that Numa being of sound mind, was politician enough to perceive that superstition was the most powerful instrument by which to impress new doctrines upon a primitive people—the latter has about it a far greater appearance of probability. Even if Numa were mad, was not the nymph still a lie? And the wisdom which he somehow acquired not a lie? A madman's delusion, though it be true for him, is not true for the universe, and cannot therefore but die with its author. So Numa's wise laws have had their influence and are still working in the world, while the temporary accessories by which they were rendered acceptable to the barbarian mind have long since vanished.

Mahomet mad too! because, amongst other things, the angel Gabriel was said to have paid visits to him. When Pococke inquired of Grotius where the proof was of that story of the pigeon trained to pick peas from Mahomet's ear, and to pass for an angel dictating to him? Grotius answered that there was no proof! Now, the word this man spoke has been the life guidance of one hundred and eighty millions of men these twelve hundred years. These hundred and eighty millions were made by God as well as

* See *Egeria*, a poem, of graceful thought and nervous fancy, by Charles Mackay, LL.D.

we. "A greater number of God's creatures believe in Mahomet's word at this hour than in any other word whatever." * And we are asked to believe that it was the wisdom of madness!

Of Cromwell's grievous madness there will be little doubt in certain minds. Did not a spectre appear to him in the open day, or some strange woman open the curtains of his bed at night, and predict to him that he should be king of England? And a Huntingdon physician told Sir Philip Warwick that he had often been sent for at midnight; Mr. Cromwell was full of hypochondria, thought himself near dying, and had "fancies about the town cross." Moreover, he was subject to uncontrollable fits of laughter on serious occasions. "One that was at the battle of Dunbar told me that Oliver was carried on by a Divine impulse. He did laugh so excessively as if he had been drunk. The same fit of laughter seized him just before the battle of Naseby." †

Again, there was once a "report raised by the devil, that Mr. Whitefield was mad," and he himself says, "he might very well be taken to be really mad, and that his relations counted his life madness." Here is an account from his journal, of what seems to have been a compound of indigestion and nightmare, wherein may be discernible by certain mortals something of a mad ring: "One morning rising from my bed, I felt an unusual impression and weight upon my chest. In a short time the load gradually increased, and almost weighed me down, and fully convinced me that Satan had as real possession of my body as once of Job's. . . . I fancied myself like a man locked up in iron armour; I felt great heavings in my body, prayed under the weight till the sweat came. How many nights did I lie groaning under the weight, bidding Satan depart from me in the name of Jesus."

But why continue a list, which by a "speciality" criticism might be made to include almost every great actor in this mad world—George Fox stitching for himself a leathern suit; Ignatius Loyola, "that errant, shatter-brained visionary fanatic," as Bishop Lavington calls him; St. Francis, founder of the Franciscans, who was wont to strip himself naked in proof of his innocence, and to appear in fantastical dresses; and many others in whom appears a mixture, more or less, of fanaticism and imposture.

Perhaps if there is one man to whom a reader of English history would point as having entertained wide and philosophical views instead of having faith in the expediency-doctrine of the moment —that man is Edmund Burke. "He possessed (says Coleridge) and had sedulously sharpened that eye which sees all things, actions, and events in relation to the laws which determine their existence, and circumscribe their possibility. He referred habitually to principles, he was a scientific statesman."

* Carlyle. † Aubrey's *Miscellanies.*

When the far-seeing sagacity of Burke, in foretelling the unhappy results of the French Revolution, first struck into the minds of his party, from which he had been separated, it was reported that he was in a state of mind bordering on insanity, especially after he had in the House of Commons, addressed to the chair, with much vehemence of manner, the words of St. Paul: "I am not mad, most noble Festus; but speak the words of truth and soberness." Burke's niece ventured to name to him the above absurd rumour, when he very sensibly replied: "Some part of the world, my dear—I mean the Jacobins, or unwise part of it—think, or affect to think, that I am mad; but believe me, the world twenty years hence will, and with reason too, think from their conduct, that they must have been mad."

These rumours, however, gained strength, particularly after the death of Burke's son: he was said to wander about his grounds kissing his cows and horses; but his affection for domestic animals had been remarkable from his early manhood, and Reinagle painted him patting a favourite cow. This picture brought from London to Beaconsfield an old friend, to ascertain the truth or falsehood of the story—when Burke, without knowing the object of his visit, unsuspiciously showed him portions of the *Letters on a Regicide Peace*, which he was then writing. The circumstance of his being seen to throw his arms round the neck of his son's favourite horse, to weep and sob convulsively, as he kissed the animal, had, however, a greater share in substantiating the rumour, than had Reinagle's picture.

Lord Chatham, contemporary with Burke, was also alleged to have been insane. Horace Walpole fosters this scandal, and the fact of the Earl placing himself under Dr. Addington, originally a "mad doctor," strengthened the rumour; but Addington had been the village doctor at Hayes, where Lord Chatham resided. His ill-managed expenditure, and his freaks of extravagance, backed the report, which, after all, was little better than an invention of Chatham's political enemies.

The hallucinations and madness of Tasso, of Benvenuto Cellini, of the painter Fuseli, of Cowper, of Swift, and of many others whose names press under the pen, exhibit a picture of the human mind which would almost make us agree with Aristotle, that it is the fame of a good poet to be mad.

That Swift not only expired "a driv'ler and a show," but lived a madman, is what the world generally believes; but Mr. W. R. Wilde, F.R.C.S.* having stated all that is really known of Swift's sufferings and disease, asserts that up to the year 1742, Swift showed no symptom whatever of mental disease, beyond the ordinary decay of nature. Towards the end of that year the cere-

* The closing years of Dean Swift's Life. By W. R. Wilde, F.R.C.S. Second Edition, 1849.

bral disease under which he had long laboured, by producing effusion, &c. destroyed his memory, rendered at times ungovernable in his anger, and produced paralysis; but all this was the result of physical disease. It cannot be doubted that his not speaking was not the result of either insanity or imbecility, but arose either from the paralysis of the muscles by which the mechanism of speech is produced, or from loss of memory, such as frequently appears in cerebral disease; for he would often attempt to speak, but could not recollect words to express his meaning, when he would shrug up his shoulders, and sigh heavily. We have also the evidence of one of the few eye-witnesses of the Dean's condition at this period—that he never yet talked nonsense, or said a foolish thing. The disease under which he laboured so long might be termed "epileptic vertigo," such as that described by Esquirol, an affection to which it is well known many men of strong intellect have been subject. For the last few years of his embittered existence—from his 75th to his 78th year—his disease partook so much of the nature of senile decay, or the dementia of old age, that it is difficult to define by any precise medical term his actual state. Mr. Wilde has very carefully examined the question; and although to this day, it is difficult to persuade the great mass of the people in Dublin that the Dean was not one of the first inmates of his own madhouse (although the building was not erected till many years after his death)—yet there is nothing to confirm the assertion, promulgated by Johnson, that Swift's "madness was compounded of rage and fatuity;" or that Swift expired "a driv'ler and a show." *

To return to M. Delepierre's work. *Religious Madmen* differ in many essential points from others in their aberrations: their objects are the emotions, the passions, and the instinctive impulses of the soul. A Jesuit named Paoletti, who, in the middle ages, wrote against Thomas Aquinas' doctrine concerning Predestination and Freewill, and who had been in confinement five years when he wrote, composed a treatise in which he "demonstrated that the aborigines of America were the direct descendants of the devil and one of the daughters of Noah; consequently it was absolutely impossible that they should ever obtain salvation or grace."

Simon Morin, who had published an absurd book, was arrested by order of the French Parliament, and was ordered to be sent to a madhouse for the rest of his days. But having abjured his

* It is remarkable that the last sufferings of Sir Walter Scott—one of Swift's biographers, and certainly not the most lenient one—present a striking parallel to the case of Swift in nearly every particular except in point of duration. When Scott was in his 58th year, he first began to feel those premonitory symptoms of incipient disease of the brain under which Swift laboured from the time he was 23. Many of Sir Walter's symptoms in the two closing years of his life, resemble those of Swift; and the post-mortem symptoms are very much alike.—*Wilde.*

follies he was released, and soon after published another book in which he maintained that he was no other than the Son of Man. He was condemned, in 1662, to be burnt alive with his books, and his ashes to be cast to the wind. So Simon Morin and his heterodoxy were extinguished. On the other hand, St. Francis, the founder of the Franciscans, who saw visions "as of an angel with six burning wings, bearing a figure nailed upon the cross," and who, at any rate, was at one time chained down in a dark room by his parents, and was "deemed to be mad both by the learned and vulgar,"—he was canonized.

Proceeding to the second division—*Literary Madmen*, we find that they do not occupy themselves with deep speculations on abstruse subjects: they rarely go below the surface of things, and are concerned rather with the mode of expression of common ideas than with the nature of the ideas themselves. Their intellectual powers being less concentrated than in those who are occupied with philosophy or theology, the exhaustion is much less. Many belonging to this class are persons, who, in madness, are still afflicted with the itching humour of writing. Yet, some there are who, out of decay, emit bright phosporescence of genius, and compose in good style what a professed philosopher may read with advantage: the writings of Nathaniel Lee, born about the end of the seventeenth century, have been praised by Addison. One night, when Lee was composing one of his dreams in his cell in Bedlam, a cloud passed before the moon, by the light of which he was writing, when he suddenly cried out: *Jove, snuff the moon.* Dryden relates how this same Lee once replied to a bad poet who had made the foolish remark, that *it* was very easy to write like a madman: "It is very difficult to write like a madman, but it is very easy to write like a fool."

Alexander Cruden became insane while at college, through his love being rejected by a young lady: he was sent to an asylum, but shortly after recovered; and after he was set at liberty, he wrote his *Concordance*, a work of surprising research. He was three times placed in confinement; and after his release on the last occasion, despairing of obtaining what he deemed justice for his wrongs, he wrote to his sister, and several of his friends, proposing, with the utmost simplicity, that they should in an easy way afford him a slight compensation—by subjecting themselves to imprisonment for a time in Newgate. Heavenly voices towards the end of his life, informed him that he had a divine mission; and he demanded that he should be recognized of the King in Council, and that he should be created by Act of Parliament, "Corrector of the People."

Living at the same time as Cruden was a certain Christopher Smart, who, after a brilliant career at Cambridge, unhappily became insane. During his confinement he wrote, by means of a

key, on the panels of his chamber, a poem of nearly a hundred stanzas to the "Glory of David, King and Prophet."

Philosophical Madmen are in a somewhat similar position to that of theological madmen: they are mostly vain persons who have lost their way in matters too deep for them; and by reason of their vanity, and of the nature of the subject of their pursuits, are as difficult to deal with as those who speculate on religious mysteries. A deplorable instance of this class is afforded by Thomas Wirgman, who, after making a large fortune as a goldsmith and silversmith, in St. James's-street, London, squandered it all as a regenerating philosopher. He had paper made specially for his books, the same sheet consisting of several different colours; and as he changed the work many times while it was printing, the cost was enormous; one book of 400 pages cost 2,276*l.* He published a grammar of the five senses, which was a sort of system of metaphysics for the use of children, and maintained that when it was universally adopted in schools, peace and harmony would be restored to the earth, and virtue would everywhere replace crime. He complained much that people would not listen to him, and that, although he had devoted nearly half a century to the propagation of his ideas, he had asked in vain to be appointed Professor in some University or College,—so little does the world appreciate those who labour unto death in its service. Nevertheless, exclaimed Wirgman, after another useless application, "while life remains I will not cease to communicate this blessing to the rising world."

Political Madmen.—Davesney or Davenne, *temp.* Louis XIV. was of opinion that of right he ought to supplant that monarch, and mount the throne: and he proposed two plans of deciding the question. "Call the Cardinal, the Regent, the Duke of Orleans, the Princes Beaufort, and those who are deemed most holy in the world; have a furnace kindled; let us all be thrown into it, and he who comes out uninjured, like a renovated phœnix from the flames, let him be regarded as the protegé of God, and be ordained prince of the people." Fearing however, naturally enough, that so severe a test might not be acceptable, he proposes another. "Let the Parliament sentence me to death for having dared to speak the truth to princes. Let them execute me, and if God does not protect me from their hands in a supernatural way, let the memory of me be extinct. If God preserves me not from the hands of the executioners, nothing shall be done to them; but if a supernatural arm tears me from their clutches, let them be sacrificed in my place."*

* Selected and Abridged from an able Paper, by Henry Maudsley, on Delepierre's *Histoire Littéraire des Fous*, in the *Journal of Mental Science*, No. 34. With several interpolations.

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R. Clay, Printer, Bread Street Hill, London.

THE FALL OF TURKEY, FORETOLD BY CZAR PETER THE GREAT.
From his Etching in the Royal Museum at Amsterdam.

Things not generally Known.

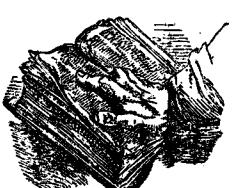
PREDICTIONS REALIZED

IN MODERN TIMES.

NOW FIRST COLLECTED

BY JOHN TIMBS, F.S.A.
("HORACE WELBY"),
AUTHOR OF "THINGS NOT GENERALLY KNOWN," "CURIOSITIES OF SCIENCE, ETC.

New Edition, Revised and Corrected.



LONDON:
CROSBY LOCKWOOD AND CO.,
7, STATIONERS' HALL COURT.
MDCCCLXXX.

TO THE READER.

THE present volume is the result of the long-continued attention of the Author and Compiler to the realization of Predictions recorded in the wide field of History, as well as in its byeways and paths remote from the great spheres of human action. The substance of the book may, indeed, be described as History Anticipated in modern instances, arranged in chronological sequence; which, it is hoped, will be found of striking character, as well as of useful tendency in teaching by example.

The comprehensive term PREDICTION has been applied, in the title of the work, in its widest sense, of Prophecy (or sacred prediction), Prognostication, Foreboding, and Divination. The first section is devoted to *Days and Numbers*, and their association with the chances and probabilities of Human Life, and its every-day occurrences.

To this succeeds a chapter on *Prophesying Almanacs*, in which are chronicled many of the strange arts of astrologers and almanac-makers, and their fortunes; and a few bibliographical notices of their curious labours.

This section is followed by a collection towards the history of *Omens*, and confidence in them, among all ranks—from the unlettered peasant who regards them as the guides of his rustic philosophy—to the powerful ruler who is influenced by them in the wildest dreams of his ambition. In reviewing the incidents of this section, we are reminded of what Dr. William Anderson has so eloquently said of the influence of kindred phenomena:

"Were I to mock at dreaming, and set it aside as unworthy of consideration, I would violate all philosophy and religion alike. It is one of the most remarkable attributes of our mental constitution,

considered intellectually; and when any one questions the Divine interference with its regulation, he excludes the Creator from the government of one of the most influential principles of that nature with which he has formed us—influential of misery and delight—influential of private moral conduct—influential of the policy of kings and the strategy of warriors, by which the fortunes of empires have been determined."

The *Historical Predictions*, although commencing with the fifteenth century of the British story, are brought down to events of the present day, and range through nearly one hundred pages. The majority of these instances are from British history of the last two hundred years; several are historiettes of great events, with due regard to *new lights;* and many have been drawn from contemporary records, family histories, and sources which have hitherto been but little resorted to in the preparation of works of this class.

The Predictions of the French Revolution present several startling episodes; and the next section, *The Bonaparte Family*, illustrates the imperial destinies from a variety of accredited sources, and private communications. As this section has especial reference to unfulfilled prophecies, it will be read with additional interest.

Under *Discoveries and Inventions Anticipated* are included several predictive illustrations of those feats of science which were claimed for our own age, until their foreshadowings could be traced in the chronicles and poetic pictures of ages long past. These records are of very curious significance.

The *Scriptural Prophecies* will be found to include an article upon Unfulfilled Prophecies, in which the interpretations of the course of events at the present moment are concisely stated, and their paramount importance strongly urged.

The work is closed with a selection of Providences, Judgments, Coincidences, and striking Occurrences, of varied interest.

Although this volume has been prepared with a higher aim than that of presenting a fund of anecdotic illustrations, it does not seek to discuss or interpret Scriptural Prophecies, generally, for which purpose the multiplicity of subjects in this work, and its limits, would render it inadequate. Nevertheless, the leading Prophecies which have received special attention at the period of

the work, are recorded—and these include "clear and express predictions of events so remote and so improbable at the time of the prophecy that no foresight could have anticipated them, and yet which have been accurately and completely fulfilled."*

Much of the interest of the Predictions in the present volume, in their times and circumstances, may be *secular;* but, it is impossible to read them without feeling the holier influence of their mysteries in prompting thoughts of a much higher nature—such as Sir Thomas Bernard has thus beautifully illustrated, in his *Comforts of Old Age:*

"The dread of the unknown world to which we are approaching, is like the fear of a child going into a dark room; and we only blame the child, when he knows the place well, and yet fears the *darkness* in which it is for the time involved. The heathens knew not the place to which they were going: they had no Revelation as to a future state, and were therefore terrified. To us it is revealed; and we know, and are sure, that the world we are leaving, and that to which we are approaching, are under the same government and protection of the same omnipotent and benevolent power, with this only difference, that sin and misery, the consequence of the disobedience of Adam, are in the present world, more or less, the lot of all his descendants; but in a future state will affect none but the reprobate and disobedient."

Hearts good and true
Have wishes few,
  In narrow circles bounded;
And hope that lives
On what God gives
  Is Christian hope well founded.

Small things are best:
Grief and unrest
  To rank and wealth are given
But little things
On little wings
  Bear little souls to Heaven.

H.W.

---

* The Rev. Dr. Magee on "The Uses of Prophecy," p. 13.

PREDICTIVE ETCHING, BY PETER THE GREAT.

(See Frontispiece.)

The Czar, Peter the Great, is known to have left an etching of political significance in which he foretold the Triumph of Russia over Turkey. This print is preserved in the Royal Museum of Amsterdam, and is the only impression in existence: it was etched by the Czar during his stay at Zaardam and Amsterdam, in the year 1698. The memorandum in Dutch at the foot of the Print, has been added by Adrian Schoonebeek, an engraver at Amsterdam, from whom the young Czar received lessons in drawing, and who afterwards settled himself in Russia, at the desire of his pupil (Vide Van Eynden and Van der Willigen, *History of Painting*, vol. I., folio 250). The following is a translation of the memorandum:—

Peter Alexewitz, the Great Czar of the Russians, has etched this with the needle on copper, under the direction of Adrian Schoonebeek, at Amsterdam, on the ..... 1698, in his lodgings, at the East India Company's Dock-yard.

Curious as this production is on account of the artist, it is not less remarkable with regard to the subject. At a first glance, it would appear that we had to do with an emblem, simply intended to signify the ultimate triumph of Christianity over Mohamedanism. But, upon further reflection, we find there is something very material at the bottom of this spiritual interpretation. The figure holding the cross, is evidently intended to represent the archangel Michael, the guardian angel of Russia; consequently, the idea of the Czar was not to express the triumph of the Christian Church over the Crescent of Mecca, but of Christian Russia over the Ottoman Empire. The past has shown, and our own times, in particular, prove how faithfully the successors of Peter have followed the direction of his etching-point.

The decadence of the Turkish Empire has long been noted by those acquainted with the above prediction. In the interpretation of the Apocalypse, we read that when the Sixth Vial was poured out, "the waters of the great river Euphrates were dried up." Lord Carlisle, in common with the Rev. Mr. Elliott and Dr. Cumming, refers this symbol to the Turkish Empire, which, from 1824 to the present hour, has been steadily declining. In 1850, a correspondent of *the Times* wrote: "The Christians are replacing everywhere in the East, by a constant and unperceived effort, the Mohamedans, who are disappearing.

"There seems to be a very general belief in the application of this symbol and the accuracy of this view. From the battle of Navarino, the Crescent has uninterruptedly waned—the sick man has died down; and, in the words of Lamartine, 'Turkey is dying from want of Turks.'"

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Nearly ready,

SIGNS BEFORE DEATH, AND AUTHENTICATED APPARITIONS:

In One Hundred Narratives, collected by HORACE WELBY.

PREDICTIONS REALIZED.

Days and Numbers.

GOOD AND EVIL DAYS.

In an old MS., the writer, after stating that the most learned mathematicians have decided that the 1st of August, the 4th of September, and the 11th of March, are most injudicious to let blood; and that philosophers have settled that the 10th of August, 1st of December, and 6th of April are perilous to those who surfeit themselves in eating and drinking,—continues as follows, assigning reasons why certain days should be marked as infelicitous:

"We read of an old Arabian philosopher, a man of divers rare observations, who did remark three Mundayes in a year to be most unfortunate either to let blood or begin any notable worke, (viz.) the first Munday of April y^e^ w^ch^ day Caine was borne, and his brother Abell slaine; the 2^d^ is the first Munday of August, the which day Sodom and Gomorrha were confounded; the 3^d^ is the last Munday of December, the which day Judas Iscariott was borne, who betrayed our Saviour Jesus Christ. These three dayes, together with the Innocents' Day, by divers of the learned are reputed to be most unfortunate of all dayes, and ought to be eschewed by all men for y^e^ great mishaps which often do occur in them.

"And thus much concerning the opinion of our ancient of dayes. So in like manner I will repeat unto you certain dayes y^t^ be observed by some old writers, chiefly the ancient astrologians who did allege that there were 28 dayes in the yeare which were revealed by the Angel Gabriel to the good Joseph, which ever have been remarked to be very fortunate dayes either to purge, let bloud, cure wounds, use marchandises, sow seed, plant trees, build houses, or taking journies, in long or short voyages, in fighting or giving of battaile, or skirmishing. They also doe alledge that children who were borne in any of these dayes could never

be poore; and all children who were put to schooles or colledges in those dayes should become great schollars, and those who were put to any craft or trade in such dayes should become perfect Artificers and rich, and such as were put to trade in Marchandize should become most wealthy, the dayes be these: the 3d and 13th of January, ye 5th and 28th of Feb., ye 3d, 22d, and 30th of March, the 5th, 22d, and 29th of Aprill, ye 4th and 28th of May, ye 3d and 8th of June, the 12th, 13th, and 15th of July, ye 12th of August, ye 1st, 7th, 24th and 28th of Septembr, the 4th and 15th of Octobr, ye 13th and 19th of Novr, ye 23d and 26th of December. And thus much concerning ye dayes which are by ye most curious part of ye learned remarked to be good and evill."

In the *Book of Knowledge*, we find the following Evil Days:—

"Astronomers say that six days of the year are perilous of death; and therefore they forbid men to let blood of them, or take any drink; that is to say, Jan. 3, July 1, October 2, the last of April, August 4, the last day going out of December. These six days with great diligence ought to be kept, but namely [? mainly] the latter three, for all the veins are then full. For then, whether man or beast be knit in them within seven days, or certainly within fourteen days, he shall die, And if they take any drinks within fifteen days, they shall die; and if they eat any goose in these three days, within forty days they shall die; and if any child be born in these three latter days, they shall die a wicked death. Astronomers and astrologers say that in the beginning of March, the seventh night, or the fourteenth day, let the blood of the right arm; and in the beginning of April, the 11th day, of the left arm; and in the end of May, 3d or 5th day, on whether arm thou wilt; and thus, of all the year, thou shalt orderly be kept from the fever, the falling gout, the sister gout, and loss of thy right."

A Book of Presidents (precedents), published in London in 1610, contains a Calendar, many of the days in which have the letter B affixed: "which signifieth such dayes as the Egyptians note to be dangerous to begin or take anything in hand, as to take a journey or any such like thing." The days thus marked are:—

January 1, 2, 4, 5, 10, 15, 17, 19.
February 7, 10, 17, 27, 28.
March 15, 16, 23.
April 7, 10, 16, 20, 21.
May 7, 15, 20.
June 4, 10, 22.
July 15, 20.
August 1, 19, 20, 29, 30.
September 3, 4, 6, 7, 21, 22.
October 4, 16, 24.
November 5, 6, 28, 29.
December 6, 7, 9, 15, 17, 22.

The 6th of January was five times auspicious to Charles, Duke of Anjóu; and the same to the Earl of Sunderland.

On the 11th of February, Elizabeth, wife to Henry VII. was born and died.

The Romans counted Feb. 13 an unlucky day, and therefore, never then attempted any business of importance; for on that day they were overthrown at Allia by the Gauls; and the Fabii, attacking the city of the Veii, were all slain save one.

The 22nd of February has been a very important day in the annals of the political world for the last few years. On the 22nd of February, 1851, Lord John Russell was defeated on Locke King's motion, and resigned. On the 22nd of February, 1852, Lord John Russell's administration was finally broken up. On the 22nd of February, 1855, Lord Palmerston's administration was broken up by the retirement of the Peelites; and on the 22nd of February, 1858, Lord Palmerston's second administration finally resigned, in consequence of the vote of censure conveyed by Mr. Milner Gibson's motion.

The 24th of February was happy to Charles V. four times. Heylin, speaking of the Temple of Jerusalem, hints three of these four: his birth; taking of Francis, king of France, prisoner; his receiving the Imperial crown of Bononia.

Aubrey relates: "I had a maternal uncle, that died the 3rd of March, 1678, which was the anniversary day of his birth; and (which is a truth exceeding strange), many years ago, *he foretold the day of his death to be that of his birth;* and he also averred the same but about a week before his departure."

There is an old proverb:

> When Easter falls in Our Lady's lap,
> Then let England beware a rap.

Easter falls on March 25, when the Sunday letter is G, and the golden number 5, 13, or 16: as in the years 1459, 1638, 1649. Now, 1459, King Henry VI. was deposed and murdered. 1638, the Scottish troubles began, on which ensued the great Rebellion. 1648-9, king Charles I. was executed.

Upon the 6th of April, Alexander the Great was born. Upon the same day, he conquered Darius, won a great victory at sea, and died the same day. Neither was this day less fortunate to his father Philip; for on the same day he took Potides; Parmenio, his General, gave a great overthrow to the Illyrians; and his horse was victor at the Olympic games. Therefore, his prophets foretold to him, *Filium cujus natalis*, &c.; that a son whose birthday was accompanied with three victories, should prove invincible.

April 6, 1327, Petrarch first saw his mistress Laura in the church of St. Clara, in Avignon. In the same city, same month, same hour, 1348, she died.

The month of April has been remarkable for its fatality to celebrated persons:—

Christina of Sweden	died	April	19, 1689
Petrarch's Laura	„	„	6, 1348
Bacon (Lord)	„	„	9, 1626
Buffon	„	„	16, 1788
Byron (Lord)	„	„	19, 1824
Foxe (of the *Book of Martyrs*)	„	„	18, 1587
Franklin (Benjamin)	„	„	17, 1790
Goldsmith (Oliver)	„	„	4, 1774
Handel*	„	„	13, 1759
Heber (Bishop)	„	„	1, 1826
Jones (Sir W.)	„	„	27, 1794
Mirabeau	„	„	2, 1791
Raffaelle (Good Friday)	„	„	6, 1520
Shakspeare (buried)	„	„	25, 1616
Somers (Lord)	„	„	26, 1716

May has its fatalities: the notion that to be married in it is a bad omen is as old as the age of Ovid.†

On Old May-day, 1610, Henry IV. of France was assassinated by Ravaillac—a tragedy of such eventful terror, that it must have added to the fatalities of the month.

May 29, 1630. King Charles II. born.

May 29, 1660. King Charles II. restored.

May 29, 1672. The fleet beaten by the Dutch.

May 29, 1679. A rebellion broke out in the west of Scotland, where they proclaimed the covenant, and put forth a declaration.

¶It is remarkable that among the thirty-three sovereigns who have sat on the English throne since William the Conqueror, although each of the eleven months has witnessed the accession of one or more, the month of May has not been so fortunate,—none having ascended the throne within its limits.

On a 10th of June, Sir Kenelm Digby was born and died, and also fought fortunately at Scanderoon the same day—thus told in his epitaph:

> Under this stone the matchless Digby lies,
> Digby the great, the valiant, and the wise:
> The age's wonder for his noble parts;
> Skill'd in six tongues, and learn'd in all the arts.
> Born on the day he died, the eleventh of June,
> On which he bravely fought at Scanderoon.
> 'Tis rare that one and self-same day should be
> His day of birth, of death, of victory.

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* Handel died on Good Friday, it is said, according to his wish.

† This is not disregarded in the present day, which will explain the great number of marriages that take place late in April. In the *Times* journal of April 26, 1862, the list of Marriages exceeds one column of the smallest type—59 in number—or very considerably greater than the daily average of any other month of the year.

We have not altogether thrown off this belief: for, in the Crimean war, the 18th of June, as the anniversary of Waterloo, was considered an auspicious day for an attack.

The Jews accounted August 10 an unfortunate day; for on that day the Temple was destroyed by Titus, the son of Vespasian; on which day also the first Temple was consumed with fire by Nebuchadnezzar. (Heylin.) The Treasury of the Times says the eighth of Loyon (August) the very same day 679 years one after another.

The 19th of August was the day of Augustus his adoption: on the same day he began his consulship; he conquered the Triumviri, and on the same day he died.

Sept. 2, 1644. The Earl of Essex fled to Plymouth, and the army submitted to the king.

Sept. 2, 1645. The Scots raised the siege from before Hereford.

Sept. 2, 1653. The Londoners petitioned the Parliament to continue tythes.

Sept. 2. 1685. The Lady Lisle beheaded at Winchester, for harbouring Hicks, a rebel.

Sept. 3, 1641. The Parliament adjourned to the 20th of October next, and the Irish rebellion broke out, where 20,000 persons were barbarously murdered.

Sept. 3, 1643. Biddeford, Appleford, and Barnstable surrendered to the king.

Sept. 3, 1650. Dunbar fight:

> Early in a morning
> In an evil tyming,
> Went they from Dunbar.

Sept. 3, 1651. Worcester fight.

Sept. 3, 1651. Earl of Derby defeated at Preston.

Sept. 3, 1654. A third Parliament at Westminster.

The 3rd of September was always regarded by Cromwell as his "fortunate day." On the two successive anniversaries of that day he gained his famous victories of Dunbar and Worcester; yet subsequently, on that very day, 1658, agreeably with a strange prophecy of Colonel Lindsay, the Protector breathed his last. The Monday before, August 30th, was the most windy day that had happened for twenty years; and the following Friday, on which Oliver died, there was also a high wind, which produced these very apposite lines: Waller says Oliver died

> "In storms as loud as his immortal fame;"

and Godolphin,

> "In storms as loud as was his crying sin."

Sept. 3, 1675. The town of Northampton near burnt to the ground by accidental fire.

Sept. 3, 1662. William Lenthal, Speaker of the House of Commons, died.

Sept. 10, 1643. The siege of Gloucester raised. Over the gate leading to the Nymph's-field was this inscription:

> Always remember
> The tenth of September,
> One thousand six hundred forty three,
> And give God the glory.

Sept. 10, 1645. Bristol surrendered to the Parliament.

Sept. 10, 1649. Drogheda taken, as appears by Cromwell's letter to the Speaker Lenthal.

Sept. 10. 1660. Peace proclaimed with Spain.

Sept. 10, 1670. Peace concluded between England and Spain in America, was this day ratified at Madrid.

Sept. 10, 1673. The Earl of Ossory took the command of the Fleet at the Buoy in the Nore, in the absence of Prince Rupert.

September 30th, Pompey the Great was born; upon that day he triumphed for his Asian conquest; and on that day he died.

October 14th was the birthday of the Duke of York, which Aubrey commemorated in 1672, in some Latin verses, adverting to the other auspicious events of that day: the translation is as follows:

> October's fourteenth gave the Norman Duke
> That victory, whence he England's Sceptre took.
> Third Edward, after he had Calais won,
> (The means whereby he France did over-run)
> Returning home by raging tempests tost,
> (And near his life (so fortunes) to have lost)
> Arrived safe on shore the self-same date.
> (This day to them afforded so fair fate.)
> Great Duke, rejoice in this your day of birth;
> And may such omens still encrease your mirth.

To this Aubrey added, from Fabyan's Chronicle, the Peace, mentioned by Stow, anno 1360, (concluded between King Edward III. and the French King, upon the 14th of October, with great solemnity).

A memorable Peace (foretold by Nostradamus) much conducing to the saving of Christian blood, was made upon the 14th of October, 1557, between Pope Paul IV., Henry II. of France, and Philip II. of Spain, who were *frappèr du Ciel*, moved from Heaven to make this peace.

The 3rd of November was the birthday of John Aubrey, which led him to chronicle the following remarkable accidents which happened on that day.

Constantius, the Emperor, son of Constantine the Great, little inferior to his father, died on this day.

Thomas Montacute, Earl of Salisbury, the famous commander

under Henry IV., V., and VI., died this day by a wound of a cannon-shot he received at Orleans.

Cardinal Borromeo, famous for his sanctity of life, died this day, 1584.

Sir John Perrot, a man very remarkable in his time, Lord Deputy of Ireland, son to Henry VIII., and extremely like him, died in the Tower, the 3rd of November, 1592. Grief, and the fatality of this day, killed him.

Stow tells us, in 1069, November 3, as well in Scotland as England, the sea broke in, over the banks of many rivers, drowning divers towns, and much people, with an innumerable number of oxen and sheep; at which time the lands in Kent, sometime belonging to Earl Godwin, were covered with sands, and drowned, and to this day are called *Godwin's Sands*. With this catastrophe Aubrey connects his own fortunes as follows: "I had an estate left me in Kent of which between 30 and 40 acres was marsh-land, very conveniently flanking its up-land; and in those days this marsh-land was usually let for four nobles an acre. My father died 1643. Within a year and a half after his decease, such charges and water-schots came upon this marsh-land, by the influence of the sea, that it was never worth one farthing to me, but very often eat into the rents of the up-lands: so that I often think, this being my birthday, hath the same influence upon me, that it had 580 years since upon Earl Godwin, and others concerned in low-lands."

The Parliament, in England, so fatal to Rome's concerns in Henry VIII.'s time, began the 3rd of November; in which the Pope, with all his authority, was clean banished the realm; he no more to be otherwise than Bishop of Rome; the King to be taken and reputed as supreme head of the Church of England, having full authority to reform all errors, heresies, and abuses of the same; also the first-fruits and tenths of all spiritual promotions and dignities were granted to the King.

On the 3rd of November, 1640, began that Parliament so direfully fatal to England, its peace, its wealth, its religion, its gentry, its nobility; nay, its king.

On the 3rd of November, 1703, was the Great Storm.

The victory of Musselborough over the Scots was on the 10th of December, 1547, the very same day on which, thirty years before, a victory had been gained over them at Flodden Field.

On the 23rd of December, Francis Duke of Lunenburg was born and died: hence it was said:

Ipsa dies vitam contulit, ipsa necem.
The same day life did give
And made him cease to live.

And not only among the Romans and Jews, but also among

Christians, a like custom of observing such a day is used, especially Childermas, or Innocents' Day. Comines tells us that Lewis XI. used not to debate any matter, but accounted it a sign of great misfortune towards him, if any man communed with him of his affairs; and would be very angry with those about him, if they troubled him with any matter whatsoever upon that day.

DAYS OF THE WEEK.

Monday, as an evil day, has been noticed at page 1. In Sir John Sinclair's *Account of Scotland* we read: "No gentleman, of the name of Sinclair, either in Canisbay, or throughout Caithness, will put on green apparel, or think of crossing the Ord upon a Monday. They were dressed in green and they crossed the Ord upon a Monday, in their way to the battle of Flodden, where they fought and fell in the service of their country, almost without having a representative of their name behind them. The day and dress are, accordingly, regarded as inauspicious. If the Ord must be got beyond on Monday, the journey is performed by sea."

Tuesday was a most remarkable day to Thomas à Becket, whose life was a continual conflict against the enemy. Upon a Tuesday he suffered; upon Tuesday he was translated; upon Tuesday the Peers of the land sat against him at Northampton; upon Tuesday he was banished; upon Tuesday the Lord appeared to him at Pontiniac, saying, Thomas, Thomas, my Church shall be glorified in thy blood; upon Tuesday he returned from exile; upon Tuesday he got the palm or reward of martyrdom; upon Tuesday, 1220, his venerable body received the glory and renown of translation, fifty years after his passion.

Wednesday is said to have been the fortunate day of Sixtus Quintus, that pope of renowned merit. On a Wednesday he was born; on that day he was made monk; on the same he was made General of his order; on that also, he was successively created Cardinal, elected Pope, and also inaugurated.

Thursday was a fatal day to Henry VIII. and his posterity. He died on Thursday, Jan. 28. King Edward VI. on Thursday, July 6. Queen Mary on Thursday, Nov. 17. Queen Elizabeth on Thursday, March 24.

Is Friday an Unlucky Day?—This question has received the following replies in the *Norfolk* (United States) *Beacon;* which show how little the Americans have to dread "the fatal day:"

"On Friday, August 21, 1492, Christopher Columbus sailed on his great voyage of discovery. On Friday, October 12, 1492, he first discovered land. On Friday, January 4, 1493, he sailed on his return

to Spain, which, if he had not reached in safety, the happy result would never have been known which led to the settlement on this vast continent. On Friday, March 15, 1493, he arrived at Palos in safety. On Friday, November 22, 1493, he arrived at Hispaniola, in his second voyage to America. On Friday, June 13, 1494, he, though unknown to himself, discovered the continent of America. On Friday, March 5, 1496, Henry VIII. of England gave to John Cabot his commission, which led to the discovery of North America. This is the first American state-paper in England. On Friday, September 7, 1565, Melendez founded St. Augustine, the oldest town in the United States by more than forty years. On Friday, November 10, 1620, the *May-Flower*, with the Pilgrims, made the harbour of Province Town; and on the same day they signed that august compact, the forerunner of our present glorious constitution. On Friday, December 22, 1620, the Pilgrims made their final landing at Plymouth Rock. On Friday, February 22, George Washington, the father of American freedom, was born. On Friday, June 16, Bunker Hill was seized and fortified. On Friday, October 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause. On Friday, September 22, 1780, the treason of Arnold was laid bare, which saved us from destruction. On Friday, October 19, 1781, the surrender at Yorktown, the crowning glory of the American arms, occurred. On Friday, July 7, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United States colonies were, and of right ought to be, free and independent. Thus, by numerous examples, we see that, however it may be with foreign nations, Americans need never dread to begin on Friday any undertaking, however momentous it may be."

This passage was quoted by the author of *Curiosities of History*, London, 1857, upon which an American editor quoted the above as from the last-named work, thus employing it as English evidence of certain great events in America, and repudiating the claims of his own country to the authorship, for the sake of gasconade. By this means, the re-quotation appearing in *The Times* journal as English evidence, travelled through the various metropolitan and provincial journals in England.

Friday was a very fortunate day to the great renowned Captain Gonsalvo, he having on that day given the French many memorable defeats.

Saturday (or the Jewish Sabbath) was fatal to the Temple of Jerusalem: for on that day it was taken by Pompey, Herod, and Titus, successively. Saturday was a lucky day to Henry VII.: upon that day he achieved his victory over Richard III. August 22, 1485. On that day, he entered the city, being August 29, (correct Stow, who mistakes the day,) and he himself always acknowledged he had experienced Saturday fortunate.

Saturday has been a day of death to the Royal Family of England within the last 160 years:

William III. died . . .	Saturday, March 18, 1702.
Queen Anne	Saturday, August 1, 1714.
George I	Saturday, June 10, 1727.
George II.	Saturday, October 25. 1760.

George III. died	Saturday. January 29, 1820.
George IV.	Saturday, June 26, 1830.
The Duchess of Kent.	Saturday, March 16, 1861.
Albert, Prince Consort	Saturday, December 14, 1861.

After the Reformation, the old evil days appear to have abated much of the ancient malevolent influences, and to have left behind them only a general superstition against fishermen setting out to fish, or seamen to take a voyage, or landsmen a journey, or domestic servants to enter on a new place on a Friday. In many country districts, especially in the north of England, no weddings take place on Friday, from this cause. According to a rhyming proverb, "Friday's moon, come when it will, comes too soon." Sir Thomas Overbury, in his charming sketch of a Milkmaid, says, "Her dreams are so chaste that she dare tell them; only a Friday's dream is all her superstition; and she consents for fear of anger."

DIVINATION.

Mr. de Morgan has communicated to *Notes and Queries*, second series, No. 88, the following piece of conjuring:

The person who is to be the astonished is directed to think of one of the numbers 1, 2, ... 9, and put it by. He is then told to write down any number he pleases, no matter of how many figures, to write down a number made of the same figures in another order, and to subtract one from the other. Suppose he thinks of 17629738, and proceeds as follows:

17629738
93768172
76138434

He is then told to take the number of letters in his father's and mother's Christian names, and in the name of one of the Apostles, and to add them together, to multiply this number by 4, the inverted number by 5, and to add to both of these put together the number he first thought of. Say William, Henry, Jane, Peter, 21 letters in all, 12 when inverted; 4 times 21 is 84, 5 times 12 is 60, and 8 being the number thought of, 84, 60, 8, make 152. This 1, 5, 2 he is to mix up with the 7, 6, 1, &c. above in any order he pleases, and to give the list to the conjuror. Say he gives

31182457364.

All this he has done in private. The conjuror sees nothing but this list of figures, and tells him immediately that the figure he thought of was 8.

ODD AND EVEN NUMBERS.

In regard to the qualities inherent in Odd and Even Numbers, there is much difference of opinion among the learned. Pliny

assures us that odd numbers were more effectual than even, and were a thing of the greatest consequence to be observed in fevers. Philo-Judæus tells us that nature delights in a septenary, and among his instances, that children born in seven months are prosperous, while those who come into the world at eight are unlucky. The Romans, however, found as many and as valid reasons for admiring the number three, as Philo did for his eulogies on seven: for instance, Jove's thunder was three-forked; Neptune's trident was three-pronged; Pluto's house-dog, Cerberus, was three-headed; the Furies were three; and Diana was of a three-fold nature, being Diana upon earth, Hecate in the shades below, and Luna in the sky above. Pythagoras formed a whole system of philosophy upon numbers, and even went so far as to declare that, according to the odd or even numbers in a man's name, blindness, lameness, or any such casualties, will fall upon his left or right side.

Pliny maintained that they who were made to die of hunger in prison, never survived the seventh day; and Aristotle mentions several animals who never lived beyond the seventh year. On the other hand, Werensal, in enumerating the fears and precautions of one under this belief in numbers, says that if sick, he will never take the prescribed pills in an even number; and we read in Debrio that the seventh son of a seventh son has a singular gift of curing fevers, provided no female birth has intervened.

NUMBER SEVEN.

The Number Seven has for ages been a subject of particular speculation: in a curious work entitled *The Secrets of Numbers*, 1624, the author has given many notable opinions from learned men to prove the excellency of the number *seven*: "only the *septenarie* being a prerogative above other numbers, neither begetteth nor is begotten. This is its first divinity or perfection. Secondly, this is an harmonical number, and the well and fountain of that fair and lovely *digramma*, because it includeth within itself all manner of harmony. Thirdly, it is a theological number, consisting of perfection. (See *Cruden.*) Fourthly, because of its compositure: for it is compounded of one and six; two and five; three and four. Now, every one of these being excellent of themselves, how can this number be but far more excellent, consisting of them all, and participating, as it were, of all their excellent virtues." (Communicated to *Notes and Queries.*)

Another Correspondent of *Notes and Queries* thus illustrates the frequent use, in the Old Testament, of *sheva*, "seven," indefinitely for *much* or *frequently* in Ruth iv. 15, 1 Sam. ii. 5, Is. iv. 1, Jer. xx. 9, and Ezech. xxix. 9, 12; also, in Prov. xxiv. 16, where, however, it may refer to seven witnesses, or pledges, as in Gen. xxi. 28—30. Compare Herodotus, l. 3, c. 8, on the seven stones

of the Arabs, with Homer's *Iliad*, l. 19, v. 243, on the seven tripods of Agamemnon. In Arabic and Hebrew, the word *sova* means finished, completed, satiated, as in Ezech. xvi. 28, 29, and Hos. iv. 10.

Seven, as an astronomical period, is known to most nations, and has been from times prior to history. Clemens, Alex. (*Stromat.* lib. vi. p. 635, Paris, 1629), says the moon's phases are changed every seven days. Selenus, the mathematician, he also says, distinguished seven phases of that luminary. He notices the seven planets, seven angels, seven stars in the Pleiades and in the Great Bear; seven tones in music; seventh days in diseases; and gives an elegant elegy on Solon of the changes of every seven years in man's life. Clemens has also accumulated a variety of passages from ancient poets on the sacredness of the seventh day.

The Hebrews commemorated their seventh day, or seventh week:—(Pentecost), the seventh month (commencing their *civil* year), the seventh year (for fallowing the land), and the seven times seventh year, or jubilee.

The Seven-eared Wheat is the kind formerly raised in Egypt and Syria, and is often mentioned in the Bible under the name of *corn*, which meant then any sort of grain of which bread was made. Pharaoh dreamed of the seven-eared corn.

The following are a few of the many instances of this popular adoption of the Number Seven: Seven Champions. Seven Churches. Seven Days in a Week. Seven Days' notice. Seven Dials. Seven-fold. Seven Hills. Seven Penitential Psalms. Seven Senses. Seven-shilling piece. Seven Sisters. Seven Sleepers. Seven Sons. Seventh Son of the Seventh Son. Seven times seven a Jubilee. Seven Wise Men. A jury of Seven Matrons. Seven Wonders of the World. Seven Years, a change. Seven Years' Transportation. Seven Years' Income Tax. Seven abominations.

The Number Seven, according to Hippocrates, by its occult virtues, tends to the accomplishment of all things, is the dispenser of life, and fountain of all its changes; and like Shakspeare, he divides the life of a man into 7 ages. In 7 months a child may be born and live, and not before; and anciently it was not named before seven days, not being accounted fully to have life before that periodical day—The teeth spring out in the 7th month, and are shed and renewed in the 7th year, when infancy is changed into childhood—At twice 7 years puberty begins: at thrice 7 years the faculties are developed, manhood commences, and we become legally competent to all civil acts—At four times 7 man is in full possession of his strength; at five times 7 he is fit for the business of the world—At six times 7 he becomes grave and wise, or never—At 7 times 7 he attains his apogee, and from that time decays—At eight times 7 he is in his first climacteric

—At nine times 7, or 63, he is in his grand climacteric, or year of danger; and ten times 7, or three score years and ten, has by the Royal Prophet been pronounced the natural period of human life. The 7th year, as well as the 7th day, was directed to be a sabbath of rest for all things; and at the end of 7 times 7 years commenced the grand Jubilee. Every 7th year there was a general release from all debts, and all bondsmen were set free.* Every 7th year the law was directed to be read to the people—and by that law, man was commanded to forgive his offending brother 7 times; but the meekness of the last revealed religion extended his humility and forbearance to 70 times 7. "If Cain shall be revenged 7 fold, truly Lamech 70 times 7." The Rabbins say, that God employed this number to perfect the greatness of Samuel, his name corresponding to the value of the letters in the Hebrew tongue, which signify 7; whence Hannah, his mother, in her thanks says, "that the barren had brought forth 7." The 7th son was formerly considered as endowed with pre-eminent wisdom; and the 7th son of a 7th son is still thought to possess the power of healing diseases spontaneously. Finally, perfection is likened to gold 7 times purified in the fire.

"UNLUCKY THIRTEEN."

This belief, most commonly identified with the number of a dinner party, is anecdotically illustrated in our former work.† We here requote the instances, with additional explanations.

Fosbroke, in his *Encyclopædia of Antiquities*, states that "Thirteen in company was considered an unlucky number by the ancient Romans;" but he does not give any classical authority for this statement.

There is at Dantzic a clock, which at 12 admits, through a door, Christ and the eleven, shutting out Judas, who is admitted at 1. But, is not the belief older than the clock? The iniquity of Judas may have led him to be considered the thirteenth at the Lord's Supper; and his self-destruction may have given to the number thirteen its fatal association.

It has, however, been explained away by M. Quetelet, in his work on *Probabilities*, as follows: "If the probability be required, that out of thirteen persons, of different ages, one of them, at least, shall die within a year, it will be found that the chances are about one to one that one death, at least, will occur. This calculation, by means of a false interpretation, has given rise to

* From this law may have originated the custom of our binding young men to 7 years' apprenticeship, and of punishing incorrigible offenders by transportation for 7, and twice 7 years.

† *Mysteries of Life, Death, and Futurity, illustrated from the Best and Latest Authorities.* 1861.

the prejudice, no less ridiculous, that the danger will be avoided by inviting a greater number of guests, which can only have the effect of augmenting the probability of the event so much apprehended."

This belief obtains in Italy and Russia, as well as in England. Moore, in his *Diary*, vol. ii. p. 206, mentions there being thirteen at dinner, one day at Madame Catalaini's, when a French countess who lived with her upstairs was sent for to remedy the grievance.

"Lord L (ansdowne) said he had dined once abroad with Count Orloff, and perceived he did not sit down at dinner, but kept walking from chair to chair; he found afterwards it was because the Narishken were at table, who, he knew, would rise instantly if they perceived the number thirteen, which Orloff would have made by sitting down himself."

POWERS OF THE SAME NUMBER.

Mr. J. Pope Hennessy, of the Inner Temple, has communicated to the British Association, a paper "On some Properties of a Series of the Powers of the Same Number," wherein he announced the discovery of some general laws which regulate the series of the powers of any number. For instance, in the following series of the powers of 5, the number of digits in the several recurrent vertical series may be expressed by the powers of 2:—

Number of digits recurring.		
	5 . .	1st.
1	25 . .	2d.
2	125 . .	3d.
	625 . .	4th.
4	3125 . .	5th.
8	15625 . .	6th.
	78125 . .	7th.
16	390625 . .	8th.
32	1953125 . .	9th.
	9765625 . .	10th.
64	48828125 . .	11th.
128	244140625 . .	12th.
256	1220703125 . .	13th.

—The vertical series are,

5
2
16
3580
17956240
3978175584230200.

The next consists of 32 figures, and so on. He pointed out that a similar law existed for every other number; and he exhibited formulæ by which the sum of any of the recurrent series may be

determined. In the case of 5, $S_n = 2\ (S_{n-1}+1)$; the consecutive sums of the several series being 7, 16, 34, 70, 142, &c. In this way tables of the powers of numbers may be constructed to any extent whatever with very little labour. This discovery will enable certain calculations to be made with a degree of accuracy hitherto impossible.

THE FIGURES 25 AND 75.

It may not be generally known that any sum can be multiplied by 25, by simply adding two cyphers to the multiplicand (or sum to be multiplied), and then dividing by four. Take, for example, 68, and multiply it by 25; two cyphers being added make 6800, which sum being divided by 4 gives the quotient (or answer)—1700. The reason why the amount is thus obtained is as follows:—Two cyphers being added to 68, have exactly the same effect on that sum as if it were multiplied by 100, and the sum thus multiplied being divided by 4, gives the fourth part, or amount due to 25. Any sum may also be multiplied by 75 by the same rule in the following manner:—To the sum to be multiplied—say 68—add two cyphers, which make 6800; divide by 4, which given 1700, or fourth part, and the said 1700, or fourth part, being subtracted from the aforesaid 6800, leaves the remaining three-fourths or amount due to 75.

Any number of figures you may wish to multiply by 5 will give the same result if divided by 2, a much quicker operation; but you must remember to annex a cipher to the answer when there is no remainder, and when there is a remainder, whatever it may be, annex a 5 to the answer. Multiply 464 by 5, and the answer will be 2320; divide the same number by two, and you have 232, and as there is no remainder you add a cipher. Now take 357, and multiply by 5, the answer is 1785; on dividing this by 2, there is 178 and a remainder; you therefore place a 5 at the end of the line, and the result is again 1785.

THE NUMBER THREE.

When the world was created, we find land, water, and sky. Sun, moon, and stars. Noah had but three sons; Jonah was three days in the whale's belly; our Saviour passed three days in the tomb. Peter denied his Saviour thrice. There were three Patriarchs, Abraham, Isaac, and Jacob. Abraham entertained three angels. Samuel was called three times. "Simon, lovest thou Me?" was repeated three times. Daniel was thrown into a den with three lions, for praying three times a day. Shadrach, Meshech, and Abednego were rescued from the flames of the

oven. The Ten Commandments were delivered on the third day. Job had three friends. St. Paul speaks of faith, hope, and charity, these three. Those famous dreams of the baker and butler were to come to pass in three days; and Elijah prostrated himself three times on the body of the dead child. Samson deceived Delilah three times before she discovered the source of his strength. The sacred letters on the cross are I. H. S.; so also the Roman motto was composed of three words, "*In hoc Signo.*" There are three conditions for man: the earth, heaven, and hell; there is also the Holy Trinity. In mythology there were the three Graces; Cerberus, with his three heads; Neptune holding his three-toothed staff; the Oracle of Delphi cherished with veneration the tripod; and the nine Muses sprang from three. In nature, we have male, female, and offspring; morning, noon, and night. Trees group their leaves in threes; there is the three-leafed clover. Every ninth wave is a ground-swell. We have fish, flesh, and fowl. The majority of mankind die at thirty. What could be done in mathematics without the aid of the triangle? witness the power of the wedge; and in logic three premises are indispensable. It is a common phrase, that "three is a lucky number."—*Knickerbocker.*

THE NUMBER NINE.*

Multiply 9 by itself, or by any other of the digits, and the figures of the product added together will amount to 9. The component figures of the amount of the multipliers (viz. 45) when added together make 9. The amount of the several products, or multiples of 9 (viz. 405), when divided by 9, gives a quotient of 45; and the component figures of either the dividend or quotient, added together, make 9. Multiply any row of figures either by 9 or by any other of the products of 9 multiplied by one of the digits, as by 18, 27, 36, 45, 54, 63, 72, or 81, and the sum of the figures of the product, added together, will be divisible by 9. Multiply the nine digits in the following order—1, 2, 3, 4, 5, 6, 7, 8, 9—by 9, or by any one of the products of 9 mentioned in the last sentence, and the product will come out all in one figure, except the place of tens, which will be an 0, and that figure will be the one which, multiplied into 9, supplies the multiplier: that is, if you select 9 as the multiplier, the product will be (except the place of tens) all ones: if you select 18, all twos; if 27, all threes; and so on. Omit the 8 in the multiplicand, and the 0 will also vanish from the product, leaving it all ones, twos, threes, &c., as the case may be.

* No. 9, Fleet Market, was an unlucky address; it being the Fleet Prison.

WHAT MULTIPLICATION DOES.

When the great iron ship *Leviathan* was exhibited to the public, it was calculated that if any one were allowed to pay the ship a visit once a week for a single year, upon condition that a pin must be dropped upon her deck at the first visit, and that upon each of the succeeding weekly visits the number of pins must be doubled, on the first week there would be one pin, on the tenth week there would be 512 pins, on the twentieth week there would be 524,288 pins, on the fortieth there would be 549,755,813,888, and on the fifty-second, or the close, there would be the enormous number of 2,251,799,813,685,248 pins. The weight of this quantity of pins would be, as nearly as possible, 251,316,943 tons 7 cwt. 67 lbs. 5 oz.; so that it would require about 1,117 *Leviathans,* calculating the tonnage of each at 22,500, to carry the weight of pins that might be deposited in fifty-two weeks, upon the simple condition of commencing with the unit and doubling the quantity each time.

CALCULATION AND MEMORY.

William Lawson, teacher of mathematics in Edinburgh, who died in 1757, when employed about twenty years before his death as preceptor to the sons of a gentleman, was induced by his employer to undertake an extraordinary piece of mental calculation. Upon a wager laid by his patron, that the numbers from 1 to 40 inclusive could, by memory alone, be multiplied continually—that is, 1 multiplied 2; the product then arising, 2, by 3; the next product, 6, by 4; the next, 24, by 5; and so on, 40 being the last multiplier—Mr. Lawson was, with reluctance, prevailed upon to attempt the task. He began it next morning at seven o'clock, taught his pupils their Latin lessons in the forenoon as usual, had finished the operation by six in the evening, and then told the last product to the gentlemen who had laid the wager; which they took down in writing, making a line of forty-eight figures, and found to be just. The shortness of the time rendered the work the more difficult, as each multiplication was in its turn so far to be forgotten as not to interfere with those that succeeded. When the operation was over, he could perceive his veins to start, like a man in a nervous fever; the three following nights he dreamed constantly of numbers; and he was often heard to say that no inducement would ever again engage him in a like attempt. A fair copy of the whole operation, attested by the subscriptions of three gentlemen, parties in the wager, was put into a frame with glass, and hung up in the patron's dining-room.—*Chambers's Journal.*

MYSTERIES OF THE HOURS.

In the year 1842, there appeared a little book of eloquent truth and felicitous illustration, entitled *The Tongue of Time; or, the Language of a Church Clock.* By William Harrison, A.M.* The design was suggested to the reverend author by hearing the clock strike at midnight. A thought arose in his mind of the vast number of hours which slip by, unnoticed by our senses, unless some circumstances, or business, or engagement, happen to impress a few more particularly upon our attention. It immediately occurred to the author, that the connexion of some Scripture precept with each hour of the day, might not only lead the Christian to note more jealously the passing flight of time, but would also as constantly remind him of its solemn and final object. For this purpose he selected a few portions of the Word of God, accommodating the number of words in each portion to the number of strokes in each hour; besides arranging, methodically, the various subjects, so as to give in the whole a short synopsis of Christian principles and duties. The author has endeavoured, also, to carry throughout such a reference to the sufferings of our Lord and only Saviour, Jesus Christ, as will enable the reader to realize, in every division of time, a part of that cross which was borne for us; and this is, in fact, the chief recommendation of the writing.

We select the following passages, which may be considered as the characteristics of the several hours.

One o'clock.—This is a needful warning! It is but once in the day that its sound greets our ears. Its second warning comes in the dead of night. Few comparatively are the ears that hear it then: some children of pleasure at the fag end of their toil; some solitary bending over the lettered page, or taxing his overwrought brain; some anxious spirit watching by the curtains of sickness; some restless body tossing upon a bed of pain. To these the simple stroke of time, perchance, may come at night; but to the rest of the world it speaks at noon-day, and whether for these or for them, alike needful is the warning—Watch!†

Two o'clock.—Short is the lesson to which the hour of two calls our attention; and yet the Bible declares it to be the whole duty of man, and the summary of all instruction, "Fear God!"

Three o'clock is a point of time consecrated by the burst of a dying

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* Then morning preacher at the chapel of the Magdalen Hospital; now, Rector of Birch in Essex.

† Never shall we forget the simple stroke of a clock breaking upon our ear a few minutes after a beloved friend had passed from a life of suffering: how solemnly did it proclaim the solitude of the lone heart of the one that was left! Almost at the same moment, the wintry sunbeam streamed through the crevice of the window-shutter upon the corpse scarcely cold; it was the primordial beam of life vivifying the serenity of death!—*H. Welby.*

Saviour's anguish. It was at this season that, in the yet lingering darkness, after He had been hanging in silent endurance for three hours, while the then speechless throng were still watching Him, He uttered these mysterious words, "Eloi! Eloi! lama sabachthani!"

Four o'clock.—The clock is striking four, and it comes somewhat softer to the fancy, when associated with this language of encouragement, "Be careful for nothing!"

Five o'clock.—Not unsuitable is the Apostolic caution to the hour of Five. Whether it comes at the early dawn, or at the close of the day's work, when we are about to refresh our bodies with the day's meal, it greets us with equal appropriateness:—"The Lord is at hand," both actually and prophetically. In the former case, He comes to reign and judge; in the latter, He is nigh, to overlook and provide.

Six o'clock.—Remember, that at this hour, the lifeless body of the Redeemer was laid in its last earthly dwelling-place. *Last!* should we say? It was the *only* place that the Heir of all things had wherein to lay His head. "Why sleep ye? Rise and pray."

Seven o'clock.—It is in order that the reader may be able to realize the practical comfort of the Apostle's advice, that seven o'clock is supposed to summon him to prayer with these encouraging words, "Ask! and it shall be given you."

Eight o'clock.—Jesus Christ is the principle of our spiritual being; a truth which He Himself expressed in these words: "I am the Vine, ye are the branches"—of which eight o'clock may serve to remind us. . . . At this hour, Jesus was on His road to Calvary. Dost thou believe this? Canst thou picture it by faith, and supply the cause of His anguish in thine own sins? Canst thou realize what followed as the ground of thy salvation? This is faith, if the consequence be Love; for Love will make His sorrows thine, and His will thy law.

Nine o'clock.—By this hour, the great machinery of the world has been set in motion—the appointed tasks all commenced—the correspondence of the day has begun. Before, then, that thy head and heart are immersed in these cares, remember, Christian, the warning of the Ninth hour, the principle of victory is the true sequel to that of grace; for if the latter is declared in the Saviour's own terms, "I am the Vine; ye are the branches," the Apostle adds, "and they that are Christ's have crucified the flesh."

Ten o'clock reminds us of a time when a multitude of men were assembled before a cross. For one hour the suspended criminal had been enduring the anguish of this position in patient silence. Not one of that multitude could tell wherefore He hung there, and yet many of the number rejoiced to witness His sufferings. But it reminds us also of another time, when another multitude was assembled to witness another scene. Was it not at *this hour* that Peter stood forth, to make known the first fruits of a Saviour's death?

Eleven o'clock.—Christian, let this be the warning of the eleventh hour: "Redeem the time." Wonderful is the instance that it recals of diligence at the eleventh hour! Wonderful and solitary the example of redeeming the time! About this hour it was, that the soul of a dying thief, that fluttered upon the confines of eternity, saw, felt, and embraced the moment of the world's redemption. An opportunity of grace, single in the annals of time, presented itself; it was seized and secured; and he that had the faith to do it, is now reaping the reward. Whatever thy pursuit may be when this hour vibrates upon thine ear, let it check thee with the self-inquiry: Am I walking in wisdom towards the world? Am I redeeming the time?

Twelve o'clock.—Reader! we have arrived at the *last* hour, for though the divisions of time travel in a circle, clocks will stop. With the Twelfth Hour, then, we will associate the touching but solemn image of the Apostle: "here we have no continuing city, but we seek one to come."

In "Twelve o'clock, the Look-out," the recompense of reward for a devout life is thus powerfully and even picturesquely set forth:

"The Hour of Twelve reminds you of your present lot and future prospects. You have no continuing city here, whether you will seek one to come or not. You may keep up comforts, and carry off distinctions, and manage matters dexterously, and pass on agreeably through life as any time-killer could wish; but what then? Fading powers, dimmed faculties, blunted tastes, failing health, the sick bed, the death struggle, are coming, and your pilgrimage is over. But, where are you? You have gone one way—Jesus has gone the other. You have kept with the world, and its camp—Jesus has taken His body unto Himself, out of the camp, as He requested: 'Father, I will that they also whom Thou hast given Me, be with Me where I am!' The Christian pilgrimage is no phantasy, any more than the Gospel promises, the one is contingent upon the other. The promise makes the pilgrim. A city to come has been held up to the affections and emulation of the world—a city that hath no need of sun, nor yet of moon, to shine in it; whose walls are of jasper, and foundations of precious stones laid by God, whose gates are pearls, and streets of shining gold. In the midst of it is a pure river of water of life, clear as crystal; and on either side the tree of life, whose fruit is yielded every month. This is the city set in contrast to the camp of this world, and this it is which makes the pilgrim."

EXPECTATION OF LIFE.

Mr. Charles Willich, in a communication to the Institute of Actuaries, gives, for the Expectation of Life at any Age,—(a) from 5 to 60, the simple formula, $e = \frac{2}{3}(80 - a)$; or in words, the expectation is = to two-thirds of the difference between the age of the party and 80. This formula is easily recollected, and the results correspond very closely with those obtained from Dr. Farr's English Life Table; indeed so closely, as to raise the question whether the law may not be as true as the result from such an immense mass of returns as those of all England and Wales.

HOURS MOST FATAL TO LIFE.

A writer in the *Quarterly Review*, having ascertained the hour of death in 2,880 instances of all ages, has arrived at this conclusion. The *maximum* of death is from 5 to 6 o'clock A.M., when it is 40 per cent. above the average; the next, during the hour before midnight, when it is 25 per cent. in excess; a third hour of excess is that from 9 to 10 o'clock in the morning, being 17½ per cent. above. From 10 A.M. to 3 P.M. the deaths are less numerous, being 16½ per cent. below the average, the hour before noon being the most fatal. From 3 o'clock P.M. to 7 P.M. the deaths rise to 5½ per cent. above the average, and then fall from

that hour to 11 P.M., averaging 6½ per cent. below the mean. During the hours from 9 to 11 o'clock in the evening there is a *minimum* of 6½ per cent. below the average. Thus the least mortality is during midday hours, namely, from 10 to 3 o'clock; the greatest during early morning hours, from 3 to 6 o'clock." See more at length, in *Mysteries of Life, Death, and Futurity*, p. 120.

CRITICAL DAYS.

The point of time when a disease comes to a height, and either takes a turn for the better, or destroys the patient—is termed the crisis. In some diseases, this is only to be remarked from the general constitutional symptoms; in others from the appearance of some eruptions; in others from the formation of an abscess. Certain days, when it was supposed, and probably with justice, that some crisis or change takes place in the disease, were called Critical Days. Great attention was paid to these days by the ancients; and by learned and well-informed physicians among the moderns. Dr. Cullen, in particular, considers the observations of the ancients as correct; and in fevers points out the seventh, ninth, eleventh, fourteenth, seventeenth, and twentieth days as *critical.*

PROPORTION OF MALES TO FEMALES.

Dr. Carpenter, the physiologist, says: "Notwithstanding that in any ordinary population, there is a decided preponderance in the number of females, the number of male births is considerably greater than that of females. Taking the average of the whole of Europe, the proportion is about 106 males to 100 females."*

Of course, the number of males becomes considerably lessened from the deleterious influences, and abuses, and greater risks to which men are subject; from the peril of the seas, warfare, working in mines and manufactories, with similar employments that tend to curtail life.

The following data are from the *Sixteenth Annual Report of the Registrar-General*: "313,756 boys and 298,685 girls were born (in England) in the year (1853); the proportion of the numbers was as 1·051 to 1·000, or nearly 105 to 100, = 21 boys to 20 girls." The proportion varies, however: "In all England, the proportion of boys has increased since 1850, from 104·2 to 105·1."

* This disparity of the sexes cannot, however, favour the Mormon licence. Lieutenant Gunnison states that when he was in Utah, the three members of the Presidency had no less than eighty-two wives between them; and one of the three was called "an old bachelor" because he had only "a baker's dozen."—*Hist. Mormons*, 1852. See *Notes and Queries*, 2nd S. No. 42.

HUNTERIAN NOTION.

John Hunter believed that when there were only one daughter and several sons in a family, the daughter was always of a masculine disposition; and that when a family consisted of several daughters and only one son, the son was always effeminate. Payne Knight used to say that Homer seems to have entertained the same idea; for in the Iliad, we find that Dolon, who proves to be such a coward, was an only son, and had several sisters.

LONGEVITY: TRADITIONS THROUGH FEW LINKS.

Mr. W. Sidney Gibson, F.S.A., of Tynemouth, states: A person living in 1847, then aged about 61, was frequently assured by his father that, in 1786, he repeatedly saw a person named Peter Garden, who died in that year at the age of 127 years; and who, when a boy, heard Thomas Jenkins give evidence in a court of justice at York, to the effect that, when a boy, he was employed in carrying arrows up the hill before the battle of Flodden Field.

The battle was fought in		1513
Thomas Jenkins died a few years after the Great Fire of London, at the age of . . .	169	
Deduct for his age at the time of the battle of Flodden Field	12	
		157
Peter Garden, the man who heard Jenkins give evidence, died at	127	
Deduct for his age when he saw Jenkins . .	11	
		116
The person whose father knew Peter Garden was born shortly before 1786, or 70 years since .		70
		A.D. 1856

So that a person living in 1786 conversed with a man who knew a man that fought at Flodden Field.

Mr. Gibson then quotes the following examples from the Scrope and Grosvenor Roll, the record of that celebrated cause in the reign of Richard II., between Richard Lord Scrope of Bolton and Sir Robert Grosvenor, ancestor of the present Marquis of Westminster, for the right to bear the shield "*azure*, a band *or*"; in which suit, the parties interested first appeared at Newcastle-upon-Tyne before Commissioners of the Court of Chivalry, on Aug. 20, 1385, when Richard II. was in the north on his campaign against Scotland. Amongst the depositions on either side were most of the heroes and statesmen of the age; and amongst the noble and knightly deponents who gave evidence in the following year (1386) were the following centenarians:

Sir John Sully, Knight of the Garter, and a distinguished soldier of the Cross, a venerable hero, who was then, by his own account, 105 years of age, and had served for eighty years, and been in all the principal battles, down to the campaign of Aquitaine. He is supposed to have died in his 108th year.

And, most remarkable, John Thirlwall, an esquire of ancient Northumbrian house, deposes to what he heard from his father, who died forty-four years before, at the age of 145.

Another example of longevity is derived from a parish not far distant from Thirlwall Castle. At Irthington, (a village on the Cambrian river Irthing, near the line of the Roman wall,) Mr. Gibson has seen the register of the burial of one Robert Bowman, one of the most remarkable of the long-lived yeomen of that parish, who died in the year 1823, at the age of 118.—Abridged and selected from *Notes and Queries*, 2nd S. No. 51.

SEVEN GENERATIONS WITNESSED BY ONE INDIVIDUAL.

Horace Walpole writes to Sir Horace Mann, *Letters*, viii. 548:

There is a circumstance which makes me think myself antediluvian. I have literally seen seven descents in one family. I do not believe Oglethorpe can boast of recollecting a longer genealogy. In short, I was schoolfellow of the two last Earls of Waldegrave, and used to go to play with them in the holidays when I was about twelve years old. They lived with their grandmother, natural daughter of James II. One evening while I was there came in her mother, Mrs. Godfrey, that King's mistress, ancient in truth, and so superannuated that she scarce seemed to know where she was. Begin with her: count her daughter, Lady Waldegrave; then the latter's son, the ambassador; his daughter, Lady Harriet Beard; her daughter, the present Countess Dowager of Powis; and her daughter, Lady Clive; there are six, and the last now lies in of a son, and might have done so six or seven years ago, had she married at fourteen. When one has beheld such a pedigree, one may say, "And yet I am not sixty-seven."

THE THROW FOR LIFE OR DEATH.

In the *Familie Magazijn* for 1859 we find the following strange story:

As King William III. of England, the Stadtholder of the Netherlands, was besieging Namur, in 1695, sundry soldiers from his army, through the want which reigned in the camp, went marauding, though such a transgression of the martial law had been forbidden on pain of death. Most of these marauders were caught by the country people, and killed; only two of them reached the camp unscathed; but they were sentenced to death. They were both brave soldiers, and the general-in-chief wanted to save one of them, and thus commuted the judgment in so far, that they should have to throw at dice for their life, as was the custom in former times in such cases.

On the morning appointed for the execution, both the marauders were led to a drum, in order thereupon to cast the decisive throw while, at a few paces further the fatal pole already stood erect Full of painful expectation, a group of officers, the regimental chaplain, and the executioner, surrounded the poor fellows. With a trembling hand, one of the condemned took up the dice: he threw—two sixes! In the next moment, he saw that his fellow had also thrown—two sixes!

The commanding officers were not a little stricken at this strange occurrence: but their orders were precise, and so they commanded both the men to throw again. This was done: the dice were cast, and in the throw of both there turned up—two fives! The spectators now loudly called out that both should be pardoned; and the officers, to ask for new directions, momentarily put off the execution. They applied to the court martial, which they found assembled; and, after a long discussion, the disheartening reply was that the delinquents should decide their lot with new dice. Once more, both of them cast, and, lo—each threw two fours!

"This is the finger of God!" said all present.

The officers again submitted the strange case to the court martial. This time, even the members of the court shuddered, and they resolved to leave the decision to the general-in-chief who was momentarily expected.

The Prince of Vaudemont came. He caused the two Englishmen to appear before him: they related to him the trying circumstances of their desertion. The Prince listened attentively, and relieved the poor culprits with the welcome "Pardon," adding "it is impossible in such an uncommon case, not to obey the voice of Divine Providence."

PROBABILITIES OF EVENTS.

The Calculation of the Probabilities of Events, the chances of which are not known *à priori*, but inferred from experience, is founded on the presumed constancy of the laws of nature, in obedience to which events depending on constant though unknown causes, are always reproduced in the same order when considered in large numbers. Among the various phenomena of the physical and moral world, nothing is more remarkable than the constancy which is observed to prevail in the recurrence of events of the same kind. The ratio of male to female births furnishes a noted instance. If we consider only a small number of births, nothing can be more uncertain than the result; but taking a very large number, as those of a whole kingdom in the course of a year, the proportion of males to females is found to be almost invariable, and nearly as 21 to 20. The mean duration of human life affords

another familiar example. Notwithstanding the proverbial uncertainty of life, the differences of constitutions, and the various accidents to which mankind are exposed, the average duration of the lives of a large number of individuals living in the same country is always found to be very nearly the same, insomuch that pecuniary risks depending on it, if undertaken in sufficiently large numbers, are among the least uncertain of all commercial speculations. A similar constancy is remarked in the results of statistical inquiries of every kind. The number of crimes of the same species committed in a year, the ratio of the number of acquittals to the number of trials, the number of conflagrations, of ships lost in a particular trade, of letters which passed through the post-office, of patients admitted into the public hospitals; in every case the numbers in a given time are observed to fluctuate between very narrow limits, and to approach nearer and nearer, as the observation is more extended, to fixed mean values.

This constant approximation to fixed ratios, which is proved by all experience, in the recurrence of events of the same kind, enables us to apply the calculus of probabilities to many of the most interesting questions connected with our social and political institutions; and to determine the average result of a series of coming events with as much precision as if their chances were determinate, and known *à priori*, like that of obtaining a given [illegible]t with the throw of a die. Whatever be the nature of the [illegible]omenon under consideration, whether it belong to the physical [illegible]ral order of things, the calculus is equally applicable when [illegible]equisite data have been determined from experience.

[illegible]mes Bernoulli was the first to perceive that the phenomena, both of the moral and physical world, anomalous and irregular as they appear when viewed in detail, exhibit, when considered in large numbers, a constancy of succession which renders their occurrence capable of being submitted to numerical estimation. His *Ars Conjectandi*, published in 1713, contains a number of interesting questions relative to combinations and infinite series; but the most remarkable result which it contains is a theorem respecting the indefinite repetition of events, which may be said to form the basis of all the higher applications of the theory. It consists in this, that if a series of trials be instituted respecting an event which must either happen or fail in each trial, the probability becomes greater and greater, as the number of trials is increased, that the ratio of the number of times it happens, to the whole number of trials, will be equal to its *à priori* probability in a single trial; and that the number of trials may be made so great as to give a probability, approaching as nearly to certainty as we please, that the difference between the ratio of its occurrences to the number of trials, and the fraction which measures its *à priori* probability, will be less than any assigned quantity.

Bernouilli informs us, that the solution of this important theorem had engaged his attention during a period of twenty years.*

WHAT IS CHANCE?

Chance is a term we apply to events, to denote that they happen without any necessary or foreknown cause. Our aim is to ascribe those things to *chance* which do not necessarily follow as the natural effects of any sufficient cause; but our ignorance and precipitancy often lead us to attribute effects to *chance* which proceed from a determinate cause. When we say a thing happens *by chance*, we really mean no more than that its cause is unknown to us; not, as some vainly imagine, that *chance* itself can be the cause of anything. The case of the painter, who, unable to express the foam at the mouth of a horse which he had painted, threw his sponge in despair at the piece, and *by chance* did that which he could not before do by design, is an eminent instance of the force of *chance;* yet it is obvious all we mean by *chance* here is, that the painter did not fore-calculate the effect, or that he did not throw the sponge with a view to produce it.

FULLER'S MEMORY.

Strange prodigies are related of "old Fuller's" powers of memory. That he had a very tenacious one may be credited, though some of its traditional feats almost pass belief. It is said that he could "repeat five hundred strange words after hearing them, and could make use of a sermon *verbatim*, in the like circumstances." Still further, it is said that he undertook, in passing from Temple Bar to the extremity of Cheapside, to tell, at his return, every *sign* as it stood in order on both sides of the way, (repeating them either backwards or forwards,) and that he performed the task exactly. This is pretty well, considering that in his day every shop had its sign. The interpretation of such hyperboles, however, is very easy: they signify, at all events, thus much—that he had an extraordinary memory. That many of the reports respecting it were false or exaggerated, may be gathered from an amusing anecdote recorded by himself. "None alive," says he, "ever heard me pretend to the *art* of memory, who in my book (*Holy State,*) have denied it as a trick, no art; and, indeed, is more of fancy than memory. I confess, some ten years since, when I came out of the pulpit of St. Dunstan's East, one (who since wrote a book thereof,) told me in the vestry, before credible people, that he, in Sydney College, had taught me the *art of memory.* I returned unto him, *That it was not so,* for *I could not remember that I had ever seen him before!* which, I conceive, was a real refutation."

* Abridged from the *Encyclopædia Britannica,* last edit.

PREDICTIONS FROM NATURE, THE SEASONS, AND HUMAN LIFE.

The Seasons, like everything else, have their vicissitudes; their beginnings, their progress, their end.

The age of man begins from the cradle, pleasing childhood succeeds, then active youth; afterwards manhood, firm, severe, and intent upon self-preservation; lastly, old age creeps on, debilitates, and at length totally destroys, our tottering bodies.

The Seasons of the year proceed in the same way. Spring, the jovial, playful infancy of all living creatures, represents childhood and youth; for then plants spread forth their luxuriant flowers, fishes exult, birds sing, every part of nature is intent upon generation. The Summer, like middle age, exhibits plants and trees everywhere clothed with green; it gives vigour to animals, and plumps them up; fruits then ripen, meadows look cheerful, everything is full of life. On the contrary, Autumn is gloomy,—for then the leaves of trees begin to fall, plants to wither, insects to grow torpid, and many animals to retire to their winter-quarters. The day proceeds with just such steps as the year. The morning makes everything alert, and fit for business; the sun pours forth his ruddy rays; the flowers which had, as it were, slept all night, awake and expand themselves again; the birds, with their sonorous voices and various notes, meet together in flocks, and make the woods ring. Noon tempts animals into the fields and pastures, the heat puts them upon indulging their ease, and even necessity obliges them to it. Evening follows, and makes everything more sluggish; flowers shut up, and animals retire to their lurking-places. Thus, the spring, the morning, and youth, are proper for generation; the summer, noon, and manhood, are proper for preservation; and autumn, evening, and old age, are not unfitly likened to destruction. Bishop Stillingfleet speaks thus eloquently. Another eminent divine, Bishop Hall, says:

How regularly has God determined a set season for all His creatures, both for their actions and their use! "The Stork in the heavens," saith the prophet Jeremiah, "knoweth her appointed times, and the Turtle, and the Crane, and the Swallow, observe the time of their coming." Who hath seen the Stork before the calends of August, or a Swallow in the winter? Who hath heard the Nightingale in the heat of harvest, or the Bittern heaving her bass note in the coldest months? Yea, the fishes of the sea know and observe their due seasons, and present us with their shoals only when they are wholesome and useful: the Herring doth not furnish our market in the spring, nor the Salmon or Mackerel in the winter: yea, the very flies both have and keep their days appointed; the Silkworm never looks forth of that

little cell of her conception, till the Mulberry-tree puts forth the leaves for her nourishment; and who hath ever seen a Butterfly, or a Hornet, in winter? There are flies we know, appropriate to their own months, from which they vary not.

Lastly, how plain is this in all the several varieties of trees, flowers, and herbs! The Almond-tree looks out first, the Mulberry last of all; the Tulip, and the Rose, and all the other sweet ornaments of the earth, are punctual in their growth and fall: but as for man, God in His infinite wisdom has endued him with that power of reason, whereby he may make choice of the fittest seasons of all his actions, and appointed a time for every purpose under heaven, and given him wit to find and observe it. Even lawful acts unseasonably done, may turn to evil; and acts indifferent, seasonably performed, may prove good and laudable. The best improvement of morality, or civility, may shame us, if due time be not well regarded. Only, grace, piety, true virtue, can never be unseasonable.

PARAPHRASE ON JOB.

BY GEORGE SANDYS.

Ah! few and full of sorrow are the dayes
Of man from woman sprung: his life decayes,
Like that frail flower which with the sunne's uprise,
Her bud unfolds, and with the evening dies.
He like an emptie shadow glides away;
And all his life is but a winter's day.
Wilt thou thine eye upon a vapour bend?
Or with so weake an opposite contend?
Who can a pure and christall current bring
From such a muddy and polluted spring?
Oh! since his dayes are numbered, since thou hast
Prescribed him bounds that are not to be past,
A little with his punishment dispense,
Till he have served his time, and part from hence.
A tree, though hewne with axes to the ground,
Renews his growth, and springs with his green wound:
Although his root wax old, his fibres dry;
Although the sapless bole begin to dye;
Yet will at vent of water feebly sprout,
And like a plant thrust his strong branches out.
But man, when once cut downe, when his pale ghost
Fleets into aire, he is for ever lost.
As meteors vanish, while the seas exhale;
As torrents in the drouth of summer faile;
So perisht man from death shall never rise,
But sleepe in silent shades with sealed-up eyes;
While the celestial orbes in order roule,
And turn their flames about the stedfast pole.

EXISTENCE OF MAN UPON THE EARTH.

Professor Helmholtz, of Königsberg, remarking on our errors in measuring the greatness and wisdom of the universe by the brief duration of the existence of our race upon it, says, "If we estimate the duration of human history at 6,000 years, what is it in comparison with the time during which the earth carried successive series of rank plants and mighty animals, and no men; during which in our neighbourhood the amber-tree bloomed, and dropped its costly gum on the earth and in the sea; when, in Siberia, Europe, and North America, groves of tropical palms flourished; where gigantic lizards, and after them elephants, whose mighty remains we still find buried in the earth, found a home? Different physiologists, proceeding from different premises, have sought to estimate the duration of the above creative period, and vary from a million to nine million years. And the time during which the earth generated organic beings is again small when we compare it with the ages during which the world was a ball of fused rock. For the duration of its cooling from 2000° to 200° centigrade, the experiments of Bishop Upon basalt show that about 350 millions of years would be necessary. And with regard to the time during which the first nebulous mass condensed into our planetary system, our most daring conjectures must cease. *The history of man, therefore, is but a short ripple in the ocean of time.* For a much longer series of years than that during which man has already occupied this world the existence of the present state of inorganic nature favourable to the duration of man seems to be secured, so that for ourselves and for long generations after us we have nothing to fear. But the same forces of air and water, and of the volcanic interior, which produced former geological revolutions, and buried one series of living forms after another, act still upon the earth's crust. They more probably will bring about the last day of the human race than those distant cosmical alterations of which we have spoken, and perhaps force us to make way for new and more complete living forms, as the lizards and the mammoth have given place to us and our fellow-creatures which now exist."

"FORTY DAYS."

The founders of our legal polity, when they have had occasion to limit a short interval of time for any particular purpose, have shown a strong predilection for the term of *forty days*: e.g.

"Anciently, no man was suffered to abide in England above *forty days*, unless he were enrolled in some tithing or decennary." *Blackstone's Comm.*, i. 114.

over le roi per 40 *jours* bien et convenablement array pour la guerre.—*Litt.*, 893.

"By privilege of parliament, members of the House of Commons are protected from arrest for *forty days* after every prorogation, and *forty days* before the next appointed meeting.—*Blackstone's Comm.*, i. 165.

"The Acts for preventing the introduction of the Plague direct that 'persons coming from infected places, must remain on shipboard *forty days* before they be permitted to land.'"*

Many more instances might be produced; but it will suffice to observe, that the period we are speaking of is so well known in the law as to have acquired a peculiar denomination, that of *quarantine*,† (*Blackstone's Comm.*, ii., 135,) a distinction, it is believed, not bestowed on any other portion of the year, except its usual calendarial divisions.

The preference of the number forty is not confined to matters of *time* only; *forty* shillings is the qualification of a freeholder at an election; *forty* shillings the limited value for causes in the county-court, the court-baron, &c.

The frequent adoption of this precise interval, which constitutes no aliquot part of the year, nor is capable of an aliquot division into months or weeks, is somewhat extraordinary; yet it would be a little unfair to presume that our ancestors, in this instance, were actuated by mere caprice. The practice may, probably, have arisen from finding the period in question connected with some remarkable events in Sacred History, as in the following instances:

The diluvial rain lasted *forty* days.

The three miraculous fasts of Moses, Elijah, and our Saviour, lasted each *forty* days.

These, it must be confessed, are very striking; and, perhaps, no other arbitrary portion of the year has ever been so distinguished.

It was provided by Magna Charta, cap. 7, that nothing shall be taken for assignment of the widow's dower, but that she shall remain in her husband's capital mansion-house for forty days after his death, during which time her dower shall be assigned. These forty days are called *the widow's quarantine*, a term made use of in law to signify the number of forty days, whether applied to this occasion, or any other.

* *Gentleman's Magazine*, Sept. 1800. The above laws have since been repealed or altered.

† The earliest known regulation in the nature of quarantine laws are those contained in an edict of Justinian, A.D. 542. In modern times, the example has been followed in all the principal countries of Europe.

Prophesying Almanacs.

As our earliest almanac-makers were astrologers, they soon extended their predictions from the stars and the weather to foretelling the events of every-day life. Their earlier prognostications had, for their falsehood, fallen into such disrepute that Henry VIII. issued a proclamation against them, but still no printer ventured to put his name to it. Not long after to believe them was a crime: "As for astrological and other like vain predictions and abodes," says Thomas Lydiat, "I thanke God I was never addicted to them."

The almanac of our ancestors was completely *sui generis:* it was not sufficient for one to know the seasons, weather, and predilections of man and beast, but dive he must into the coming political events, and discover what—

> Hairy meteors may pronounce
> The fall of sceptres and of crowns.

It was necessary that the whole chain of events should be laid before him as far as the combined systems of prophecy could accomplish the work; and thus modern prophecy became connected with the *et cætera* of almanacs.

The pretended source of foreknowledge was generally through the agency of conjured spirits; and the forms by which they were raised may be seen among the manuscripts of the Sloanean collection in the British Museum.

The prophecies of Ambrose Merlin were those which obtained the greatest celebrity in the Middle Ages; and the following cannot but be regarded as most remarkable coincidences:—

> But a young Lion he at length shall tame,
> And send her empty back from whence she came;
> Much [illegible] shall he made [illegible] crown,

which is said to refer to the rival Roses, at the commencement of the fifteenth century.

Fabyan records a curious prognostication of those troubled times, when York, Salisbury, and Warwick, had narrowly escaped assassination by order of Queen Margaret, at Coventry: "Shortly after were taken near London foure wonderfull fishes whereof one was called Moresmaryne, the second a swordefishe, and the other two were whales, which after some expositoures were prognosticacions of warre and trouble."

Next is Merlin's most singular account of the murder of the princes by Richard Duke of Gloster:

> From the Herculean lion lately sphered,
> And in his orb to Jove himself endeared,
> Shall shine two stars, without eclipse or cloud,
> But they, as to some sacred offering vowed,
> Shall perish on the altar, ere they grow
> To that full splendour, which the world they owe.
> A hunch-back'd monster, who with teeth is born,
> The mockery of art, and nature's scorn:
> Who from the womb preposterously is hurl'd,
> And, with feet forward, thrust into the world,
> Shall from the lower earth on which he stood
> Wade every step he mounts here deep in blood,
> He shall to the height of all his hopes aspire,
> And cloth'd in state his ugly shape admire:
> But when he thinks himself most safe to stand,
> From Foreign parts a native whelp shall land,
> Who shall the long divided blood unite
> By joining of the Red Lion with the White.

The principles of the Reformation were promoted by the publication of almanacs. Miles Coverdale published one; and another was under the title of (modernised spelling), "A Spiritual Almanac, wherein every Christian man and woman may see what they ought daily to do, and leave undone. Not after the doctrine of the Papists, not after the learning of Ptolemy, but out of the very true and wholesome doctrine of God, shewed unto us in his Word."

In Shakspeare's day, Leonard Digges, the Francis Moore of that period, not only prognosticated for the day, week, or year, but "for all time," as the title-page of his almanac shows:

"A Prognostication *everlasting* of right good effect, fructifully augmented by the auctour, containing plain, briefe, pleasaunte, certain rules to iudge of the Weather by the Sunne, Moone, Starres, Comets, Rainebow, Thunder, Cloudes, with other extraordinarye tokens, not omitting the Aspects of the Planets; with a briefe iudgement *for ever* of Plenty, Lacke, Sickness, Dearth, Warres, &c., opening also many naturall causes worthy to be knowen." 1576.

Digges's prognostication was often reprinted, and was continued by his son [illegible] thirty years later. (1607,) we

"All conjurors and framers of prophecies and almanacs exceeding the limits of *allowable astrology*, shall be punished severely in their persons. And we forbid all printers and booksellers, under the same penalties, to print, or expose for sale, any almanacs or prophecies which shall not first have been seen and revised by the archbishop, the bishop (or those who shall be expressly appointed for that purpose), and approved of by their certificates signed by their own hand, and, in addition, shall have permission from us or from our ordinary judges."

A decree of Henry III., of France, in 1579, forbade all makers of almanacs to prophesy, directly or indirectly, concerning the affairs either of the state or individuals.

James I. not only allowed the liberty of prophesying, but granted a monopoly of the publication of almanacs to the two Universities and the Company of Stationers. The Universities, however, accepted an annuity from their colleagues, and relinquished any active exercise of their privilege. Under the patronage of the Stationers' Company, therefore, astrology continued to flourish; and the astrologers who calculated for the almanacs formed themselves into a company, who had an annual dinner, which Ashmole attended during several successive years.

As might be expected, the prophetic almanac-makers prospered in the time of war and its uncertain issues; and at no period were their almanacs purchased more eagerly than during the Civil Wars of Charles I. and the Parliament. The notorious William Lilly was one of the most influential of the astrologers and almanac-makers at that time, and his associates were Dee, Forman, Booker, Kelly, Evans, and others. The character of Sidrophel in *Hudibras*, there is no doubt represented Lilly, who tells us: "In 1644, I published *Merlinus Anglicus Junior* about April. In that year I published *Prophetical Merlin*, and had eight pounds for the copy." Alluding to the comet which appeared in 1677, Lilly says: "All comets signify, wars, terrors, and strange events in the world." He gives a curious explanation of the prophetic nature of these bodies: "The spirits, well knowing what accidents shall come to pass, do form a star or comet, and give it what figure or shape they please, and cause its motion through the air, that people might behold it, and thence draw a signification of its events." Further, a comet appearing in the sign Taurus portends "mortality to the greater part of cattle, as horses, oxen, cows, &c." and also "prodigious shipwrecks, damage in fisheries, monstrous floods, and destruction of fruit by caterpillars and other vermine."

The Stationers' Company did not, however, confine their trade to the publication of astrological almanacs, but issued one for such persons as treated the celestial science with contempt. This was named "*Poor Robin*, 1664: *an Almanack after a New Fashion, wherein the Reader may see (if he be not blinde) many Remarkable*

Things worthy of Observation, containing a Twofold Kalender—viz. the Julian or English, and the Roundheads or Fanatics, with their several Saints' Daies, and Observations upon every Month. Written by Poor Robin, Knight of the Burnt Island, a well-wisher to the Mathematics; calculated for the Meridian of Saffron Walden, where the Pole is elevated 52 degrees and 6 minutes above the Horizon." *Poor Robin* has four lines of verse at the head of each of the odd pages of the Calendar. For instance, under January, we have—

> "Now blustering Boreas sends out of his quiver
> Arrows of snow and hail, which makes men shiver;
> And though we hate sects and their vile partakers,
> Yet those who want fires must now turn Quakers."

Poor Robin first appeared in 1663. Robert Herrick, the poet, is said to have assisted in the compilation of the early numbers. It was not discontinued till 1828. The humour of the whole series was generally low and vulgar, and occasionally indecent.*

The next notable almanac-maker was John Partridge, chiefly in consequence of Swift's pretended prophecy of his death. Partridge was born in 1644, and died in 1714. He was brought up to the trade of a shoemaker, which he practised in Covent Garden in 1680; but having acquired some knowledge of Latin, astronomy, and astrology, he at length published an almanac. He had the fortune to procure a ludicrous immortality by attracting the satire of Swift. The Dean, in ridicule of him, published his celebrated *Predictions for the year* 1708, *by Isaac Bickerstaff, Esq.*, which, amongst other prognostications, announced an event of no less importance than the death of John Partridge himself, which he fixed to the 29th of March, about eleven at night. The wrathful astrologer in his almanac for 1709 was at great pains to inform his loving countrymen, that Squire Bickerstaff was a sham name, assumed by a lying, impudent fellow, and that, "blessed be God, John Partridge was still living, and in health, and all were knaves who reported otherwise."† This round denial did not save him from further perse-

* The late William Hone published a *Poor Humphrey's Almanac*, curious and odd, but free from such blemishes as *Poor Robin*.

† The secret of Bickerstaff's real name was probably for a time well kept, for poor Partridge, unwilling, as an astrologer, to appear ignorant of anything, opens manfully on a false scent, in the following letter, dated London, 2nd April, 1708, addressed to Isaac Manley, postmaster of Ireland, who, to add to the jest, was a particular friend of Swift, the real tormentor:

"London, April 2, 1708.

"OLD FRIEND,

"I don't doubt but you are imposed on in Ireland also by a pack of rogues about my being dead: the principal author of it is one in Newgate, lately in the pillory for a libel against the State. There is

cution: and *The Vindication of Isaac Bickerstaff*, and several other treatises, appeared, greatly to the amusement of the public. At length poor Partridge, in an evil hour, had recourse to his neighbour, Dr. Yalden, who, in *Bickerstaff Detected, or the Astrological Impostor Convicted*, under Partridge's name, so burlesqued his sufferings, through Bickerstaff's prediction, as to make one of the most humorous tracts in this memorable controversy. In 1710, Swift published a famous prediction of Merlin, the British wizard, giving, in a happy imitation of the style of Lilly, a commentary on some black-letter verses, most ingeniously composed in enigmatical references to the occurrences of the time. There were two incidental circumstances worthy of note in this ludicrous debate: 1st. The Inquisition of the Kingdom of Portugal took the matter as seriously as John Partridge, and gravely condemned to the flames the predictions of the imaginary Isaac Bickerstaff. 2ndly. By an odd coincidence, the Company of Stationers obtained, in 1709, an injunction against any Almanac published under the name of John Partridge, as if the poor man had been dead in sad earnest. Swift appears to have been the inventor of the jest; but Prior, Rowe, Steele, and other wits of the time, were in the confederacy, under whose attacks Partridge suffered for about two years.

Swift, in his Grub-street Elegy on the supposed Death of Partridge, after telling us that he was a cobbler, with much humour shows

> what analogy
> There is 'twixt cobbling and astrology,
> How Partridge made his optics rise
> From a shoe-sole to reach the skies.

If the reader should ever be strolling through the quiet village of Mortlake, on the southern bank of the Thames, and turns aside into the churchyard, he will find a black marble slab denoting in pompous Latin the styles of Partridge, physician to two kings (Charles II. and William III.), and one queen—Mary. Here also

no such man as Isaac Bickerstaff; it is a sham name, but his true name is Pettie; he is always either in a cellar or garret or a gaile; and therefore you may by that judge what kind of reputation this fellow hath to be credited in the world. In a word, he is a poor scandalous necessitous creature, and would do as much by his own father, if living, to get a crown; but enough of such a rascall.

"I thank God, I am very well in health; and at the time he had doomed me to death, I was not in the least out of order. The truth is, it was a high flight at a venture, hit or miss; he knows nothing of astrology, but hath a good stock of impudence and lying. Pray, Sir, excuse this trouble, for no man can better tell you I am well than myself; and this is to undeceive your credulous friends that may yet believe the death of

"Your real humble Servant,

"JOHN PARTRIDGE."

Partridge's birthplace is set down "apud East Sheen," but his name is not in the parish-register. According to one Parker, his adversary, Partridge's real name was Hewson, a shoemaker by trade, but by choice a confederate and dependent of Old Gadbury, the knavish astrologer. In 1679, Partridge commenced business for himself; but in King James's time, his almanacs grew so smart on Popery, that England became too hot to hold him, and he fled to Holland. He returned at the Revolution, and married the widow of the Duke of Monmouth's tailor, who finally deposited him in the grave, and in 1715, adorned his monument at Mortlake. His Almanac (*Merlinus Liberatus*), was, however, continued; and in 1723, advertised "Dr. Partridge's Night Drops, Night Pills, &c., sold as before, by his widow, at the Blue Ball, in Salisbury-street, Strand."

We come now to the *Vox Stellarum* of Francis Moore, the prophesying almanac which flourished to our days. "Francis Moore, physician," is believed to have been one of the many quack doctors who duped the credulous in the latter period of the seventeenth century: then, as in our own time, the publication of an almanac was to act as an advertisement of healing powers, &c. Cookson, Salmon, Gadbury, Andrews, Tanner, Coley, Partridge, &c., were all predecessors, and were students in physic and astrology. Moore's *Almanac* is described as a perfect copy of Tanner's, which appeared in 1656, forty-two years prior to the first publication of Moore's. There is a genuine and certainly very characteristic portrait, now of considerable rarity, representing him as a fat-faced man, in a wig and large neckcloth, inscribed "Francis Moore, born in Bridgenorth, in the county of Salop, the 29th of January, 1656–7. John Drapentier, *delin. et sculp.*"

Moore is stated to have lived in Westminster; but he dates his Almanac for 1711 "from the Sign of the Old Lilly, near the Old Barge House, in Christ Church Parish, Southwark, July 19, 1710." Then follows an advertisement in which he undertakes to cure diseases. Lysons mentions him as one of the remarkable men who, at different periods, resided at Lambeth, and says that his house was in Calcott's-alley, High-street, then called Back-lane, where he practised as astrologer, physician, and schoolmaster.

Francis Moore appears to have been succeeded as compiler of the *Almanac* by Mr. Henry Andrews, who was born in 1744, and died at Royston, Herts, in 1820. "Andrews was astronomical calculator to the Board of Longitude, and for many years corresponded with Maskelyne and other eminent men." Mr. Robert Cole, in a communication to *Notes and Queries*, vol. iv. p. 162, states that he had purchased from Mr. William Henry Andrews, of Royston, son of Henry Andrews, the whole of the father's manuscripts, consisting of astronomical and astrological calculations, with a

mass of very curious letters from persons desirous of having their nativities cast. Mr. Andrews, in a letter addressed to Mr. Cole, says: "My father's calculations, &c., for Moore's *Almanac* continued during a period of forty-three years, and although, through his great talent and management, he increased the sale of that work from 100,000 to 500,000, yet, strange to say, all he received for his services was 25*l.* per annum."

The largest impressions of any single book, (before the days of penny literature) ever sold, were those of Moore's *Almanac:* for many years, during the war with France, when political excitement ran high, the Stationers' Company sold from 420,000 to 480,000 of *Moore's Almanac*, and this at 2*s.* 3*d.*, each copy bearing a stamp duty of 15*d.* About the year 1820, the editors made the experiment of discarding the monthly column containing the moon's supposed influence on the members of the human body; they printed at first only 100,000 copies, but the omission was soon detected, nearly the whole edition was returned on their hands, and they were obliged to reprint the favourite column. (Baily, on the *Nautical Almanac.*)

Moore, in his *Almanac* for April, 1807, p. 9, prophesied the death of the Turkish emperor, adding, "if he can save his life, let him; I give him fair warning of it." In the following year, April, 1808, p. 9, Moore said: "The Turks and Russians are very shy of each other; and let the Turks beware, lest they fall, like the late emperor Selim, whose fall I predicted in April last." Selim III. was deposed on May 29, 1807, and murdered July 28, 1808.

A penny book Almanac, published in November, 1856, plainly foretold that the Rebellion in India would take place in 1857, in these words:—"India will require some attention. The annexation of Oude was effected very tranquilly and easily for the moment; but the King had followers and friends. The public are familiar with the King of Oude's sauce, but the real deposed King 'bore his faculties so meekly,' that the new Governor-General of India, Lord Canning, would perhaps hardly have expected that the King of Oude would have given him so much sauce after his deposition, in the shape of plots and conspiracies against British rule. Let me add seriously, India will be in an excited state, and great judgment is required to preserve order." Such was the prediction; but the event was somewhat antedated, being given under the date of September, 1857.

In the present day we have the *Prophetic Messenger of the Nineteenth Century*, by Raphael; and *Zadkiel's Almanac*, in its thirty-second year. In that for 1861, occurs the following: "The full moon nearest to the ingress of the sun in Aries is 2h. 15m. p.m. 26th March, 1861. This lunation is remarkable, because the same sign ascends as at the ingress, and at very nearly the same

degree. . . . The stationary position of Saturn in the third degree of Virgo in May, following upon this lunation, will be very evil for all persons born upon or near the 26th August; among the sufferers I regret to see the worthy Prince Consort of these realms. Let such persons pay scrupulous attention to health." Now, the Prince Consort was in perfect health throughout May; but on December 14 following, the Prince died of typhoid fever, at Windsor Castle. This, of course, was not a fulfilment; but, as an approximation, it caused a great demand for the Almanac for 1861 and 1862.

In France, for many years has been published a noted prophesying Almanac—"Universal Astrology; or, the Veritable Triple Liègois, (Liège being renowned for its almanacs,) by Master Mathieu Rænsberg." It has weather predictions, and numerous horoscopes; and the sale is very extensive. The *Almanach Astrologique* is only fifteen years old, and overflows with amusement and wood-cuts.

In the second edition of Wilde's *Closing Years of Dean Swift's Life* is a very interesting notice of Early Irish Almanacs from the collection of Mr. James Hardiman, of Dublin. Besides the ordinary materials of almanacs, these books contain much curious information, enigmas, paradoxes, epigrams, lampoons, mathematical questions, astrology, horoscopes and calculations of nativity, alchemy, physic, &c.

Among these is an interleaved copy of one of Harward's Almanacs, each blank leaf and many portions of the others being filled with manuscript entirely in Dean Swift's handwriting. This almanac is entitled "A Prognostication for the Year of Our Lord God, 1666, together with an exact Accompt of the principal Highways and Fairs in the Kingdom of Ireland, by Michael Harward, Philomath. Dublin, printed by John Crook, Printer to the King's most excellent Majesty, and are to be sold by Samuel Dancer, Bookseller, in Castle-street, 1666." This is one of the earliest almanacs printed in Ireland, and is, perhaps, one of the earliest Irish almanacs now extant.

At the Stowe auction, from the collection of the Duke of Buckingham, was purchased a very rare work entitled "A Bloody Irish Almanack, or Rebellious and Bloody Ireland Discovered, in some notes extracted out of an almanac, printed at Waterford, in Ireland, for this yeare 1646. Whereunto are annexed some astrological observations upon a conjunction of the two malignant planets, Saturne and Mars, on the middle of the signe Taurus the Horroscope of Ireland, upon friday, the 12 of June, this yeare, 1646, with memorable preedictions and occurrences therein. By John Booker. Printed at London for John Partridge, 1646." Small qto. pp. 57. The author of this production was one of the fanatic astrologers who, with Lilly, Partridge, Bickerstaff, (who flourished somewhat later,) were the prophets of the people of those times.

Next is mentioned "A New Irish Prognostication or Popish Callender, wherein is described the disposition of the Irish, with the manner of their behaviour, and how they for the most part are addicted to Poperie, &c. London: Printed for Francis Constable, and are to be sold at his Shoppe in Paule's Church-yard, at the sign of the Whyte Lyon. 1624."

Another rarity is "Advice from the Stars, or an Almanack for the Year of Christ, 1700, &c., to which is added a Continuation of some Considerations last year published, concerning the Pope's Supremacy; and the Picture of a Mathe-Magotty Monster, to be seen at the Royal Exchange, on the Wood Quay, Dublin: or Andrew Cumpsty, drawn to the Life. By John Whalley, Pract. in Physic and Astrology." From the Preface to this we learn that Whalley the astrologer had printed an almanac in 1697. A writer in the *Dublin Quarterly Journal* possesses copies of "Advice from the Stars," for 1704, 1720, 1721, 1723, and 1724, when its author died; and the "Advice" was continued by his "Successor, Isaac Butler, a lover of the mathematics." In 1715 appeared "Annus Tenebrosus; a Dark Year, &c. by John Whalley, student in Astrology and Physic." Butler continued the "Advice" till the year of his death, 1757, and it was then taken up, and published regularly, sometimes under the title of "Annus Mirabilis; by John Smith, Successor to Dr. John Whalley and the late Isaac Butler, Student in Astrology and Bot. and Beadle to the Corps of Apothecaries." The prefaces, which are very amusing, are, he says, "given from my observatory in Elbow-lane, Meath-street."

Then follow notes of other almanacs by Students in Astrology, Professors of Astrology, and "Tom Tattler's Astral Gazette." The next title is amusing enough: "An Express from the Stars, with a Satchelfull of true News from the Planets for the year 1719, being a Burlesque upon 'Strologers, Conjurers, and Necromantic Fortune Tellers, whether Male or Female, &c. By Tom Tattler, Prime Minister to the Stars, Secretary Extraordinary to the Emperor of Terra Incognita, and Student in neither Physic nor Astrology in the Lower Region of the Moon." Dublin.

WEATHER ALMANACS.

No branch of prediction in our time is so fully exercised as the foretelling of the Weather: hence *Weather Almanacs* are common. M. Arago, (who was not indisposed to favour popular notions,) observed, not many years ago, that "whatever may be the progress of the sciences, never will observers who are trustworthy and careful of their reputation, venture to foretel the state of the weather." This pretension, however, received a singular support in the winter of 1838, in which year the noted Mr. Murphy published his first *Weather Almanack;* wherein his indication for the 20th day of January is, "Fair. Prob. lowest deg. of winter temp." By a happy chance for him, this proved to be a remarkably cold day—indeed, the coldest day of the century. At sunrise, the thermometer stood at 4° below zero; at 9 a.m., + 6°; at 12 noon, + 14°; at 2 p.m. 16½°; and then increased to 17°, the highest in the day. Two things may be here remarked, as almost unprecedented in the annals of meteorology in this country: first, the thermometer below zero for several hours; and secondly, a rapid change of nearly fifty-six degrees. By this year's almanac Murphy is said to have cleared nearly 3,000*l.*! Still, it is maintained that there was nothing very remarkable in Murphy's prediction, as the coldest day in the year is generally about this

time, January 20: his predictions throughout the year have been noted, and, curiously enough, he was partly right on twenty-three days, and decidedly wrong on eight days, in January; and partly right on eight days, and decidedly wrong on twenty days, in February. But, if we mistake not, Murphy also predicted accurately, in the same year, the breaking up of a six weeks' frost!

The most speculative day in the year is *St. Swithin's Day*, July 15. The old weather proverb runs:

> "St. Swithin's Day, if thou dost rain,
> For forty days it will remain:
> St. Swithin's Day, if thou be fair,
> For forty days 'twill rain na mair."

The legend runs, that Swithin, who was Chancellor to King Ethelbert, and died in 862 or 863, directed that his body should not be buried in the cathedral at Winchester, but in such a situation that *the rain might fall on his grave;* he was accordingly interred in the churchyard. But, after a time, the monks deeming it dishonourable that the great patron saint of the cathedral and city of Winchester should lie in the open ground, they attempted to remove it to the cathedral, but were prevented by rain, which continued until they had abandoned their intention, or for *forty days.*

It is also stated to have been founded upon a great inundation which occurred in 1313 upon St. Swithin's Day, recorded in *Hist. Dunelm, Scriptores tres* (Surtees Society), p. 96. This fearful deluge, the learned editor thinks, may probably have given to St. Swithin his watery name.

"There is nothing," he says, "in the life of Swithin to connect him with rainy weather, but there seems to be enough in the above inundation, and its widely-extending consequences, to make a general and lasting impression on the nation."

It was long thought that the notion was founded upon there being not unfrequently rain on forty days consecutively at this period of the year; but, in 1861, it was stated, from observations at Greenwich, for twenty years, that rain had fallen upon *the largest number of days when St. Swithin's Day was dry.*

KEPLER'S ASTROLOGICAL OPINIONS.

It is difficult, (says Sir David Brewster,) to form any very intelligible idea of the nature and extent of Kepler's Astrological Opinions, and of the degrees of credit which he himself placed in those which he avowed. In his *Principles of Astrology*, published in 1602, and in other works, he rails against the vanity and worthlessness of ordinary astrology. He regards those who professed it as knaves and charlatans and maintains that the planets

and stars exercise no influence whatever over human affairs. He conceives, however, that certain harmonious configurations of suitable planets, like the spur to a horse, or a speech to an audience, have the power of exciting the minds of men to certain generous actions or impulses; so that the only effect of these configurations is to operate along with the vital soul in producing results which would not otherwise have taken place. As an example of this, he states that those who are born when many aspects of the planets occur, *generally* turn out busy and industrious, whether they be occupied in amassing wealth, managing public affairs, or prosecuting scientific studies. Kepler himself was born under a triple configuration, and hence, in his opinion, his ardour and activity in study; and he informs us, that he knew a lady, born under nearly the same configuration, "who not only makes no progress in literature, but troubles her whole family, and occasions deplorable misery to herself." This excitement of the faculties of sublunary natures, as he expresses it, by the colour, and aspects, and conjunctions of the planets, he regarded as a fact which he had deduced from observation, and which had compelled his unwilling belief. "I have been driven to this," says he, "not by studying or admiring Plato, but singly and solely by observing seasons, and noting the aspects by which they are produced. I have seen the state of the atmosphere almost uniformly disturbed as often as the planets are in conjunction, or in other configurations so celebrated among astrologers. I have noticed its tranquil state either when there are none or few such aspects, or when they are transitory and of short duration." Had Kepler been able to examine these hasty and erroneous deductions by long-continued observation, he would soon have found that the coincidence which he did observe was merely accidental, and he would cheerfully have acknowledged it. Speculations of this kind, however, are, from their very nature, less subject to a rigorous scrutiny; and a long series of observations is necessary, either to establish or to overturn them. The industry of modern observers has now supplied this defect; and there is no point in science more certain than that the sun, moon, and planets do not exercise any influence on the general state of our atmosphere.—*Martyrs of Science*, Fourth Edition, 1858, pp. 213—215.

HOW TO STUDY ASTROLOGY.

Mr. Hargrave Jennings,* in a communication to *Notes and Queries*, 2nd S. No. 247, observes: "There can be no doubt that Judicial Astrology, or the knowledge of future events by the study of the stars, was received and practised by all the ancient

* Author of a very ingenious work, entitled *Curious Things of the Outside World*, 1861.

Jews, Persians, and many of the Christians, particularly the Gnostics and the Manicheans. The persons now spoken of thought that the planets were the *signs*, that is, gave information of future events, not that they were the causes of them,—not that the events were controlled by them. For between these two there is a great difference. Eusebius tells us, on the authority of Eupolemus, that Abraham was an astrologer, and that he taught the science to the priests of Heliopolis, or On. This was a fact universally asserted by the historians of the East. Origen was a believer in this science, qualified as above. And M. Beausobre observes: 'It is thus that he explained what Jacob says in the prayer of Joseph: He has read, in the tables of heaven, all that will happen to you and your children.'"

Whatever it might have been once, is Astrology altogether impossible in the present day? Mr. Jennings then relates, in reply, a recent instance, namely, that the horoscope of the future, in the form of an Astrological Judgment, in the prophetic and mystical sense, on a most important occasion foretold the winner of "the Queen's Shot," at the great rifle contest, at Wimbledon, on Monday, the 2nd of July, 1860. This augury was taken at the precise second of time; which infinitesimal accuracy, as all diviners know, is of the last consequence in astrological foretelling; and this calculation was the work of one of the most accomplished astronomers and astrologers in Europe. Astrology, as ancients will tell us, is the mother of astronomy. And shall we be right in too hastily denying to the higher forms of this refined and elaborate science that regard which was paid to it by such persons as Queen Elizabeth, Wallenstein, the Earl of Essex, the Earl of Leicester, Sir Walter Raleigh, Louis XI. of France, (an able man, though an eccentric one,) Henry the Great, the Regent Orleans, Francis I., Sir Isaac Newton, Francis Bacon (Lord Verulam), Mary de Medicis, the Earl of Surrey, Dryden, and Sir Walter Scott?

Napoleon I. is known to have paid attention to this science. Eugénie, the present Empress of the French, is supposed to be impressed with it; not to speak of her clear-minded Imperial predecessor, Josephine.

Another Correspondent of *Notes and Queries* asserts Astrology is not only possible in the present day, but the practice is much easier than formerly on account of the discoveries in mathematics, and the greater accuracy of astronomical calculation. One of our principal writers, one of our leading barristers, and several members of the various antiquarian societies, are practised astrologers at this hour (1860). But no one cares to let his studies be known, so great is the prejudice that confounds an art requiring the highest education with the jargon of the gipsy fortune-teller, or the obscure almanac-maker, or considers it presumptuous to

consult those heavenly bodies which Providence has set for us for "signs and for seasons." (Gen. i. 14.)*

The Correspondent adds for the information of him who doubts the possibility of Astrology: if he believe, there shall be "signs in the sun, and the moon, and the stars" (St. Luke xxi. 25); if he believes there are "influences in the Pleiades, and bands in Orion" (Job xxxviii. 35); or that "the stars in their courses fought against Sisera" (Judges v. 20); or that there were hypocrites of old who could look for prognostications of the weather in the skies, but not "for the signs of the times" (St. Matt. xvi. 2, Luke xii. 56); if he considers it no presumption to look at the barometer or sympiesometer to foretell the weather, and wishes to know for himself whether there may be any truth in Astral Science, let him proceed as follows:—

Let him first get Wilson's *Dictionary of Astrology*, which he will find the most clear and common-sense book on the subject, and let him begin with the article "Figure." As soon as he is master of this, let him read the article "Horary Questions." This will give him practice in calculation, and also in reading the various configurations fluently: he may likewise add the study of Lilly's *Introduction*. After this he may proceed to Genethliacal Astrology, and read the *Tetrabiblos* of Ptolemy and the work of Diodorus Placidus de Titis on Directions, and he will then be in a fair way to excel, if he bring a candid, laborious, and practical mind to the study.

The *Manual of Raphael* is adapted for the young student especially.

* About 1832 there was resident in the city of London a merchant, a man of money, who had so committed himself to belief in Astrology and Alchemy, and their practices; but he feared that it should be known, lest it should shake faith in his sanity, and commercial credit; and more than one unprincipled person, taking advantage of this weak fear, contrived to extort from him large sums of money, for a considerable time. These circumstances were related at the time to the author of the present volume.

LIBRARY OF THE BOMBAY BRANCH

Omens.

OMENS TO JULIUS CÆSAR.

Sir George Cornewall Lewis, in a communication to *Notes and Queries*, 2nd S. vol. viii. in illustration of "The Lion in Italy," says, the prodigies which immediately preceded the assassination of Julius Cæsar were: 1. A dream of Cæsar himself, that he had been carried up into the clouds, and taken Jupiter by the right hand. 2. A dream of his wife Calphurnia, that their house had fallen in, and that he had been wounded by assassins, and had taken refuge in her bosom. 3. The arms of Mars, deposited in his house, rattled at night. 4. The doors of the room where he slept flew open spontaneously. 5. The victims and birds were inauspicious. 6. Solitary birds appeared in the forum. 7. There were lights in the sky, and nocturnal noises. 8. Fiery figures of men were seen; a flame issued from the hand of a soldier's slave while hurting him. 9. After the murder of Cæsar, it was remembered that the attendant removed his gilded chair from the senate-room, thinking that he would not attend the meeting.*

Shakspeare, in the play of *Julius Cæsar*, introduces Cæsar relating to Cicero the prodigies seen on this occasion. He next describes a violent thunder-storm, and proceeds thus:

> A common slave (you know him well by sight),
> Held up his left hand, which did flame; and burn
> Like twenty torches joined; and yet his hand,

---

* These several prodigies are described in the following passages: Suet. *Cæs.* 81; Val. Max. i. 6. 13; *ib.* 7. 2; Obsequens, c. 127; (67); Plut. *Cæs.* 93; Appian, *B.C.* ii. 115; Dio. Cass. xliv. 17. Compare Virg. *Georg.* i. 466.

Not sensible of fire, remained unscorched.
Besides (I have not since put up my sword),
Against the Capitol I met a lion,
Who glared upon me, and went surly by,
Without annoying me; and there were drawn
Upon a heap a hundred ghastly women,
Transformed with their fear, who swore they saw
Men, all on fire, walk up and down the streets.
And yesterday the bird of night did sit,
Even at noonday, upon the market place,
Hooting and shrieking.—Act i. sc. 3.

Lower down in the same scene, Cassius alludes to the prodigy of the lion in the Capitol:

Now could I, Casca,
Name to thee a man most like this dreadful night,
That thunders, lightens, opens graves, and roars
As doth the lion in the Capitol.

In a subsequent scene, Calphurnia relates other prodigies to Cæsar:

Cæsar, I never stood on ceremonies,
Yet now they fright me. There is one within,
Besides the things that we have heard and seen,
Recounts most horrid sights seen by the watch.
A lioness hath whelped in the streets,
And graves have yawned, and yielded up their dead;
Fierce fiery warriors fight upon the clouds
In ranks and squadrons and right form of war,
Which drizzled blood upon the Capitol;
The noise of battle hurtled in the air,
Horses did neigh, and dying men did groan,
And ghosts did shriek and squeal about the streets.
Act ii. sc. 2.

The prodigies of the lion in the Capitol, and of the lioness whelping in the streets of Rome, do not occur in any ancient writer, and were introduced by Shakspeare himself. Their introduction proves him to have overlooked the fact that the lion was never a native of Italy.

COMETS AND EPIDEMICS.

Dr. Forster, the indefatigable meteorologist, in his *Illustrations of the Atmospherical Origin of Epidemic Disorders, of Health, &c.*, supplies a catalogue of pestilences since the Christian era, in order to show that they were coincident with the appearance of Comets, or other astronomical phenomena. The catalogue extends from the year 15 A.D. down to 1829, and occupies about forty closely printed octavo pages. It is exceedingly curious, and as to dates, is the labour of a careful student. Indeed, the whole work is one of considerable research, and is valuable for its historical references, and very much of its matter might be adduced in support of the sanitary theories of more recent times.

It has been, in all times, a common notion that the heavenly bodies, when exhibiting extraordinary appearances, or disturbances, imported change, disaster, or calamity. In our own day, among the vulgar, every eclipse or comet is regarded as the harbinger of some storm, or inundation, or some contagious disease. Even scientific men and philosophers have not thought such inquiries unworthy of their pursuit. No body of natural facts can ever be useless, if compiled with conscientious care. Dr. Forster does not strongly insist upon any hypothesis: he aspires only to state facts and, to use his own expressions, "to heap up useful observations, and apply to them the powerful engines of comparison and analogy."

SMOKING FLAX.

Cardinal Wiseman, in his *Recollections of the last Four Popes*, describes, with his accustomed power, the striking ceremony of the Smoking Flax, at the Pope's Coronation in St. Peter's:

"And wherefore this pause in the triumphal procession towards the Altar, over the Apostle's tomb, and to the Throne beyond it? It is to check the rising of any such feeling (of self-applause), if it present itself, and to secure an antidote to any sweet thought which humanity may offer; that so the Altar may be approached in humility, and the Throne occupied in meekness. A clerk of the Papal chapel holds upright before him (the Pope) a Reed, surmounted by a handful of Flax. This is lighted: it flashes up for a moment, dies at once, and its thin ashes fall at the Pontiff's feet, as the Chaplain, in a bold sonorous voice, chaunts aloud: *Pater Sancte, sic transit gloria mundi!* 'Holy Father! thus passeth away the World's Glory!' Three times is this impressive rite performed in that procession, as though to counteract the earthly influence of a Triple Crown."

Philo tells us that Flax was an old Jewish symbol of the earth: speaking of the curtains of the Tabernacle, he says: "Flax is an emblem of the Earth, for the Flax grows out of the Earth." Du Bartas uses "th' azure-flowered Flax" as an emblem of transitoriness. Without remedies, (he says) to cure our sickness, and to salve our sores, "scarce could we live a quarter of our days":—

> But, like the Flax, which flowers at once and falls,
> One Feast would serve our Birth and Burials:
> Our Birth and Death, our Cradle (then) our Tomb,
> Our tender Spring our Winter would become.
> Sylvester's *Du Bartas.*

It is uncertain how far back this striking ceremony at the Pope's Coronation can be traced. *Picinelli* mentions a device of Pope Martin V. (A.D. 1417,) to the same purpose: encircled with

the motto, *Sic transit Gloria Mundi*, it is depicted in Wither's *Emblems*, 1635, and over it are the lines :

Even as Smoke doth passe away ;
So, shall all worldly-pompe decay.
Eironnach ; Notes and Queries, 2nd S. xii.

THE OAK.

The sacred estimation in which the mistletoe and the oak were held by the Druids is well known ; but there are some curious traditions of the Oak alone. The striking of one by lightning has been, in many countries, regarded as an ominous event :—

Sæpe malum hoc nobis, (si mens non læva fuisset),
De cœlo tantas memini prædicare quercus.—*Virgil.*

And again :

Instantem monstrat quercus decisa ruinam.

The same idea was prevalent till within a century, in the northern counties of England. There is in Hammond's *History of Northumberland*, a proverb—

Strike elm, strike rowan,
Not the oak alone.

Walpole relates a tradition of a noble family, the death of one of whose members was always preceded by the withering of a branch of an oak that had long grown in the park. Burton tells us, in his *Admirable Curiosities*, 1737, that "diverse ancient families in England are forewarned of their deaths by oaks bearing strange leaves." The medicinal properties of the oak have also been famous : early in the present century a Signor Vernani advertised his "Quercine decoction to cure the most helpless weakness," &c. ; and it appeared by the evidence on a trial which took place, that he realized a considerable sum of money from this preparation.

The Romans dedicated the oak to Esculapius, and branches of it were carried before the sick on their way to the temples. Evelyn, in his *Sylva*, alludes to some of these traditions, and says : "Whether we look at its manifest and open uses, or the more doubtful and apocryphal qualities which are attributed to it by some, we must, in all conscience, allow it to be the noblest of the works of Providence of its kind."

THE YEW-TREE AND HALIFAX.

Evelyn relates from Camden "a very old story of a certain amorous clergyman, that, falling in love with a very pretty maid, who refused his addresses, cut off her head, which, being hung

upon a yew-tree till it was quite decayed, the tree was reputed sacred, not only while the virgin's head remained on it, but as long as the tree itself lasted: to which the country people went in pilgrimage, plucking and bearing away branches of it as a holy relic whilst there remained any of the trunk; persuading themselves that those small veins and filaments resembling hairs, between the bark and body of the tree, were the hairs of the virgin. But what is yet stranger, the resort to this place, then called Houton, a little despicable village, occasioned the building of the now famous town of Halifax, in Yorkshire, which imports holy hair."

Mary Queen of Scots had a yew-tree on her coinage to perpetuate the Cruxton Yew, beneath which she gave her consent to marry Darnley. The tree is indigenous to this country, and when its longevity, its durability, and the perpetual verdure it presents, are taken into consideration, it is not surprising that it should have been recognised as an emblem of the immortality of the soul, and employed about our churchyards to deck the graves of the deceased.

THE ELDER.

The opinion prevails in some quarters that an elder-tree is safe from the effects of lightning; and this notion received confirmation in July, 1861, when (near Stamford, Lincoln) the lightning struck a thorn-bush in which an elder had grown up and become intermixed; but which escaped perfectly unscathed, though the thorn was completely destroyed. This phenomenon may be seen at Dunholme Holt.—*Stamford Mercury*, July 10, 1861.

GIFTS ON THE NAILS.

These "gifts" are white specks on the finger-nails; which, according to their respective situations, are believed to predict certain events, as indicated in the following couplet, which is repeated whilst touching the thumb and each finger in succession:—

A gift, a friend, a foe,
A lover to come, a journey to go.

Sometimes the augury is expressed in positive terms; as,

A gift on the thumb is sure to come:
A gift on the finger is sure to linger.

This mode of prognostication is of long standing, and not confined to this country; for Whalley, in a note to Ben Jonson's *Alchemist*, on the lines—

I knew 't by certain spots in his teeth,
And on the nail of his mercurial finger—

quotes, for the poet's authority, Cardanus, an eminent Italian writer on medicine in the early part of the 16th century. This popular and childish superstition is, doubtless, a remnant of a species of divination anciently performed on the finger-nails of an unpolluted boy, which is noticed in *Brand's Popular Antiquities*, and termed Onychomancy, or Onymancy.

LOVE KNOTS.

These are spells or charms, made by rustics, of the blades of the oat or wheat, and sometimes of the reed-blade. Clare, in his *Shepherd's Calendar*, thus describes the making and meaning of the Knots:

> When I was young, and went a weeding wheat,
> We used to make them on our dinner seat:
> We laid two blades across, and lapt them round,
> Thinking of those we loved; and, if we found
> Them linked together when unlapt again,
> Our loves were true; if not, the wish was vain.
> I've heard old women, who first told it me,
> Vow that a truer token could not be.

CROOKED MONEY.

A bent coin is given in the West of England for luck. A crooked sixpence is usually selected by careful grandmothers, aunts, and uncles, to bestow as the handselling of a new purse.

We find a curious mention of the practice in John Foxe's *Actes and Monuments*, where Alice Benden, when at the stake at Canterbury, 1557, gave to a friend a shilling of Philip and Mary "which her father had *bowed* (that is crooked), and sent her when she was first sent to prison," &c.

Perhaps the latest story of a *crooked sixpence* is that narrated by Dr. Lang, in his *Queensland, Australia*, being an account of a cannie and thriving Scot, one Mr. Souter, who had been induced to emigrate from hearing two lectures on Australia, delivered by Dr. Lang, in the Trades' Hall, Glasgow, in 1849. Souter was a sawyer, and was slack of employment, when he resolved to emigrate. He found it no easy task to get together the three pounds necessary before he could obtain a Government passage for himself, wife, and family, to Australia. He persevered, however; and on reaching Sydney the Government there offered him a free passage to Moreton Bay. "When he landed there all the money he had in the world was one *crooked sixpence*, which he still retained, and would leave, as he told me," says Dr. Lang, "as an interesting memorial of his colonial history to his children. The first employment he obtained at Brisbane was at a quarry, where he got only 4*s.* a-day. But after working a short time in this way

he found a mate with whom he went to work thereafter on his own account, and at his own business as a sawyer: and he assured me that for a whole twelvemonth they had wrought together in one spot he had never lost a single hour from any cause whatever. Their earnings during that period averaged 7*l.* 5*s.* each per week. In the meantime his wife worked as a laundress in the house of which she was now landlady, and received 3*s.* a-day for her services. He had now 150 head of cattle, and property in South Brisbane worth several hundred pounds, and the furniture of the respectable hotel he now keeps is his also."—(See an account of a fortunate ring made of *crooked sixpences*, in a future page, 56.)

"GOD BLESS YOU" IN SNEEZING.

The comet of 590 was, according to some authors, the occasion of a custom, which is extensively diffused among all the nations of Christendom. In the year of this comet a frightful plague prevailed, which was alleged to be due to its influence. While the malady was at its height, a sneezing was frequently followed by death; whence the saying, *God bless you!* with which, since the time, sneezers are saluted.

SPIDER AMULET.

Burton notes that when at his father's house at Lindly in Leicestershire, he "first observed an amulet of a spider in a nut-shell, wrapped in silk, so applied for an ague" by his mother; and his surprise disappeared when he found "this very medicine in Dioscorides, approved by Matthiolus, repeated by Aldrovandus."

Ashmole says, in his *Diary*: "I took early in the morning a good dose of elixir, and hung three spiders about my neck, and they drove my ague away. Deo gratias!"—"Spiders and their webs," says Pettigrew, "have often been recommended for the cure of the ague."

BELL OMEN.

On the morning of Thursday, the 14th of March, 1861, "the inhabitants of London were roused by repeated strokes of the new great bell of Westminster, and most persons supposed it was for a death in the royal family. It proved, however, to be due to some derangement of the clock, for at four and five o'clock, ten or twelve strokes were struck instead of the proper number.' The gentleman who communicated this fact through the medium of the *Notes and Queries*, adds: "On mentioning this in the morn-

ing to a friend, who is versed in London antiquities, he observed that there is an opinion in the city that anything the matter with St. Paul's great bell is an omen of ill to the royal family; and he added: 'I hope the opinion will not extend to the Westminster bell.' This was at 11 on Friday morning. I see this morning that it was not till 1 A.M. the lamented Duchess of Kent was considered in the least danger, and, as you are aware, she expired in less than twenty-four hours." Quoted in *Chambers's Book of Days*.

LOOKING-GLASS.

To break a looking-glass is accounted a very unlucky accident. Mirrors were formerly used by magicians in their diabolical operations; and there was an ancient kind of divination by the looking-glass: hence, it should seem, has been derived the present popular notion.

The breaking of a looking-glass betokens that its owner will lose his best friend. (See the Greek Scholia on the Clouds of Aristophanes.) Potter, in his *Antiquities of Greece*, says: "When divination by water was performed with a looking-glass, it was called Catoptromancy:" sometimes they dipped a looking-glass into the water, when they desired to know what was become of a sick person; for, as he looked well or ill in the glass, accordingly they presumed of his future condition. Sometimes glasses were used without water.

Grose tells us, that "Breaking a Looking-glass betokens a mortality in the family, commonly the master." Bonaparte's (Napoleon I.) superstition upon this point is often recorded. "During one of his campaigns in Italy," says M. de Constant, "he broke the glass over Josephine's portrait. He never rested till the return of the courier he forthwith despatched to assure himself of her safety, so strong was the impression of her death upon his mind."

SHOE OMENS.

The custom of throwing an old shoe for good luck over or after the bride and bridegroom, upon their leaving the church, or the home of the bride, after the wedding, has, of late years, been as it were revived. It is, unquestionably, one of those demonstrations of good wishes which find their way in the commonest modes of expression. But, it is not confined to weddings: the propitiation extends to all prospective views of good fortune.

But, why the *shoe?* The old shoe is typical of ease and enjoyment, and may thus have been chosen in propitiation of good fortune; the worth of old shoes must have been known ever since shoes were worn. Selden refers to them as the symbols of lasting friendship: "Old friends are best. King James us'd to

call for his *old shoes*, they were easiest for his feet."—*Table Talk.* Grose, citing Ben Jonson's saying, "Would I had Kemp's shoes to throw after you," observes, "perhaps Kemp was a man remarkable for good luck or fortune: throwing an old shoe or shoes after any one going on an important business, is by the vulgar deemed lucky." See instances of this in Reed's *Old Plays*, vol. xii. p. 434. So, in the Works of John Heywood, 1598:

> And home agayne, hitherward quicke as a bee,
> Now, *for good lucke, cast an olde shoe after mee.*

In Ben Jonson's *Masque of the Gipsies*, 1640, the third Gipsy says:

> *Hurle after an old Shoe,*
> I'll be merry what ere I doe, &c.

Beaumont and Fletcher have similar reference to the custom.

Gregory of Tours refers to a curious practice, and seemingly one well recognised, of lovers presenting *shoes*, as they now do *bouquets*, to the objects of their affection.

A Correspondent of *Notes and Queries* has Scripturally illustrated the custom. Having referred to the transfer of land among northern nations by the delivery of a turf by the trader to the purchaser, he adds: "among the Jews, and probably, among other Oriental nations, the Shoe answered the same purpose.

"In Psalm lx. beginning, 'O God, Thou hast cast me off,' there occurs the phrase, 'Moab is my wash-pot; over Edom have I cast my shoe.' Immediately after it occurs the exclamation, 'O God, who hast cast us off.' A similar passage occurs in Psalm cix. By this passage, I understand the Psalmist to mean that God would thoroughly cast off Edom, and cease to aid him in war or peace.

"The receiving of a shoe was an evidence and symbol of asserting or accepting dominion or ownership; the giving back a shoe the symbol of rejecting or resigning it. In the story of Ruth, it is stated 'it was the custom in Israel concerning changing, that a man plucked off his shoe, and delivered it to his neighbour.'"

It has been suggested that the throwing a shoe after a bride was a symbol of renunciation of dominion or authority over her by her father or guardian; and the receipt of the shoe, by the bridegroom, even if accidental, was an omen that that authority was transferred to him.

In Norfolk, the shoe taken from the *left* foot, is thrown as a symbol of good luck. It is related that a cattle-dealer desired his wife to "trull her left shoe arter him," when he started for Norwich to buy a lottery-ticket. As he drove off on his errand, he looked round to see if she perceived the charm, and consequently he received the shoe in his face, with such force as to

black his eyes. He went, and bought his ticket, which turned up a prize of 600*l.*

There is an old rhyme, (says Mr. Charles Reed, F.S.A.,) still extant, which gives an early date to this singular custom:

> When Britons bold,
> Wed did of old,
> Sandals were backward thrown,
> The pair to tell,
> That ill or well,
> The act was all their own.

In Tennyson's *Lyrical Monologue* we read:

> For this thou shalt from all things seek
> Marrow of mirth and laughter;
> And wheresoe'er thou move, Good Luck
> Shall throw her old shoe after.

A Correspondent of *Notes and Queries* writes: "Some years ago, when the vessels engaged in the Greenland whale-fishery left Whitby, in Yorkshire, I observed the wives and friends of the sailors to throw old shoes at the ships, as they passed the pier-head." We find the shoe also nailed up in ships, like the horse-shoe.

In *Roderick Random*, chap. lxvii., we read: "Having beat up successfully the windward passage, we stretched out to the northward; and falling in with a westerly wind, in eight weeks arrived in soundings, and in ten days after made the Lizard. It is impossible to express the joy I felt at the sight of English ground! Don Rodrigo was not unmoved, and Strap shed tears of gladness. The sailors profited by our satisfaction: *the shoe that was nailed to the mast* being quite filled with our liberality."

KNIFE PRESENT.

A knife is in England an unlucky present, and a pair of scissors is equally *malapropos*. It is remarkable that no Arab will take knife or scissors from the hands of any one, as it is considered very unlucky; but they require that the instrument should first be laid upon the ground, whence they readily take it up without fear.

BIRD OMEN.

Aubrey relates a curious instance of sympathy in a bird, to which such feeling is not usually attributed. In 1643, as Major John Morgan, of Wells, was marching with the King's army into the west, he fell sick of a malignant fever at Salisbury, and was brought dangerously ill to Aubrey's father's, at Broadchalk, where he was lodged secretly in a garret. There came a sparrow to the chamber-window, which pecked the lead of a certain panel only,

and only one side of the lead of the lozenge, and made one small hole in it. He continued thus pecking and biting the lead, during the whole time of his sickness (which was not less than a month); when the Major went away, the sparrow desisted, and came thither no more.

Time out of mind, the citizens of Wells, whenever a jackdaw has been seen standing on one of the vanes of the cathedral tower, have been heard to say, "We shall have rain soon;" and a Correspondent of *Notes and Queries* corroborates this saying by testifying that so sure as he has seen one or more jackdaws on the cathedral vanes, so sure has it rained within twenty-four hours. The same has been noticed in other localities—as at Croscombe, near Wells; and Romsey, Hants.

FLIGHT OF BIRDS.

The flight of Wild Geese is believed by country people to be always in the form of letters or figures. The ancients had the idea respecting the flight of wild geese equally with that of cranes,—which it closely resembles—as appears from Plutarch, Ælian, Cicero, and others.

Of Cranes, Jerome and Aldrovandus say that they follow a leader; the latter writer adding that Palamedes, in the time of the Trojan War, is said to have invented several letters of the alphabet from observations of their flight. Cassiodorus goes further, and roundly asserts that Mercury devised *all* the letters in imitation of the figures formed by flocks (?) of these birds. These figures appear to depend on the force and direction of the wind, and most frequently correspond with the Greek letters γ and λ; sometimes, however, these birds form a half circle; and at other times, when attacked by birds of prey, a circle. It may however, probably, be concluded, with the old writer that the letters which cranes and wild geese "make in their flying, show us only the diversity of the winds, or else the manner of ordering themselves in battle."

The soul of the world has, in some instances, sent forth mysterious types of the cardinal events in the great historic drama of our planet. One has been noticed by a German author, and it is placed beyond the limits of any rational scepticism: we mean, the coincidence between the augury derived from the flight of the twelve vultures as types of the duration of the Roman Empire, *i.e.* Western Empire, for twelve centuries, and the actual event. This augury we know to have been recorded many centuries before its consummation; so that no juggling or collusion between the prophets and the witnesses to the final event, can be suspected.

REMOVING THE DEAD.

Thomas Flood, esq. in Kent, told Aubrey that it was an old observation, which was pressed earnestly to King James I., that he should not remove the Queen of Scots' body from Northamptonshire, where she was beheaded and interred: for "that it always bodes ill to a family, when bodies are removed from their graves. For some of the family will die shortly after, as did Prince Henry and I think Queen Anne."

OMINOUS RINGS.

Among customs formerly observed on Good Friday was the hallowing, with much ceremony, of Rings, the wearers of which would not be afflicted with the falling sickness. This custom took its rise from a ring which had long been preserved in Westminster Abbey, and was supposed to have great efficacy against the cramp, and falling sickness, when touched by those who were afflicted with either of those disorders. It was reported to have been brought to King Edward, (probably Edward the Confessor,) by some persons coming from Jerusalem. Lord Berners, the translator of Froissart, when ambassador to Charles V., writing to Cardinal Wolsey from Saragossa, June 21, 1518, says, "If your grace remember me with some *Cramp Rings*, ye shall do a thing much looked for; and I trust to bestow them well with God's grace."

These rings were often called "medijcinable rings," and were made both of gold and silver; and as we learn from the household books of Henry IV. and Edward IV., the metal they were composed of was what formed the King's Offering to the Cross on Good Friday. Cardinal Wiseman has in his possession a Manuscript containing the ceremony for blessing the Cramp Rings, by Queen Mary,* who is represented kneeling with a dish, containing the rings to be blessed, on each side of her.

* "The bigot Mary rests in the Abbey Church at Westminster, but no storied monument, no costly tomb, has been raised to her memory. She was interred, with all the solemn funeral rites used by the Roman Church, and a mass of requiem, on the north side of the Chapel of Henry VII. During the reign of her successor not the slightest mark of respect was shewn to her memory by the erection of a monument; and even at the present day no other memorial remains to point out where she lies, except two small black tablets at the base of the sumptuous tomb erected by order of King James I. over the ashes of Elizabeth and her less fortunate sister. On them we read as follows:

REGNO CONSORTES ET VRNA HIC OBDOR- MIMUS ELIZABETHA	ET MARIA SORORES IN SPE RESVRREC- TIONIS."

Sir F. Madden; Privy-Purse Expenses of the Princess Mary, &c.

Andrew Boorde, in his *Introduction to Knowledge*, mentions the blessing of three rings: and Mr. Gage Rokewode, in 1838, stated, "the use of cramp rings, as a preservative against fits, is not entirely abandoned (in Suffolk); instances occur where nine young men of a parish each subscribe a crooked sixpence, to be moulded into a ring, for a young woman afflicted with this malady." We remember, some forty years since, rings made of jet, sold in Surrey as a remedy for cramp.

HAIR STANDING ON END.

The earliest notice of this fact is recorded in Job iv., 13, 14, 15:

"In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling which made all my bones to shake. Then a Spirit passed before my face. *The hair of my flesh* stood up," &c.

The Rev. Dr. Andrews, of Beresford Chapel, Walworth, relates that in 1825, when William Probert was about to be executed at the Old Bailey, for horse-stealing, the instant the executioner put the cord to his wrists, to bind his hands, his long, weak, iron-grey hair arose gradually, and stood perfectly upright, and so remained for some short time, and then as gradually fell down.

That such is the result of sudden fear, and that it has been known for ages is very certain, and may be illustrated by quotations from Virgil, Seneca, and Shakspeare.

Dr. Buchanan Washbourn, of Gloucester, thus explains the fact:—"The outer layer of the hair follicle being derived from the corium or 'true' skin containing muscular fibres, these fibres, by the stimulus of mental emotion, contract, thereby causing their protrusion of the follicle, and consequent erection of the hair. The so-called *goose-skin* is caused by similar contractility. The stimulus of electricity will evoke the same manifestation."—See *Notes and Queries*, 2nd S. No. 119.

One of the causes is thus explained, "The talk of him that swearet h much maketh the hair stand upright."—*Ecclesiasticus*, xxiv. 14.

BLOOD THAT WILL NOT WASH OUT.

Traditions of the substantiated belief that the blood of a murdered man will not wash out chequer the history of many a noted spot.

In Lincoln Cathedral are two fine rose-windows, one made by a master-workman, the other by his apprentice, out of the pieces of stained glass the former had thrown aside. The apprentice's window was declared to be the most magnificent; when the master, in a fit of chagrin, threw himself from the gallery beneath

his boasted *chef-d'œuvre*, and was killed upon the spot. The blood-stains upon the floor are declared to be indelible.

At Cothele, a mansion on the banks of the Tamar, the marks are still visible of the blood spilt by the lord of the manor, when, for supposed treachery, he slew the warder of the drawbridge: but these are only to be seen on a wet day. Many similar traditions haunt Cornish and Devonshire houses.

A Correspondent of *Notes and Queries* writes from Gloucestershire, N.: "I know a lone house, where there is a red stain in a paving-stone of the floor, said to have been caused by a drop of blood from a man who was murdered many years since in the locality, and whose body had been removed to this house. No washing will remove the spot, which I saw, and was told the above by the woman of the house."

Gavin Hamilton possessed Colonel Rumbald's buff coat, out of which the Colonel's blood could by no means be washed. Hamilton was one of those who apprehended Rumbald, after the Duke of Argyle's affair.

The "damned spot," in *Macbeth*, will be well remembered.

At Holyrood, the stains of Rizzio's blood are shown on the floor in the passage near the back stairs, leading from Queen Mary's room. The legend runs that they cannot be removed by soap and water and a scrubbing-brush: *has the attempt ever been made?* The affair is treated pleasantly enough in the introduction to the *Second Series of the Chronicles of the Canongate*, where the Cockney attempts to remove the blood-marks by scouring-drops, much to the horror of the housekeeper, and could only be induced to desist by the entreaties of Mr. Chrystal Croftangry explaining that the stains ought to remain indelible on account of the associations with which they were connected.

Chambers treats the matter in a less imaginative manner, as a traditionary absurdity; since the boards are modern, and must have been laid down long after the murder of Rizzio; the old floor being worn out.

The blood of the priests who were martyred at the Convent of the Carmelites at Paris, during the French Revolution, is yet visible on the pavement: the number massacred was 102! Others were murdered in the church, and the whole number sacrificed was 500! It is very doubtful if any attempt has been made to remove these blood-marks; for they have been regarded with great veneration, and preserved most carefully by never sweeping the floor, except with a bunch of feathers.

MURDER WOUNDS "BLEEDING AFRESH."

The popular belief that the wounds of a murdered body will "bleed afresh" when touched by the murderer, is thus referred to in Shakspeare's *Richard III.* act i. sc. 2:

> "Dead Henry's wounds
> Open their congealed mouths, and bleed afresh."

Drayton says, the simple proximity will produce the effect:

> "If the vile actors of the heinous deed
> Near the dead body happily be brought,
> Oft 't hath been proved the breathless corpse will bleed."

The belief is shown to have been universally established in Scotland as late as 1668, when the Crown counsel, Sir George Mackenzie, in the trial of Philip Standsfield, thus alludes to a deposition sworn by several witnesses on that trial:

> "God Almighty Himself was pleased to bear a share in the testimonies which we produce. That divine power which makes the blood circulate during life has ofttimes, in all nations, opened a passage to it after death upon such occasions, but most in this case; for after the wounds had been sewed up, and the body designedly shaken up and down,—and which is most wonderful, after the body had been buried for several days, which naturally occasions the blood to congeal,—upon Philip's touching it, the blood darted and sprang out, to the great astonishment of the chirurgeons themselves, who were desired to watch this event; whereupon Philip, astonished more than they, threw down the body, crying, 'O God, O God!' and cleansing his hand, grew so faint that they were forced to give him a cordial."

COCK-CROW.

The time-marking propensities of the common Cock during the night-season have long been the subject of remark, and conjectures as to the cause very freely indulged in. The bird, in ordinary circumstances, begins to crow after midnight, and [he also crows] about daybreak, with usually one intermediate effort. It seems impossible to overlook the connexion between the times of crowing and the minimum temperature of the night; nor can the latter be viewed apart from the state of the dew-point, or maximum degree of dampness. Other circumstances, however, exercise an influence, for it cannot be disputed that the times of crowing of different individuals are by no means similar, and that in certain states of the weather, especially before rain, the crowing is continued nearly all day.

The attendants on a sick-bed are well aware, that the objects of their anxiety experience, in ordinary circumstances, the greatest amount of suffering between midnight and daybreak, or the usual period of the crowing of the cock. If we contemplate a frame,

at this period of the curve, weakened by disease, we shall see it exposed to a cold temperature against which it is ill qualified to contend. Nor is this all; for, while dry air accelerates evaporation, and usually induces a degree of chilliness on the skin, moist air never fails to produce the effect by its increased conducting power. The depressed temperature and the air approaching to saturation, at the lowest point of the curve, in their combined influences, act with painful energy, and require from an intelligent sick-nurse a due amount of counteracting arrangements.—*Dr. John Fleming on the Temperature of the Seasons.* 1852.

THE MOON AND MUSHROOMS.

The growth of the Mushroom, according to the observation of gardeners, is influenced by changes of the Moon. A Correspondent of *Notes and Queries* was informed by his gardener, on more than traditional evidence, that towards and at the full of the moon, mushrooms show themselves, but when she begins to waste, the crop declines. He says, he heard this as a boy from the Leigh watermen, and is confident it is the result of long observation. The following is a piece of Essex folk-lore on the matter:

When the moon is at the *full*,
Mushrooms you may freely pull;
When the moon is on the *wane*,
Wait ere you think to pluck again.

NEW YEAR.

There is an omen called "Setting the New Year in"—that if the kindly office is performed by some one with *dark* hair, good fortune will smile on the household; while it augurs ill if a *light-haired* person is the first to enter the house in the New Year.

ILL-FATED HOUSES.

Aubrey notes: The Fleece-tavern, in Covent-garden, (in York-street,) was very unfortunate for homicides: there have been several killed there in my time: it is now (1692) a private house. (From a note in a copy of Aubrey's *Miscellanies*, in the library of the Royal Society, we learn that Clifton, the master of the Fleece-tavern, hanged himself, having perjured himself.)

At the sign of —— over against Northumberland-house, Charing Cross, died the Lady Baynton, (eldest daughter of Sir John Danvers of Dansey). Some years after, in the same house, died my Lady Hobbey (her sister) of the small-pox; and about 20 years after, died their nephew, Henry Danvers, esq., of the small-pox, aged twenty-one, wanting two weeks.

A CAMEL AND THE EYE OF A NEEDLE.

The explanation of the figure, "It is easier for a Camel to enter the eye of a Needle," &c. is thus given by an English traveller in the East:

Adjacent to the large arch forming the gateway of walled towns and villages, there is a small one so diminutive as only to admit a single foot passenger, through which with proper precautions a person can enter at night after the larger gate is closed—this is throughout Palestine actually called, from its narrowness, the "needle's eye." The author remarks that, as our Saviour drew His illustrations not only from familiar objects, but from those actually before the eyes of His hearers, doubtless a string of camels was then passing through the larger gate of the city, and that, pointing first to them and then to the small gate, and using the popular term for the small opening, He exclaimed "It is easier for a camel to go through the eye of a needle," &c. Is it not also probable that these adjacent wide and narrow portals gave rise to that other illustration of our Saviour, where He says, "Strait is the gate and narrow is the way, and few there are that enter therein"?

THE HORSE-SHOE.

The Horse-shoe has been, from time immemorial, considered a protection from witchcraft and other ills; and has been nailed at the entrances of dwellings, to prevent the entrance of witches.

Aubrey tells us of the custom in his time, that "it is a thing very common to nail horse-shoes on the thresholds of doors; which is to hinder the power of witches that enter the house. Most of the houses of the west-end of London have the horse-shoe on the threshold. It should be a horse-shoe that one finds." He adds, "Under the porch of Stanfield Church, in Suffolk, I saw a tile, with a horse-shoe upon it, placed there for this purpose, that one would imagine that holy water alone would have been sufficient. I am told there are many more instances."

In Monmouth-street, probably one of the localities alluded to by Aubrey (then a fashionable neighbourhood), many horse-shoes, nailed to the thresholds, were to be seen in 1797; in 1813, Sir Henry Ellis counted seventeen horse-shoes in Monmouth-street; in 1852, only eleven remained.

Butler, in *Hudibras*, makes his conjuror chase away evil spirits by the horse-shoe; and Gay, in one of his Fables, makes a supposed witch complain:

"The horse-shoe's nail'd, each threshold's guard."

We remember the nailing of the horse-shoe in front of the sill and over the doorway, in Sussex, as common; and it being accounted lucky to find a horse-shoe, or even a piece of iron.*

* It may be remarked that throughout Sussex, the people are generally extreme Calvinists in religion, and there is a tendency to Fatalism

Nelson was of a credulous turn, had great faith in the luck of a horse-shoe, and one was nailed to the mast of the ship *Victory*. "Lucky Dr. James" attributed the success of his fever-powder to his finding a horse-shoe. When a poor apothecary, he was introduced to Newbery, of St. Paul's Churchyard, to vend the medicine for him. One Sunday morning, as James was on his way to Newbery's country-house at Vauxhall, in passing over Westminster Bridge, seeing a horse-shoe lying in the road, and considering it to be a sign of good luck, he put the shoe into his pocket. As Newbery was a shrewd man, he became James's agent for the sale of the fever-powder; whilst the doctor ascribed all his success to the horse-shoe, which he subsequently adopted as the crest upon his carriage.

The Magpie is a bird of omen, and is associated with the lucky horse-shoe in the well-known public-house sign. The horse-shoe is the sign of the Brewery of Sir Henry Meux and Co., in London, and may be seen over the entrance to the Brewery, upon the harness of the dray-horses, &c.; this has certainly been one of the most prosperous establishments of its class in the kingdom.

The good luck of the horse-shoe may have something to do with the fortune of war noticed as follows, in a letter from Dr. Baynard to Sir John Floyer, M.D., of Lichfield, 1702, concerning Cold Bathing: "True knowledge of a medicine is like the horse-shoe stuck at the man's girdle, whose life was saved by it: quoth he, 'I see a little armour will serve the turn, if it be put in the right place,' &c."

It has been conjectured that the use of horse-shoes as a protection from witchcraft may have originated from the metal meniscus over the heads of the Virgin and of Saints usual in the oldest pictures. May not such paintings on the doors of buildings have become in process of time nearly effaced, and the respect originally given to the whole picture have been continued to be paid to the meniscus—a prominent object which could not escape attention? This is a far-fetched explanation.

A recent writer in the *Quarterly Review* describes in Cornwall the exhibition of a horse-shoe as still a favourite prophylactic. "We have seen them nailed on cottage doors, vessels, omnibuses, and vans, and in one instance on the gate of a borough gaol. The gaoler, when questioned, affected a philosophic sneer, but ascribed the horse-shoe to the weakness of his wife; she fancied, he said, that her husband might have 'ill-wishers' inside the gaol; which was likely enough."

This is shown in the epitaphs, of which the following, in Brighton old churchyard, is an example:

> His fate was hard, 'twas God's decree
> He should be drownéd in the sea.

In the neighbourhood of Lancaster it is also considered lucky to find a horse-shoe, old iron, or even a rusty nail. In Essex we hear of a horse-shoe nailed over the door of a cow-house, "to keep the wild horse away."

Possibly, the wearing of a gold horse-shoe, as a brooch or shirt-pin, may have originated in its being a lucky attribute.

The horse-shoes at Oakham castle in Rutlandshire, have nothing to do with ominous import: from every Peer who enters Oakham a horse-shoe is to this day demanded; the shoes are nailed upon the castle-walls, the door, and over the gate; each has its inscription, and some are gilt; and five and ten guineas have been given for one of the older shoes, as a relic. We find no explanation of the custom beyond the fact of the castle being granted in the reign of Henry II. to the first Baron of Oakham, whose ancestors bore arms *sémée* of horse-shoes, as designative of the office of Master of the Horse to the Duke of Normandy.

"THE BRITISH LION."

The ominous association of the Lion with the fortunes of England is of very long standing, and dates from the time when the keeping of the Lions in the Tower was a high office. We read of "one lion, one lioness, and two cat lions" in the Lion Tower of the Tower Menagerie in the reign of Edward III. And in 1586, Lord Burghley records in his Diary, "the Keeping of the Lyones in the Tower granted to Thomas Gyll and Rafe Gyll, with the fee of 12*d.* per diem, and 6*d.* for the meat of those Lyones."

In September, 1716, Mr. Martin, a relation of Sir Joseph Martin, was appointed to the Lion office in the Tower, where he is said to have had more skill in rearing lions' whelps than any of the former keepers. The old lioness, the first that visited England, died September 1, 1743: she annually produced a litter of young ones in the Tower, for several years; and one of her whelps lived to an old age. In 1740 there were three lions whelped in the Tower at one birth, which gave occasion to these lines:

> While at such distance from their native lands,
> From southern climes and hot Getulia's sands,
> The captive lions join in love's embrace.
> And propagate with us their tawny race.
> We quit the prodigy, before unknown,
> And claim the royal species for our own.
> In this fair omen let Britannia see,
> The pledge of rule, and destin'd victory:
> And whilst she meditates her dread alarms,
> And farthest India trembles at her arms,
> Let her triumphant navies o'er the main,
> From sun to sun assert her ancient reign;
> And check the Gallic pride, and humble haughty Spain.

"Mr. Martin was succeeded by John Ellis, esq. in an office which, according to tradition, an Earl of Oxford once did not disdain to fill. We have a grand falconer, an office hereditary in a family of the highest rank; and, inasmuch as a lion is a nobler animal than a dog, it should seem that the keeper of the lion ought to have precedence of the master of the buckhounds; and yet a nobleman now would hardly think himself honoured by such an appointment."—*Noble's Continuation of Granger*, 1806.

A century ago, the Lions in the Tower were named after the reigning Kings; and it was long believed that "when the King dies, the lion of that name dies after him." Addison alludes to this in his own inimitable way:

"Our first visit was to the lions. My friend [the Tory Fox Hunter,] who had a great deal of talk with their keeper, inquired very much after their health, and whether none of them had fallen sick on the taking of Perth, and the flight of the Pretender? and hearing they were never better in their lives, I found he was extremely startled; for he had learned from his cradle, that the lions in the Tower were the best judges of the title of our British Kings, and always sympathised with our Sovereigns."—*Addison; The Freeholder*, No. 47.

The Menagerie was removed in 1834, to the Gardens of the Zoological Society, in the Regent's Park.

It may be added, that "the lordly lion," as he is called by Young, often denotes the passion of melancholy in his confinement. The story of the lion at Versailles, who, on the death of his favourite dog, became disconsolate and miserable, is well known to the readers of natural history.

CARDINAL BEAUFORT.

The death of Cardinal Beaufort was rendered by his consciousness of having murdered the Duke of Gloster, one of the most terrific scenes ever witnessed. "Despair in its worst form," says Dr. Forbes Winslow, "appeared to take possession of his mind at the last moment; he offered all his wealth for some days' respite. A few minutes before his death, his mind appeared to be undergoing the tortures of the damned. He held up his two hands, and cried—'Away! away!—why do you thus look at me?' It was evident that he saw some horrible spectre by his bedside."

The Abbé Guillon, in his *Entretiens sur le Suicide*, has related a most remarkable case of a duellist who had killed seventeen persons in duels: the phantoms of his victims severally pursued him.

How terrifically has Shakspeare depicted the dying agonies of Beaufort, in the *Second Part of Henry VI.*, a play abounding

with references to witchcraft and subjects of cognate interest Here is the scene in the Cardinal's bedchamber:

K. Hen. How fares my lord? speak, Beaufort, to thy sovereign.
Car. If thou be'st death, I'll give thee England's treasure,
Enough to purchase such another island,
So thou wilt let me live, and feel no pain.
K. Hen. Ah, what a sign it is of evil life,
When death's approach is seen so terrible!
War. Beaufort, it is thy sovereign speaks to thee.
Car. Bring me unto my trial, when you will.
Died he not in his bed? where should he die?
Can I make men live, whe'r they will or no?
O! torture me no more, I will confess.
Alive again? then show me where he is;
I'll give a thousand pounds to look upon him.
He hath no eyes, the dust hath blinded them.
Comb down his hair; look, look, it stands upright,
Like lime-twigs set to catch my winged soul!
Give me some drink; and bid the apothecary
Bring me the poison that I bought of him.
K. Hen. O thou eternal Mover of the heavens,
Look with a gentle eye upon this wretch!
O, beat away the busy meddling fiend,
That lays strong siege unto this wretch's soul,
And from his bosom purge this black despair!
War. See, how the pangs of death do make him grin.
Sal. Disturb him not, let him pass peaceably.
K. Hen. Peace to his soul, if God's good pleasure be!
Lord Cardinal! if thou think'st on heaven's bliss,
Hold up thy hand, make signal of thy hope;
He dies, and makes no sign; O God, forgive him!
War. So bad a death argues a monstrous life.
K. Hen. Forbear to judge, for we are sinners all.
Close up his eyes, and draw the curtain close;
And let us all to meditation.

OMENS TO LORD HASTINGS.

In this man's death (says Baker*) we may see how inevitable the blows of destiny are: for the very night before his death, the Lord Stanley sent a secret messenger to him at midnight, in all haste, to acquaint him with a dream he had, in which he thought that a boar with his tusks so gored them both by the heads, that the blood ran about their shoulders; and forasmuch as the Protector Gloucester gave the boar for his coguizance, this dream made so fearful an impression on his heart, that he was thoroughly resolved to stay no longer, and had made his horse ready, requiring the Lord Hastings to go with him, and that presently, to be out of danger, before it should be day. But Hastings answered the messenger, "Good Lord! leaneth your master so much to such trifles, to put such faith in dreams, which either his own fear fantasieth, or else do rise in the night's rest, by

* *Chronicle of the Kings of England.* Ed. 1674.

reason of the day's thoughts. Go back, therefore, to thy master, and commend me to him, and pray him to be merry, and have no fear, for I assure him I am as certain of the man he wotteth, as of my own hand." The man he meant was Catesby, who deceived him, and with the Protector, plotted Hastings's death: he was arrested for treason by Gloucester, in the council-chamber in the Tower, and at once led forth to the Tower-green, where his head was laid down upon a log of timber, and there stricken off.

Another warning, the Lord Hastings had the same morning on which he was beheaded; his horse twice or thrice stumbled with him, almost to falling; which, though it often happen to such to whom no mischance is toward, yet hath it of old been observed as a token foregoing some great misfortune.

Also, at the Tower-wharf, near to the place where soon after his head was stricken off, he met one Hastings, a poursuivant of his own name, to whom he said: Ah Hastings, dost thou remember I met thee here once with a heavy heart?" "Yea, my lord," replied he, "I remember it well, and God be thanked that time is past." "In faith, man," said the Lord Hastings, "I never stood in so great dread of life as I did when thou and I met here; and lo! how the world is changed. Now stand my enemies in the danger, as thou may hap to hear hereafter, (for the enemies he meant were the Lord Rivers, and others of the Queen's kindred, who that very day were beheaded at Pomfret,) and I never so merry, and in so good surety as now I am." We know, (says Baker,) that there is not a greater omen, or sign of ill-fortune, than to presume of good. And, indeed, such is the uncertainty of our state in this life, that we seldom know when we are in a tempest at sea, nor when we are in a calm on shore; thinking ourselves oftentimes most safe when we are most in danger, and oftentimes to be in danger when we are most safe.

PORTENTS AND CALAMITIES IN THE REIGN OF HENRY VI.

Baker, the chronicler, is very copious on this period. Although Henry was a most pious man, yet no enterprise of war did ever prosper where he was. Never came any to be so soon king after his birth, nor left to be king so soon before his death: for he came to be king at eight months old; and he left to be king, living but 12 months afterwards.

In his fifth year, it rained almost continuously from Easter to Michaelmas. In his 17th year, corn was so scarce that people were glad to make bread of fern-roots. On July 18, in the same year, the postern-gates of London, by the Tower, sank by night more than seven feet in the earth. In his 22nd year, on New Year's Day, in Bedfordshire, the river Ouse, between Swelstone and Harleswood, stood suddenly still, and divided itself, so that

for three miles the bottom remained dry, which wonder many thought to signify division of the people, and falling away from the king, which happened shortly after. In the 33rd year of his reign, besides a great blazing star, there happened a strange sight —a monstrous cock came out of the sea, and in the presence of a multitude of people at Portland, made a hideous crowing three times, each time turning about, clapping its wings, and beckoning towards the north, the south, and the west. And in his 36th year, in a little town in Bedfordshire, it rained blood, whereof the red drops appeared on sheets hung out to dry.

In the same reign, the Duke of York, who was slain at the battle of Wakefield, had his head crowned with a paper crown, as a mark of disgrace, "which act of spite was fully afterwards recompensed upon their heads that did it."

While Edward, Duke of York, father of Edward IV., was declaring his title in the Chamber of Peers, there happened a strange chance, in the very same time, amongst the Commons in the nether house, then there assembled; for a *crown*, which did stand in the middle of the same, to garnish a branch, to set lights upon, suddenly fell down, and at the same time also fell down the *crown* which stood on the top of the castle of Dover; as a sign and prognostication that the *crown* of the realm should be divided, and changed from one line to another.—*Halle's Chronicle.*

IMPERIAL OMENS.

The great tempest, which, in 1506, drove Philip I. of Spain into Weymouth, also blew down the golden eagle from the spire of St. Paul's, London; and in its fall it struck the sign of the black eagle in St. Paul's churchyard, and battered it and brake it down. This the people interpreted to be an ominous prognostic upon the imperial house, as, indeed, it proved: for Philip sickened soon after, and died; and his wife, Queen Jane, out of her tender love for him, fell distracted of her wits.

WARNING TO QUEEN KATHERINE PARR.

Upon the margin of a page of Joannes Ball's *Catalogus Scriptorum Illustrium*, appears the following among notes of the end of the 16th or beginning of the 17th centuries (spelling modernized:) "She was told by an astrologer that did calculate her nativity that she was born to sit in the highest state of imperial majesty: which became most true. She had all the eminent stars and planets in her house: this did work such a lofty conceit in her that her mother could never make her sew, or do any small work, saying her hands were ordained to touch crowns and sceptres, not needles and thimbles."

OMEN TO WOLSEY.

Stow, in his *Chronicle*, relates that the silver cross which was wont to be carried before Wolsey, fell out of its socket, and was like to have knocked out the brains of one of his servants. A very little while after, came in a messenger, and arrested the Cardinal before he could get out of the house.

DEATH OMEN TO QUEEN ELIZABETH.

The removal of a long worn ring from the finger was thought unlucky in Elizabeth's time; for the Queen, in her last illness, (says Baker,) commanded the ring to be filed off her finger, wherewith she was so solemnly at first inaugurated into the kingdom, and since that time had never taken it off; it being grown into the flesh of the finger in such a manner that it could not be drawn off without filing.

OMEN TO MRS. STEPHENS, OF SPITALFIELDS.

About the year 1611, there lived in Spitalfields, one Mrs. Stephens, a person well known and respected for her extensive dealings with the mercers on Ludgate-Hill. While seated in her house, one evening alone, she happened to look behind her chair, where, to her horror, she saw, as it were, a corpse lying extended on the floor, except that one foot was fixed on the ground. She looked at it for some time, but by degrees withdrew her eyes from so repulsive an object. However, a strange curiosity overcame her fears, and she ventured a second time to look that way, and saw the corpse for a considerable time longer, fixed as before. She again turned away; and resuming courage, got up with the determination to satisfy herself with the reality of the appearance, by going nearer to it; but lo! it was not there!

This circumstance proved an admonition to her: for, taking it as a warning of her approaching dissolution, she from that hour began to settle her worldly affairs, and had just time to see them arranged, when she was taken ill of pleurisy which carried her off in seven days.

DEATH OF JAMES I.

The following ominous verses are by George Buchanan:

Sexte verere Deos; vitæ tibi terminus instat,
Cum tuus in medio ardebit carbunculus igne.

O thou sixth King to God due honors pay,
Remember Prince soon after thou'lt expire,
When thou behold'st thy carbuncle display,
Blaze against blaze amidst the redd'ning fire.

Although these verses were made by Buchanan, Aubrey conjectures the prediction was made by some second-sighted person. King James, of Scotland, the sixth, was taken with an ague, at Trinity College in Cambridge; he removed to Theobalds; where he died sitting by the fire, the carbuncle falling out of his ring into the fire, according to the prediction. This distich is printed in the life of King James.

URBAIN GRANDIER.

The following are remarkable instances of Hallucinations, which arise from remorse more frequently than is commonly supposed.

Urbain Grandier was a remarkable person accused of witchcraft in France in the seventeenth century. Manoury, a surgeon, who was Grandier's inveterate enemy, was chosen by his accusers, on April 26, 1634, to examine and ascertain whether, according to the statement of a prioress, the accused had any part of his body which was insensible. He fulfilled his office with great barbarity, the horrifying details of which M. de Viguy, in his *Cinq-Mars*, has wrought into a startling episode. Manoury, the surgeon, had, however, reason to repent of his cruelties, for. "returning one night from visiting a patient on the outskirts of the town, accompanied by his brother and another person, he suddenly cried out, '*Ah! there is Grandier! What do you want with me?*' He trembled violently, and was seized with a frenzy, from which his companions could not recover him. They took him to his house, talking perpetually to Grandier, whom he seemed to have before his eyes; they got him to bed, still trembling and in the same state of frenzy. During the few remaining days of his life he remained in the same condition. He died with the idea that Grandier was present, and endeavoured to keep him away, uttering all the time frightful exclamations." Upon this case Dr. de Boismont remarks:—"Hallucinations, like insanity, arise from remorse, more frequently than is commonly supposed. The account of the death of Manoury is a convincing proof of this; it serves also to explain the condition of many criminals, who are thus haunted on their death-beds by the victims to their cruelties in life."

OMENS TO CHARLES I.

Omens, not verbal, but symbolic, will be found in the by-paths of private memoir, rather than in the broad highway of public histories. Clarendon, in his Life, (not in his general history,) or else Laud, mentions an anecdote in connexion with the coronation of Charles I. (the son-in-law of Henry IV. of France,) which threw a gloom upon the spirits of the royal friends, already

saddened by the dreadful pestilence which inaugurated the reign of this ill-fated prince, paying a tribute of one life in sixteen from the population of the English metropolis. At the coronation of Charles, it was discovered that all London could not furnish the quantity of purple velvet required for the royal robes and the furniture of the throne. What was to be done? Decorum required that the furniture should be all *en suite*. Nearer than Genoa no considerable addition could be expected. That would impose a delay of 150 days. Upon mature consideration, and chiefly of the many private interests that would suffer amongst the multitudes whom such a solemnity had called up from the country, it was resolved to robe the King in *white* velvet. But this, as it afterwards occurred, was the colour in which victims were arrayed. And thus it was alleged did the King's council establish an augury of evil.

Three other ill omens of some celebrity occurred to Charles I.: viz. on occasion of creating his son, Charles, a Knight of the Bath; at Oxford, some years after; and at the bar of that tribunal which sat in judgment upon him.

The name *Sortes Virgilianæ* has been given to an instance of Divination related by Welwood of Charles I., who once tried this practice of determining doubtful matters by the opening of a book. The king being at Oxford during the Civil War, went one day to the public library, where he was shown, among other books, a Virgil nobly printed and exquisitely bound. The Lord Falkland, to divert the king, would have his majesty make a trial of his fortune by the *Sortes Virgilianæ;* when the king, opening the book, came upon this part of Dido's imprecation against Æneas (translated by Dryden):—

> Yet let a race untam'd, and haughty foes,
> His peaceful entrance with dire arms oppose.
> Oppress'd with numbers in th' unequal field,
> His men discourag'd and himself expell'd,
> Let him for succour sue from place to place,
> Torn from his subjects and his son's embrace:
> First let him see his friends in battle slain,
> And their untimely fate lament in vain;
> And when at length the cruel war shall cease,
> On hard conditions may he buy his peace:
> Nor let him then enjoy supreme command;
> But fall untimely by some hostile band,
> And lie unburied in the common sand.

The king seemed concerned at this accident; when Lord Falkland, observing it, would likewise try his own fortune in the same manner, hoping he might fall upon some passage that could have no relation to his case, and thereby divert the king's thoughts from any impression the other might have upon him. But the place that Falkland stumbled upon was yet more suited to his

destiny than the other had been to the king s, being the following expressions of Evander upon the untimely death of his son Pallas, as translated by the same hand:

> O Pallas, thou hast fail'd thy plighted word,
> To fight with reason, not to tempt the sword!
> I warn'd thee, but in vain; for well I knew
> What perils youthful ardour would pursue;
> That boiling blood would carry thee too far,
> Young as thou wert in danger, raw to war.
> O curst essay of arms, disastrous doom,
> Prelude of bloody deeds and fights to come!

Aubrey, however, relates a different incident. In December, 1648, when Charles I. was prisoner at Carisbrooke, the poet Cowley went to wait on him. "His highnesse asked him whether he would play at cards to divert his sad thoughts. Mr. Cowley replied that he did not care to play at cards; but if his highnesse pleased, they would use '*Sortes Virgilianæ*.' Mr. Cowley alwaies had a Virgil in his pocket. The prince accepted the proposal, and prickt his pinne in the fourth booke of the *Æneid*, at this place (iv. 615 et seq.).

"The prince understood not Latin well, and desired Mr. Cowley to translate the verses, which he did admirably well; and Mr. George Ent (who lived in his house at Chertsey in the Great Plague, 1665) showed me Mr. Cowley's own handwriting:

> "By a bold people's stubborn arms opprest,
> Forced to forsake the land he once possess't,
> Torn from his dearest sonne, let him in vain
> Seeke help, and see his friends unjustly slain.
> Let him to base unequal termes submit,
> In hope to save his crown; yet loose both it
> And life at once: untimely let him dy,
> And on an open stage unburied ly."

Aubrey, who had not at first recovered Cowley's translation, having inserted an extract from Ogilby's Virgil, observes on the last line of the passage he quoted,—

> But die before his day, the *sand* his grave,—

"Now as to the last part, 'the sand his grave,' I well remember it was frequently and soberly affirmed by officers of the army and grandees, that the body of King Charles the First was privately putt into the sand about Whitehall; and the coffin, which was carried to Windsor and layd in King Henry 8th vault, was filled with rubbish or brick batts. Mr. Fabian Philips, who adventured his life before the king's trial by printing, assures me that the king's coffin did cost but six shillings—a plain deale coffin."

Now although opinions differed at the time of Charles's death as to the manner in which his body was disposed of, Sir Henry

Halford's account of what appeared on opening the coffin of Charles I. at Windsor on April 1, 1813, has set this question perfectly at rest.—From *Popular Errors Explained.* New Edition, pp. 173—175.

Aubrey *Miscellanies* are rich in traditions of Charles I., in whose reign the narrator was born, (1626). He tells us that Colonel Sharington Talbot was at Nottingham, when King Charles I. did set up his standard upon the top of the tower there. He told Aubrey, that the first night the wind blew it so, that it hung down almost horizontal; which some did take to be an ill omen.

The day that the Long Parliament began, 1641, the Sceptre fell out of the hand of the figure of King Charles I. in wood in Sir Thomas Trenchard's hall at Wallish, in Dorset, as they were at dinner, in the parlour: Justice Hunt then dined there. Aubrey also relates:—

"When I was a freshman at Oxford, 1642, I was wont to go to Christ Church, to see King Charles I. at supper; where I once heard him say, 'That as he was hawking in Scotland, he rode into the quarry, and found the covey of partridges falling upon the hawk; and I do remember this expression further, viz. and I will swear upon the book 'tis true.' When I came to my chamber, I told this story to my tutor; said he, that covey was London.

"The bust of King Charles I., carved by Bernini, as it was brought in a boat upon the Thames, a strange bird (the like whereof the bargemen had never seen) dropped a drop of blood, or blood-like upon it; which left a stain not to be wiped off. This bust was carved from a picture of Sir Anthony Van Dyke's drawing: the sculptor found great fault with the forehead as most unfortunate. There was a seam in the middle of his forehead (downwards), which is a very ill sign in metoposcopie."

The story of the ill-fated Bust is, however, more minutely told as follows:

Vandyke having drawn the king in three different faces,—a profile, three-quarters, and a full face,—the picture was sent to Rome for Bernini to make a bust from it. Bernini was unaccountably dilatory in the work; and upon this being complained of, he said that he had set about it several times, but there was something so unfortunate in the features of the face that he was shocked every time that he examined it, and forced to leave off the work; and, if there was any stress to be laid on physiognomy, he was sure the person whom the picture represented was destined to a violent end. The bust was at last finished, and sent to England. As soon as the ship that brought it arrived in the river, the king, who was very impatient to see the bust, ordered it to be carried immediately to Chelsea. It was conveyed thither, and placed upon a table in the garden, whither the king went with a train of nobility, to inspect the bust. As they were viewing it, a hawk flew over their heads with a partridge in his claws, which he had wounded to death. Some of the partridge's blood fell upon the neck of the bust, where it

remained without being wiped off. This bust was placed over the door of the king's closet at Whitehall, and continued there till the palace was destroyed by fire.—Pamphlet *On the Character of Charles I.*, by Zachary Grey, LL.D.

Howell, in a letter to Sir Edward Spencer, Feb. 20, 1647-8, refers to the proximate execution of Charles I. as follows: "Surely the witch of Endor is no fable; the burning Joan of Arc, at Rouen, and the Marchioness d'Ancre, of late years, in Paris, are no fables: the execution of Nostradamus for a kind of witch, some fourscore years since, who, among other things, foretold that *the senate of London will kill their King.*"*

OMENS TO CHARLES II.

Aubrey relates these three omens to Charles II. The King was crowned at the very conjunction of the sun and Mercury; Mercury being in *Corde Solis.* As his Majesty was at dinner in Westminster Hall, it thundered and lightened extremely. The cannons and the thunder played together.

King Charles went by long sea to Portsmouth or Plymouth, or both; an extraordinary storm arose, which carried him almost to France. Sir Jonas Moor (who was then with his Majesty) gave Aubrey this account, and said that when they came to Portsmouth to refresh themselves, they had not been there above half an hour, but the weather was calm, and the sun shone; his Majesty put to sea again, and in a little time they had the like tempestuous weather as before.

The second lesson for the 30th of January in the calendar before the Common Prayer, is concerning the trial of Christ: which, when Bishop Duppa read, the King was displeased with him, thinking he had done it of choice: but the Bishop cleared himself by the calendar, as is to be seen.

Not long before the death of Charles II. a sparrow-hawk escaped from the perch, and pitched on one of the iron crowns of the White Tower (of London), and entangling its string in the crown, hung by the heels, and died. Not long after, another hawk pitched upon one of the crowns. This Aubrey had from Sir Edward Sherborne, Knight.

The oak of Boscobel and its history are matter of household knowledge. It is not equally well known, that, in a medal struck to commemorate the installation of Charles II., then Prince of Wales, as a Knight of the Garter, amongst the decorations was introduced an oak-tree with the legend, "Seris fractura nepotibus umbram."

* Dr. South was a King's scholar in the college at Westminster, and read the Latin prayers in the school on the morning of Jan. 30, and he prayed for King Charles the First by name, "but an hour or two at most before his sacred head was cut off."

THUNDER, A PROSPEROUS OMEN.

The ingenuity of finding good in everything, and turning an "ill wind" to good account, is pleasantly exercised in Phillips's addition to Baker's *Chronicle*, describing the close of the Coronation of Charles II. "It is a thing very memorable, that, towards the end of dinner-time, (in Westminster Hall,) although all the former part of the day, and also the preceding day, in which the King made his cavalcade through London, were the only fair days that we enjoyed of many both before and after, it began to thunder and lighten very smartly; which, however, some sort of people were apt to interpret as ominous and ill-boding; yet it will be no difficult matter to evidence from antiquity, that accidents of this nature, though commonly they might astonish and amaze the common drove of men, were by the most prudent and sagacious, looked upon as a prosperous and happy presage. And of this Virgil gives us a very pertinent example, (in the 8th book of his Æneid,) where Evander, having addressed himself in a speech to Æneas for aid against the Etrurians, and he being solicitous how to answer his request, mark what sign was immediately sent from heaven:

> Namque improviso vibratus ab æthere fulgor
> Cum sonitu venit, &c.
>
> For suddenly from Heaven a brandish'd flash
> With thunder came, &c.

And presently after, the poet adds:

> Obstupuere animis alti, sed Troius heros
> Agnovit sonitum, et Divæ promissa parentis.
>
> While others stood amaz'd, the hero knew
> His mother's promise by the sound that flew.

The same author, (*lib.* 2,) mentions the same thing as a testimony of prayers heard, and answered; as when old Anchises, seeing the lambent flame upon the head of his grandchild, Iulus, lifted up his hands to heaven, and prayed to Jove for help and direction, he was thus answered:

> Vix ea fatus erat Senior, subito fragore
> Intonuit lævum, &c.
>
> Scarce had the grave sire spoke, when suddenly
> It thundered prosperous, &c.

For so *intonuit lævum* is interpreted by Servius, according to the maxims of the ancient augurs, who interpret thunder from the north, that is, as they, contrary to the common astronomers, accounted it, the left part of heaven, for a prosperous omen.

But, in reference to our present purpose, we may proceed to a larger interpretation, and conclude that the Heaven, with the

volleys of thunder and nimble flashes of lightning, seemed to give a *Placidite*, and acclamation to this grand solemnity: in like manner as we mortals use to close our greater triumphs with fireworks, bonfires, and the loud report of our great ordnance; this terrestrial thunder being but the imitator and counterfeit of the heavenly artillery.

And so I observe it expounded by Claudian, in these verses:

Ut sceptrum gessere manu, membrisque rigentes
Aptavere togas, signum dat summus hiulca.
Nube Pater, gratamque facem per inane rotantes
Prospera vibrati sonerunt omnia nimbi.

As soon as rob'd and scepter'd Jove aloud
His signal favour thunders from a cloud,
Successful lightning through Heav'n's arches shines;
Both at his Coronation happy signs.

IRON CHEST OMEN IN IRELAND.

In 1654, Mr. John Bourne, chief trustee of the estate of John Mallet, esq. of Enmore, fell sick at his house at Durley, when his life was pronounced by a physician to be in imminent danger. Within twenty-four hours, while the doctor and Mrs. Carlisle, a relation of Mr. Bourne, were sitting by his bedside, the doctor opened the curtains at the bed-foot, to give him air; and suddenly a great iron chest by the window, with three locks, (in which chest were all the writings and title-deeds of Mr. Mallet's estate,) began to open, lock by lock. The lid of the iron chest than lifted up itself, and stood wide open. Mr. Bourne, who had not spoken for twenty-four hours, raised himself up in the bed, and looking at the chest, cried out, "You say true, you say true, you are in the right, I'll be with you by and bye." The patient then lay down, and spoke no more. The chest lid fell again, and locked itself, lock by lock, and Mr. Bourne died within an hour afterwards.

OMENS AT EXECUTIONS.

Aubrey tells us that he saw Mr. Christopher Love beheaded on Tower Hill, "in a delicate clear day:" about half an hour after his head was struck off, the clouds gathered blacker and blacker; and such terrible claps of thunder came, that he had never heard greater.

"'Tis reported that the like happened after the execution of Alderman Cornish, in Cheapside, October 23, 1684."

SIR CHARLES LEE, AND HIS DAUGHTER.

Beaumont, in his *World of Spirits*, relates the following event, which took place in 1662, and the narrative of which was drawn

up by the Bishop of Gloucester, from the recital of Sir Charles Lee, the father of the young lady who was the heroine of the story:

Sir Charles Lee, by his first wife, had only one daughter, of which she died in child-birth; and when she was dead, her sister, the Lady Everard, desired to have the education of the child, and she was by her very well educated till she was marriageable, and a match was concluded for her with Sir William Perkins, but was then prevented in an extraordinary manner. Upon a Thursday night, she, thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her; and she asked, "Why she left a candle burning in her chamber?" The maid said, she "left none, and there was none but what she had brought with her at that time." Then she said it was the fire; but that, her maid told her, was quite out, and said she believed it was only a dream; whereupon she said it might be so, and composed herself again to sleep.—But about two of the clock she was awakened again, and saw the apparition of a little woman between her curtain and her pillow, who told her she was her mother, that she was happy, and that by twelve of the clock that day she should be with her. Whereupon she knocked again for her maid, called for her clothes, and when she was dressed, went into her closet, and came not out again until nine, and then brought out with her a letter sealed to her father; brought it to her aunt, the Lady Everard, told her what had happened, and declared that as soon as she was dead it might be sent to him. The lady thought she was suddenly fallen mad, and thereupon sent presently away to Chelmsford for a physician and surgeon, who both came immediately; but the physician could discern no indication of what the lady imagined or of any indisposition of her body; notwithstanding, the lady would needs have her let blood, which was done accordingly. And when the young woman had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers: and when prayers were ended, she took her guitar and psalm-book, and sitting down in a chair without arms, she played and sung so melodiously as to delight her music-master. And, near the stroke of twelve, she rose, and seated herself in a great chair with arms, and presently, fetching a strong breath or two, she expired, and became so suddenly cold as to be much wondered at by the physician and surgeon.

She died at Waltham, in Essex, three miles from Chelmsford, and the letter was sent to Sir Charles at his house in Warwickshire; but he was so afflicted with the death of his daughter that he came not till she was buried; but when he came, he caused her remains to be taken up and to be buried with her mother at Edmonton, as she desired in her letter.

Boismont considers this to be explained by the imagination of the sensitive girl being highly excited at the thought of approaching death: the exaltation of the nervous system, in an organization which was probably delicate, arrived at such a pitch as to exterminate life.

PICTURE OMEN.

Sir Walter Long's widow (Aubrey relates) did make a solemn promise to him on his death-bed, that she would not marry after his decease; but not long after, one Sir — Fox, a very beautiful young gentleman, did win her love*; so that, notwithstanding her promise aforesaid, she married him. They were at South Wraxall, where the picture of Sir Walter hung over the parlour-door, as it doth now at Draycot. As Sir — Fox led his bride by the hand from the church (which is near to the house,) into the parlour, the string of the picture broke, and the picture fell on the lady's shoulder, and cracked in the fall. (It was painted on wood, as the fashion was in those days.) This made her ladyship reflect on her promise, and drew some tears from her eyes.

We quote the above from Mr. Russell Smith's nice reprint of Aubrey's *Miscellanies*, 4th edition, 1857. The editor adds the following note: "This story may be true in all its details, except the name of the lady, who was a daughter of Sir W. Long: she married Somerset Fox, esq."—See Sandford's *Genealogical History of the Kings of England.*

BUSHY AND ITS OWNERS.

The small village of Bushy, near Watford, in Hertfordshire, seems to have been, at an early period, very unfortunate in its owners. Its first Norman possessor, Geoffrey de Mandeville, having incurred the Pope's displeasure, was suspended in lead, on a tree, in the precincts of the Temple, London, because Christian burial was not allowed to persons under such circumstances. Edmond of Woodstock was beheaded through the vile machinations of Queen Isabella, and her paramour Mortimer, on a suspicion of intending to restore his brother Edward II. to the throne; and so beloved was he by the people, and his persecutors detested, that he stood from one to five in the afternoon before an executioner could be procured, and then an outlaw from the Marshalsea performed the detested duty. Thomas, Duke of Surrey, was beheaded at Cirencester, in rebellion against Henry IV. Thomas de Montacute, Earl of Salisbury, after obtaining the highest honour in the campaigns in France with Henry V., was killed by a portion of a window-frame driven into his face by a cannon-ball at the siege of Orleans. George, Duke of Clarence,

was drowned in a butt of malmsey. Richard III. was the next possessor. Lady Margaret de la Pole was beheaded at the age of 72 by the cruel policy of Henry VIII., in revenge for a supposed affront by her on the Cardinal. In this parish, also, lived the infamous Colonel Titus, who advised Cromwell to deliver the nation from its yoke, in a pamphlet, entitled *Killing no Murder*.

OMEN TO LORD SOMERS.

The first notice of Lord Chancellor Somers, as a boy, is exceedingly curious, and is stated in Cooksey's *Life and Character of Lord Somers* to be perfectly well authenticated. It is to the effect, that when walking with one of his aunts, under whose care he was placed at the time, "a beautiful roost-cock flew upon his curly head, and while perched there, crowed three times very loudly." The occurrence was instantly viewed as an omen of his future greatness.

SACRAMENTAL OMEN.

In 1679, Aubrey notes: "After the discovery of the Popish plot, the penal laws were put in execution against the Roman Catholics; so that if they did not receive the sacrament according to the Church of England, in their parish church, they were to be severely proceeded against, according to law; Mr. Ployden, to avoid the penalty, went to his parish church at Lasham, near Alton, in Hampshire; when Mr. Laurence (the minister) had put the chalice into Mr. Ployden's hand, the cup of it (wherein the wine was) fell off. 'Tis true, it was out of order before, and he had a trembling hand. The communion was stopt by this accident. This (adds Aubrey) was attested to me by two neighbouring ministers, as also by several gentlemen of the neighbourhood."

OMENS TO JAMES II.

The reign of King James II. was inaugurated by several evil omens. The day selected for the coronation (in 1685) was ever memorable for England—it was St. George's Day, the 23rd of April, and entitled, even on a separate account, to be held sacred, as the birthday of Shakspeare in 1564, and his death-day in 1616. The King saved a sum of 60,000*l.* by cutting off the ordinary cavalcade from the Tower of London to Westminster. Even this was imprudent. It is well known that amongst the lowest class of the English, there is an obstinate prejudice, (though unsanctioned by law,) with respect to the obligation imposed by the ceremony of coronation. So long as this ceremony is delayed or mutilated, they fancy that their

obedience is a matter of mere prudence, liable to be enforced by arms, but not consecrated either by law or by religion. The change made by James, therefore, was highly imprudent: shorn of its antique and traditionary usages, the yoke of conscience was lightened at a moment when it required a double ratification. Neither was it called for on motives of economy, for James was unusually rich. This voluntary arrangement was, therefore, a bad beginning; but the accidental omens were worse. They are thus reported by Blennerhassett, (*History of England*, vol. iv. page 1760, printed at Newcastle-upon-Tyne: 1751). "The crown being too little for the King's head, was often in a tottering condition, and like to fall off. Even this was observed attentively by spectators of the most opposite feelings.

"But there was another simultaneous omen which affected the Protestant enthusiasts, and the superstitious, whether Roman Catholic or Protestant, still more alarmingly. The same day, the King's Arms, pompously painted in the great altar-window of a London church, suddenly fell down, without apparent cause, and broke to pieces, whilst the rest of the window remained standing." Blennerhassett mutters the dark terrors which possessed himself and others: "these," he says, "were reckoned ill omens to the King."

Aubrey also notes the following strange incidents at the coronation of this unfortunate monarch.

When the King was crowned, and the Peers went to kiss the King, the crown was almost kissed off his head: an Earl set it right; but as the King came from the Abbey to Westminster Hall, the crown tottered extremely. Aubrey tells us, too, that he witnessed the following accident: as the cloth-of-gold canopy was borne over the head of the King by the Wardens of the Cinque Ports, it was torn by a puff of wind, as they came near Westminster Hall.

The top of the Sceptre, (the fleur-de-lis,) also fell off.

When the signal was given from the Abbey to the Tower, where Sir Edward Sherborne stood to give the signal to fire the cannon, and hoist up the great flag with the King's arms, the wind took the flagstaff off, and carried it away to the Thames.

Upon St. Mark's Day (April 25), after the Coronation, fireworks were prepared on the Thames; when they took fire all together, and it was so dreadful, that several spectators leaped into the river, choosing rather to be drowned than burned. In a yard by the Thames the horses in Lord Powis's coach were so frightened by the fireworks, that they ran away with the coach, the coachman could not stop them, and they ran over a man, who with difficulty recovered.

Aubrey, who was a Wiltshire man, was told by a person who was living at Salisbury in 1688, when James II. was there—that

the iron crown upon the turret of the Council-house was blown down.

When King James first entered Dublin, after his arrival from France, one of the gentlemen that bore the mace before him stumbled, without any rub in his way, or other visible occasion. The mace fell out of his hands, and the little cross upon the crown thereof stuck fast between two stones in the street. Aubrey, who relates the above, adds, "This is very well known all over Ireland, and did much trouble King James himself, with many of his chief attendants."

WARNING AT CAMBRIDGE.

In 1706-7, the Rev. Mr. Hughes, of Jesus College, Cambridge, communicated to the Rev. Mr. Bonwicke, the following "unusual story:"

"One Mr. Shaw, formerly of St. John's College, and late minister of Souldern, within twelve miles of Oxford, as he was sitting one night by himself, smoking a pipe, and reading, observed somebody to open the door; he turned back, and saw one Mr. Nailor, a fellow collegian, an intimate friend, and *who had been dead five years, come into the room.* The gentleman came in exactly the same dress and manner that he used at college. Mr. Shaw was something surprised at first; but in a little time, recollecting himself, he desired him to sit down: upon which Mr. N. drew a chair, and sat by him; and they had a conference of about an hour and a half. He told him that 'he was sent to give him warning of his death, which would be in a very short time;' and, if I mistake not, he added, that his death would be sudden. He mentioned likewise several others of St. John's, particularly the famous Auchard, who is since dead. Mr. S. asked him if he could not give him another visit: he answered no, alleging that 'his time allotted was but three days, and that he had others to see, who were at a great distance.' Mr. Shaw had a great desire to inquire about his present condition, but was afraid to mention it, not knowing how it would be taken. At last, he expressed himself in this manner, 'Mr. N., how is it with you in the other world?' he answered, with a brisk and cheerful countenance, 'Very well.' Mr. Shaw proceeded: 'Are there one of our old friends with you?' he replied, 'Not one.' After their discourse was over, he took his leave, and went out. Mr. Shaw offered to go with him out of the room; but he beckoned with his hand that he should stay where he was. Mr. Nailor seemed to turn into the next room, and so went off. This Mr. Shaw the next day made his will, the conference having so far affected him; and not long after, being taken with an apoplectic fit while he was reading the divine service, he fell out of his desk, and died

immediately after. He was ever looked upon to be a pious man, and a good scholar; only, some object that he was inclinable to melancholy. He told this story himself to Mr. Groves, fellow of St. John's, and a particular friend of his.

"Mr. G., upon his return to Cambridge, met with one of his college, who told him that Mr. Auchard was dead, who was particularly mentioned by Mr. Shaw. He kept the business secret, till, hearing of Mr. Shaw's own death, he told the whole story. He is a person far enough from inventing such a story; and he tells it in all companies without any manner of variation. We are mightily divided about it at Cambridge, some heartily embracing it, and others rejecting it as a ridiculous story, and the effect of spleen and melancholy. For my own part, I must acknowledge myself one of those who believe it, having not met with anything yet sufficient to invalidate it. As to the little sceptical objections that are generally used upon this occasion, they seem to be very weak in themselves, and will prove of dangerous consequences, if applied to matters of a more important nature."

Mr. Turner, writing to Mr. Bonwicke, from Cambridge, within the next fortnight, says: "There is a circumstance relating to the story of the apparition, which adds great confirmation to it; which I suppose Mr. Hughes did not tell you. There is one Mr. Cartwright, Member of Parliament for Northamptonshire, a man of good credit and integrity, an intimate friend of Mr. Shaw's, who told the same story with Dr. Groves, (which he had from Mr. Shaw,) at the Archbishop of Canterbury's table; but he says further, that Mr. Shaw told him of some great revolutions in state, which he will not discover, being either obliged to silence by Mr. Shaw, or concealing them upon some prudent and politic reasons."

OMINOUS SWORDS.

A young nobleman, of high hopes and fortune, chanced to lose his way in the town which he inhabited, the capital of a German province; he had accidentally lost himself among the narrow and winding streets of a suburb, inhabited by the lowest order of the people, when an approaching thunder shower determined him to ask a short refuge in the most decent habitation that was near him. He knocked at the door, which was opened by a tall man, of a grisly and ferocious aspect, and mean dress. The stranger was readily ushered to a chamber, where swords, scourges, and machines, which seemed to be implements of torture, were suspended on the wall. One of these swords dropped from its scabbard, as the nobleman, after a moment's hesitation, crossed the threshold. His host immediately stared at him, with such marked expression, that the young man could not help demanding

his name and business, and the meaning of his looking at him so fixedly. "I am," answered the man, "the public executioner of this city; and the incident you have observed is a sure augury, that I shall, in discharge of my duty, one day cut off your head with the weapon which has just now spontaneously unsheathed itself." The nobleman lost no time in leaving his place of refuge; but engaging in some plots of the period, was shortly after decapitated by that very man and instrument.

Lord Lovat is said, by the author of the Letters from Scotland, to have affirmed, that a number of swords that hung up in the hall of the mansion-house, leaped of themselves out of the scabbard at the instant he was born. This story passed current among his clan, and like that just quoted, proved an unfortunate omen.

OMENS OF THE MURDER OF MR. BLANDY.

Several awful presages are stated to have alarmed the family of the unfortunate Mr. Blandy, of Henley, in Oxfordshire, previous to his untimely death. A few days before the decease of his wife, a chorus of voices was heard by his daughter and the servants, at midnight, as if proceeding from the garden in the rear of the apartment where Mrs. Blandy lay. This was succeeded by three distinct knocks on the window of Miss Blandy's chamber, adjoining to that of her mother. Meanwhile, the old lady, though insensible of these sounds, was terrified by a dream, in which she saw her husband drinking from a cup administered by her daughter; presently he swelled to a great size, and expired, about two years before the memorable murder of Mr. Blandy, of the approach of which he himself is also said to have had some ominous presages.

When Mrs. Blandy awoke in the morning, she told the dream to her waiting-maid, and died the same day.

The story of this dreadful parricide is briefly as follows. Mr. Blandy was an eminent attorney, and by practice had accumulated a handsome fortune: he had an only child, Mary, whom, as a kind of pious fraud, he gave out to be worth thirty thousand pounds. A short time before the death of Mrs. Blandy, Captain William Cranstoun, brother of Lord Cranstoun, being upon a recruiting-party in Oxfordshire, and hearing of Miss Blandy's fortune, found means to introduce himself to the family. He soon gained an ascendancy over the mother; and the daughter smiled upon the soldier. But there was an almost insuperable obstacle to their mutual happiness: the captain had been privately married in Scotland; this, however, he hoped to get set aside by a decree of the Supreme Court of Session. In this he failed: and the father would not, therefore, consent to his daughter continuing to receive the Captain's attentions.

The mother, we have seen, died suddenly. The father remained inexorable, and could not be induced to grant his consent. This set the Captain's sanguine soul to work. The affection of Miss Blandy for this profligate man, almost double her age, was violent. He imposed upon her credulity: sent her from Scotland a pretended love-powder, which he enjoined her to administer to her father, in order to gain his affection, and procure his assent. This injunction she declined, on account of a frightful dream, in which she fancied her father falling from a precipice into the ocean. The captain wrote a second time: told her his design in words rather enigmatical, but easily understood by her. This so elated her with the project of removing her father, that she was heard to exclaim, before the servants, "Who would not send an old fellow to hell for thirty thousand pounds?"

The die was cast: the powder was mixed in a cup of tea: the father drank, and soon after swelled enormously.—"What have you given me, Mary?" cried the unhappy dying man, "you have murdered me; of this I was warned, but alas, I thought it was a false alarm! O fly—take care of the captain!"—Thus he died, a most melancholy spectacle. Miss Blandy was taken while attempting to escape: she was conveyed to Oxford Castle, and lay there till the assizes, when she was tried for the parricide, was found guilty, and executed. Captain Cranstoun went abroad, and died in a miserable state of mind soon afterwards.

THE WHITE-BREASTED BIRD OF THE OXENHAM FAMILY.

Howell, in his *Epistolæ Ho-Elianæ*, relates that, as he was passing by St. Dunstan's, in Fleet-street, he saw, in a stone-cutter's shop, a huge marble with the epitaphs of four persons—John Oxenham, his sister Mary, his son James, and his mother Elizabeth, of all of whom, it was said, that when near death, "a bird with a white breast was seen fluttering about their beds." A marginal note, in the *Gentleman's Magazine*, Jan. 1794, records:

Lately died at Exeter, at the age of 80, Mrs. Elizabeth Weston, relict of S. Weston, eldest son of Stephen, some time Bishop of Exeter. Mrs. E. Weston was the youngest daughter of William Oxenham, esquire, of Oxenham. The last appearance of the bird mentioned by Howell and Prince, (*Worthies of Devon,*) is said to have been at Mrs. E. Weston's eldest brother's death-bed.

Other instances, besides the above, of this remarkable apparition, are circumstantially narrated, but their authority must remain matter of opinion.

In the libraries of the British Museum, the Bodleian, and Corpus Christi College, Oxford, are copies of a tract entitled

A True Relation of an Apparition in the Likeness of a Bird, with a White Breast, that appeared hovering over the Death-bed of some of

the Children of Mr. James Oxenham, &c. Qto. London, 1641. With an illustrative Frontispiece.

And in Dr. Mugridge's *Descriptive Sketch of Sydenham*, at p. 48, is a remarkable statement of a similar appearance at the death of one of the family of Oxenham, in that parish.

No trace of the stone mentioned by Howell has been found among the monuments at South Tawton, the parish in which the Oxenham family was seated; nor is any reference to the apparition made in either of the several inscriptions to individuals of the name, in other parts of the country.

OMENS TO GEORGE III.

In the *Pennsylvania Packet*, March 16, 1780, we read: "There is nothing more ridiculous than the idle stories which are daily told of omens and forebodings on every trifling occasion; but upon great occasions all ages have afforded such proofs of something of the kind, that the most learned and candid have been obliged to take notice of them. How far the following may be considered of this kind, every one will judge for himself. Of the truth of each there is incontestible evidence: In the ceremony of coronation in England there are two swords used; one representing justice, the other representing mercy. At the coronation of George the Third, the sword of justice was brought, but the sword of mercy was left at the Tower. To have sent for it would have delayed time; therefore the Lord Mayor of London's sword was borrowed and used in its stead. At the same time the great diamond fell from his sceptre. When the same King reviewed his fleet, under Keppel, in May, 1778, the weather was so fine that hundreds of small boats were on the sea; and yet, so it was, that at the mast-head of the royal yacht, on board which the King then was, the great Union flag was rent from top to bottom, in the sight of twenty thousand people. A pious lady of New York, having some years ago been to see the waxworks shown there, among which was the likeness of George the Third, she dreamed the night following that she saw that King in his great chair fast asleep, and his crown lying at his feet. Beyond him stood the devil; and after some time he cried out, with a strong and terrifying voice, 'Arouse, O Prince, for thy kingdom is departed from thee!' This dream was written and sent to Mrs. Wright, then in London, with a strong injunction to show it to the King. It was accordingly handed to Lord North, but he did not dare to show it to his master."

When George III. was crowned, a large emerald fell from his crown: America was lost in this reign.

OMENS IN FRENCH HISTORY.

In France, as the dreadful criminality of the French sovereigns, through the seventeenth century, began to tell powerfully, and to reproduce itself in the miseries and tumults of the French populace through the eighteenth century, it is interesting to note the omens which unfolded themselves at intervals. A volume might be written upon them. The French Bourbons renewed the picture of that fatal house which, in Thebes, offered to the Grecian observers the spectacle of dire auguries, emerging from darkness, through three generations, *à plusieurs reprises.* Everybody knows the fatal pollution of the marriage pomps on the reception of Marie Antoinette in Paris: the numbers who perished, are still spoken of obscurely as to the amount, and with shuddering awe for the unparalleled horrors standing in the background of the fatal reign—

> horrors
> That, hush'd in grim repose, await their evening prey.

But in the Life of Goethe is mentioned a still more portentous (though more shadowy) omen in the pictorial decorations of the arras which adorned the pavilion on the French frontier: the first objects which met the Austrian Archduchess, on being hailed as Dauphiness, was a succession of the most tragic groups from the most awful section of the Grecian theatre. The next alliance of the same kind, between the same great empires, in the persons of Napoleon and the Archduchess Marie Louise, was overshadowed by the same unhappy omens, and, as we all remember, with the same unhappy results, within a brief period of five years.

When Charles X. was crowned at Rheims, he accidentally dropped his hat: the Duc d'Orleans (Louis Philippe) picked it up and presented it to him.

At the period of Napoleon's dissolution, on the 4th of May, 1821, in which he expired, the island of St. Helena was swept by a tremendous storm, which tore up almost all the trees about Longwood by the roots. The 5th was another day of tempests; and about six in the evening, Napoleon pronounced "*Tête d'armée,*" and expired.

On the Saturday preceding the promulgation of the celebrated *ordonnances* by Charles X.'s Ministers, the white flag which floated on the column of the Place Vendôme, and was always hoisted when the Royal Family were in Paris, was observed to be torn in three places: the tricolor waved in its stead the following week.

OMEN AT NAGPORE.

Mr. John Whittaker writes from Nagpore: "On returning home one evening, in June, 1861, going at a brisk canter, my horse came to a sudden stop, almost pitching me over his head. It was quite dark, and I could see nothing. After regaining my seat, I looked forward into the darkness, and saw a number of animals moving across the road, at a quick rate, just in front of me; there might have been about twenty. I proceeded home, and on my way called on a friend, to whom I told what I had seen. He said they were a herd of cattle from the city (Nagpore), where are numbers of sacred cattle running at large, or they were, probably, a family of black-faced monkeys, (the Enchitellus,) which makes its way to the city at intervals; but said he would send a man to see as soon as it was daylight. Next morning I went to the spot, but could see no traces of any kind of cattle, although the marks of my horse's feet were distinct. Nor could the person my friend sent to the place see any marks, but had concluded that I had seen a party of spirits, that were paying a visit to the city to foretell some event that was about to happen.

"It is firmly believed by the natives at Nagpore that when anything is about to happen to the family of the Rajah, the spirits come in the form of black-faced monkeys, who sit upon the palace, and hold a consultation for two or three days, and then depart; after which some calamity is sure to happen to the family. The last occasion of their paying a visit was a few days before the death of the late Rajah. The natives say they make their appearance once in three or four years."—*Notes and Queries*, 2nd S. vol. xii.

RELIC OF ST. JOHN BAPTIST.

The Commission charged to carry back to Barcelona the right arm of St. John the Baptist, returned it in July, 1861: it having been taken to the oratory of the Queen, and the happy accouchement of her Majesty is ascribed to its influence. This holy relic was the object of great veneration on the part of the pious persons of Madrid, all the time it was exposed in the church of San Francisco el Grande. The nuns were not deprived of the privilege of adoring it, the Venerable Prior Commissioner, accompanied by three members of his Order, having presented the precious treasure in each of the twenty-three chapels of the convents of this capital.—*Madrid Gazette.*

DEATHS OF GREAT MEN.

A notion prevails in many parts of Worcestershire, that when storms, heavy rains, or other elemental strife, take place at the death of a great man, the spirit of the storm will not be appeased till the moment of burial. This notion gained great strength on the occasion of the Duke of Wellington's funeral, when, after some weeks of heavy rain, and one of the highest floods ever known in this county, the skies began to clear, and both rain and flood abated. The storms which have been noticed to take place at the time of the death of many great men known to our history, may have had something to do with the formation of this curious notion. It was a common observation hereabout in the week before the interment of his Grace, "Oh the rain won't give over till the Duke is buried."—*J. Noake; Notes and Queries*, vol. vi. p. 53.

WATCHFULNESS OF THE GOOSE.

The Goose, although reputed to be a stupid bird, is traditionally said by its cackling to have saved Rome, A.U.C. 345. The Gauls, under Brennus, had scaled the Capitol, without even arousing the sentinels, or the watch-dogs, when the sacred geese kept in the court of the temple in honour of Juno, heard the approach of the enemy, and commenced a noisy cackling. The patrician Manlius, struck with the clamour, roused his fellow-soldiers, when the Gauls were slain or driven back, and the besieged delivered from their perilous position. Thenceforth Roman geese were fattened, but never eaten; a privilege not extended to those of other countries. In Italy, even at this remote period, a goose is never brought to table. In Rome, a golden image of a goose was made to commemorate their vigilance; and upon a certain day in every year one was placed in a sumptuous litter, and carried in state about the city; while a dog was impaled upon an elder-stake to denote the national contempt for that animal.*

* Professor Owen relates the following interesting confirmation of this tradition: "Opposite the cottage where I live is a pond, which is frequented during the summer by two brood-flocks of geese belonging to the keepers. These geese take up their quarters for the night along the margin of the pond, into which they are ready to plunge at a moment's notice. Several times, when I have been up late, or wakeful, I have heard the old gander sound the alarm, which is immediately taken up, and has been sometimes followed by a simultaneous plunge of the flocks into the pool. On mentioning this to the keeper, he, quite aware of the characteristic readiness of the geese to sound an alarm in the night, attributed it to the visit of a foumart, or other predatory vermin. On other occasions, the cackling has seemed to be

LUCK OF DAYS IN EGYPT.

We have already mentioned the Luck of Days in Egypt. A papyrus of the 19th dynasty contains a calendar of good, bad, and indifferent days throughout the year. M. Rougé gave a synopsis of the contents in the *Revue Archéologique*, 1854. This is a very remarkable document, as illustrating the observances of ancient Egypt. One day is unlucky for setting out on a journey, another for lighting a fire, for eating meat, &c. People born on particular days are destined to die under particular circumstances, as to die rich and honoured, or to be killed by a bull or a crocodile. As an illustration of this kind of prediction it is mentioned that in the Tale of the Two Brothers, the seven Hathors, or sacred cows, upon seeing the newly-created daughter of the gods, at once predicted the death she was to die, but upon what grounds is not said.

There are few omens, perhaps none, which are not universal in their authority, though every land in turn fancies them (like its proverbs) of local prescription and origin. The Death-watch extends from England to Cashmere, and across India diagonally to the remotest nook of Bengal, over three thousand miles' distance from the entrance of the Indian Punjaub. A Hare crossing a man's path on starting in the morning, has been held in all countries alike to prognosticate evil in the course of that day. Thus, in the *Confessions of a Thug*, (which is partially built on a real judicial document, and everywhere conforms to the usages of Hindostan,) the hero of the horrid narrative charges some disaster of his own upon having neglected such an omen of the morning. The same belief operated in Pagan Italy. The same omen announced to Lord Lindsay's Arab attendants in the desert the approach of some disaster, which partially happened in the morning. And a Highlander of the 42d Regiment, in his printed memoirs, notices the same harbinger of evil as having crossed his own path on a day of personal disaster in Spain.

caused by a deer stalking near the flock. But often has the old Roman anecdote occurred to me when I have been awoke by the midnight alarm-notes of my anserine neighbours, and more than once I have noticed, when the cause of alarm has been such as to excite the dogs of the next-door keeper, that the geese were beforehand in giving loud warning of the strange steps. I have never had the smallest sympathy with the sceptics as to Livy's statement; it is not a likely one to be feigned; it is in exact accordance with the characteristic acuteness of sight and hearing, watchfulness and power, and instinct to utter alarm-cries, of the goose."—*Notes and Queries.*

Historical Predictions.

LONDON STONE.

The famous London Stone, in Cannon-street, now inclosed in another stone with a circular aperture, was, we know, the *miliarium* from which the Romans measured all the mileages in the kingdom. It was also the altar of the Temple of Diana, on which the old British kings took their oaths on their accession, laying their hands on it. Until they had done so, they were only kings presumptive. The tradition of the usage survived as late, at least, as Jack Cade's time; for it is not before he rushes forth and strikes the stone, that he thinks himself entitled to exclaim—

"Now is Jack Cade Lord Mayor of London!"

Tradition also declares that it was brought from Troy by Brutus, and laid by his own hand as the altar-stone of the Diana Temple, the foundation-stone of London and its palladium—

"Tra maen Prydain
Tra lied Llyndain"—

("So long as the stone of Brutus is safe, so long will London flourish,") which infers also, it is to be supposed, that if it disappears, London will wane. It has been, from the earliest ages, jealously guarded, and imbedded, perhaps, from a superstitious belief in the identity of the fate of London with its palladium.—*Notes and Queries*, 3rd S. No. 1.

HENRY IV. AND THE JERUSALEM CHAMBER.

Fabyan, the chronicler, relates the following story concerning the death of Henry IV. of England:

"In this year [1412], and twentieth day of the month of November, was a great council holden at the White Friars of London, by the which it was among other things concluded, that for the king's great journey that he intended to take, in visiting of the Holy Sepulchre of our Lord,

certain gallies of war should be made, and other purveyance concerning the same journey.

"Whereupon all hasty and possible speed was made; but after the feast of Christmas, while he was making his prayers at St. Edward's shrine, to take there his leave, and so to speed him upon his journey, he became so sick, that such as were about him feared that he would have died right there; wherefore they, for his comfort, bare him into the abbot's place, and lodged him in a chamber; and there upon a pallet laid him before the fire, where he lay in great agony a certain length of time.

"At length, when he was come to himself, not knowing where he was, freyned (asked) of such as then were about him, what place that was; the which showed to him, that it belonged unto the Abbot of Westminster; and for he felt himself so sick, he commanded to ask if that chamber had any special name; whereunto it was answered that it was named Jerusalem. Then said the king: 'Loving be to the Father of heaven, for now I know I shall die in this chamber, according to the prophecy of me beforesaid that I should die in Jerusalem;' and so after he made himself ready, and died shortly after, upon the day of St. Cuthbert, or the twentieth day of March [1413]."—Fabyan's *Chronicles*, p. 576, ed. 1811, 4to.

This account is repeated by Holinshed, vol. iii. p. 58, ed. 1808, 4to., who adds the following remark:—"Whether this was true that so he spake, as one that gave too much credit to foolish prophecies and vain tales, or whether it was feigned, as in such cases it commonly happeneth, we leave it to the advised reader to judge."

The incident is, as is well known, versified by Shakspeare in his play of *Henry IV.*:

> "*K. H.* Doth any name particular belong
> Unto the lodging where I first did swoon!
> *War.* 'Tis called Jerusalem, my noble lord.
> *K.H.* Laud be to God! even there my life must end.
> It hath been prophesied to me many years,
> I should not die but in Jerusalem,
> Which vainly I supposed the Holy Land.
> But bear me to that chamber; there I'll lie;
> In that Jerusalem shall Harry die."
>
> *Second Part*, Act IV. *ad fin.*

Fabyan served the office of Sheriff of London in 1493, and died in 1511 or 1512. He may be supposed to have been born about 1440 or 1450, and to have collected the materials for his history sixty or seventy years after King Henry's death. His information, though not recent, was doubtless obtained from persons who lived at or near the time. Holinshed, whose death took place between 1578 and 1582, and who must have been born nearly a century after the death of Henry IV., is not an original witness in the case. He appears indeed to have merely repeated the narrative of Fabyan, and his language shows that he disbelieved the story. As Henry was about to make a pilgrimage to Jerusalem at the time when he was attacked by his mortal disease, it is likely that a prophecy may have been current that he would

die at Jerusalem. It may likewise have been true that when his first seizure of illness occurred, he was carried to a room called the Jerusalem chamber, and that this coincidence may have been the subject of remark. Though Fabyan states that the king died "shortly after" his removal to the Jerusalem chamber, yet his own narrative represents the interval as nearly three months; that is to say, from "after the feast of Christmas" to the 20th of March. The account of Fabyan that the king, without any suggestion, asked if the chamber to which he was carried had any special name, and that he immediately received the answer that it was named Jerusalem, by which the prediction respecting him was fulfilled, is in the highest degree improbable.—*Eironnach; Notes and Queries*, 2nd S., No. 89.

In Capgrave's *Chronicle of England*, edited by the Rev. J. C. Hingeston, of Exeter College, and published under the auspices of the Government, in the series superintended by the Master of the Rolls, there is an account of the death of Henry IV., which may be considered as the narrative of a contemporary. Capgrave was born in 1393, and died at the age of seventy-one in 1464: he was twenty years old at the death of Henry IV. With the other authorities, he states that the king died on March 20, and not suddenly; but that his death was foreseen.

The late Dr. Vincent pointed out a remarkable coincidence in a passage of Anna Comnena relating to the death of Robert Guiscard, king of Sicily, in a place called Jerusalem, at Cephalonia. In Lodge's *Devils Conjured* is a similar story of Pope Sylvester. And Fuller, in his *Church History*, relates something of the same kind about Cardinal Wolsey, of whom it had been predicted *that he should have his end at Kingston*, which was thought to be fulfilled by his dying in the custody of Sir William Kingston.—See Cavendish's *Life of Wolsey*.

STRANGE PROPHECY BY HENRY VI.

In this reign, Jasper, Earl of Pembroke, going into Wales, to view his lands in Pembrokeshire, found there Lord Henry, born of Margaret, the only daughter and heir of John, Duke of Somerset; he was not then ten years of age, was kept like a captive, but honourably brought up by the Lady Herbert. The Earl brought the youth to London, and presented him to the King (Henry VI.), who, when he had a good while beheld the boy, said to the lords about him, "Lo, this is he to whom we and our adversaries, having the possession of all things, shall thereafter give place." Which, if it be true, (says Baker,) shows a very prophetical spirit to have been in King Henry, that could so long before foretel a thing so unlikely to happen: for this was he that was afterwards King Henry the Seventh, before whom at that time there were many lives in being of both the Houses of York and Lancaster.

PROPHETIC SPRING.

Warkworth, the chronicler, records that in the 13th year of the reign of Edward IV., a "gret hote somere," which caused much mortality, and "unyversalle fevers, axes, and the bloody flyx in dyverse places of Englonde," and also occasioned great dearth and famine "in the south partyes of the worlde." He then remarks that "dyverses tokenes have been schewed in Englonde this year for amendynge of mennys lyvynge," and proceeds to enumerate several springs or waters in various places, which only ran at intervals, and by their running always portended "derthe, pestylence, or grete batayle." After mentioning several of these he adds: "also there is a pytte in Kent in Langley Parke; ayens any batayle he will be drye, and it rayne neveyre so mychc; and if ther be no batayle toward, he wille be fulle of watere, be it neveyre so drye a wethyre; and this yere he is drye."

Langley Park, situated four miles south-east of Maidstone, has long existed only in name, having been disparked prior to 1570; but the "pytte" or stream, whose wondrous qualities are so quaintly described by Warkworth, still flows at intervals. It is scarcely necessary to add that it belongs to the class known as *intermitting springs*, the phenomena displayed by which are easily explained by the siphon-like construction of the natural reservoirs whence they are supplied.

Persons long acquainted with the spot relate that the state of the stream was formerly looked upon as a good index of the probable future price of corn. The same causes which regulated the supply or deficiency of water, would, doubtless, also affect the fertility of the soil.—*Edward R. J. Howe; Notes and Queries.*

PREVISIONS OF SAVONAROLA.

Dr de Boismont, in his able work *On Hallucinations*, says: "Let it not be forgotten that men possessed of the highest intellects have admitted the existence of prevision, at the same time they acknowledge their ignorance as to the cause. Bacon has observed that we meet with remarkable examples of persons being forewarned of events in their dreams, in states of ecstasy, and at the time of their death.* 'I cannot give the reason of it,' says Macchiavelli, 'but all history, both ancient and modern, attests the fact, that no great misfortune happens either to a town or a province which has not been foretold by some one possessed of the power of prophecy, or else it has been announced by prodigies or other celestial signs. It is very desirable that the cause of this should be discussed by men acquainted with things both natural and supernatural, an advantage we do not ourselves

* Bacon: *De Dignitate.*

possess. Whatever may be the explanation, the thing itself cannot be questioned.'"*

In support of this opinion of Macchiavelli, M. de Boismont quotes the following instances: It was in the year 1483 that Savonarola felt within him that secret and prophetic impulse which led him to become a reformer of the Church, and to preach to Christians the necessity of repentance, warning them beforehand of the calamities which threatened both the State and the Church. He commenced in 1484, at Brescia, with his predictions on the Apocalypse, and told the people that the walls of their city would one day be bathed in torrents of blood. This prediction was fulfilled two months after the death of Savonarola, when, in the year 1500, the French, under the command of the Duke de Nemours, took possession of Brescia, and made a frightful slaughter of the inhabitants.—*Simonde Sismondi.*

"Savonarola," says Comines, "had always predicted the coming of the king, saying that he would be sent by God to chastise the tyrants of Italy, and that it would be in vain that they attempted to defend themselves against him; he stated that the king would come to Pisa, and that when he entered, the kingdom of Florence would be destroyed; and so it turned out, for on that day Pierre de Medicis was driven away. Other things that he prophesied also came true, such as the death of Lorenzo de Medicis. He also publicly preached that it had been revealed to him that the dominions of the Church should be reformed at the point of the sword. This has not happened as yet, but it is not far off."—*Mem. de Philip de Comines.*

The author of a summary of the life of Cattho, Archbishop of Vienna, relates that the latter was the first to announce to Louis XI. the death of Charles the Bold. "At the moment," says the author of the summary, "that the said duke was killed, King Louis was receiving the mass in the church of St. Martin, at Tours, distant at least ten days' journey from Nancy; and the said mass was administered to him by the Almoner Archbishop of Vienna, who, in giving the blessing to the said Seigneur, spoke to him in these words: 'Sir, God grant you peace and repose; you have them if you choose, *quia consummatum est*, your enemy, the Duke of Burgundy, is dead; he is slaughtered, and his army discomfited.' The hour was noted, and it was found to correspond exactly to the time when the said duke met his death."—*Biographie Universelle.*

THE ASTROLOGER OF CAPRI.

A singular incident in the life of Gaston de Foix, to whom Louis XII. confided the defence of Milan, and the charge of

* Macchiavelli: *Discours sur Tite-Live*, liv. i. 56

conquering the Italians, shows to what extent the predictions of astrology influenced the wars of the period. In a few months, Gaston brought victory to the standard of France. With the view of making himself master of Rome, Gaston marched upon Ravenna, and while on his way, chanced to stop at a little village called Capri, where lived a famous astrologer, reputed an infallible prophet, through all the country. Gaston, who probably at the time had nothing better to engage him, took it into his head to amuse the knights and captains of his company by calling the pretended prophet into their presence. He was a dark, little withered old man, with a forbidding countenance, and his words were austere and brief. He had scarcely entered, before the captains, one and all, eagerly demanded, "How long it would be before they should have the opportunity of meeting their enemies in battle?" "Good Friday of this year," replied the astrologer, "will not pass before the battle you so much desire shall take place; but though the victory shall be yours, it will be dearly bought, and much blood will be shed on both sides." This prediction gave great joy to the brave knights, who were impatient to exercise their valour; and each one for himself soon began to ask, what would happen to him, individually, on the murderous day he foretold. One inquired, whether he should be among the slain? another, if he had many years to live? a third, whether he should become rich and powerful? The astrologer gravely gave his answers to all; and Lautrec, having asked him "if he should survive the battle?" "Yes," replied he, "you will survive that day, but you will be grievously wounded, and your life despaired of." "And I, good master," pleasantly said the knight, without reproach and without fear—"shall I one day become a person of great importance—well provided with crown-pieces, and a good name to boot?" "Yes truly," replied the astrologer, examining the palms of Bayard's hands; "thou shalt have riches in virtue, and honours equal to any captain in France; but of wealth in gold,—little will come to thy lot, and thou shalt have numbered out thy days in twelve years at the longest, a pistol-shot will be the instrument of thy death—yes, it will be even so."

While the other captains were diverting themselves over the words of the astrologer, he drew aside Chabanes and Bayard, and said to them in a mournful tone, looking towards the Duke of Nemours, "You have there a handsome and brave prince, whom you all love; ah! well, the day of battle draws nigh, guard him carefully from needless danger, for though I read by the stars that he must abide at his post, should he escape, he will certainly be one of the greatest men France has ever produced." The two captains were startled by these words, and called them to mind when events, in some measure, justified these predictions. The two armies met together on Good Friday, near Ravenna, and

engaged in a most bloody battle, in which the French were completely victorious; but they paid dearly for their victory, by the loss of numbers of their officers and soldiers. Lautrec, pierced with wounds, was left among the slain, but was afterwards healed, almost miraculously.

But the greatest of all misfortunes was the death of Gaston de Foix, who, while furiously pursuing his enemies, as they fled in disorder, was stayed by a mortal wound, and instantly expired on the laurels which were just within his reach; and his death closed the fortunes of the French in Italy, April 12, 1512.*

CARDINAL WOLSEY.

The incidents of the last hours of Wolsey—the going forth of his very breath, and the foretelling of the very hour—are all fraught with solemn interest.

Everything which appertains to the record of his appalling fall is treasurable as an addition to the narrative in our popular histories; and a few points of novelty and interest as regards Wolsey have been derived from a State-manuscript of the reign of Henry VIII., now in the possession of Sir Walter C. Trevelyan, bart., F.S.A., a junior member of whose family was one of the chaplains to Henry VIII.; and through him it may have found its way to the venerable seat of Nettlecombe, in the county of Somerset, where this MS. relating to domestic expenses and payments has for some centuries been deposited.

Mr. Payne Collier, in describing this MS. to the Society of Antiquaries, says: "We pass over the manner in which Wolsey appears, without check or control, to have issued his written warrants or verbal commandments for payments of money for nearly all purposes and upon all occasions, even for the dispatch of his own letters to Rome: an entry of this kind is made in the first month to which the MS. applies. Neither is it necessary to dwell upon the items which relate to the known part he took upon the trial of Queen Katherine, since upon this portion of the subject nearly all the authorities, from Hall to Lord Herbert of Cherbury, concur. It is to be observed, in reference to the transactions in which Wolsey was concerned, that no warrant was issued by him for the payment of any sum of money after the 19th June, 1529, when Sir Thomas Fitzgerald, the Irish knight, had a present made to him of 66*l.* 13*s.* 4*d.*, the order for which was given by the Cardinal. After this date, the warrants were those of the king, or of particular officers, and it does not seem that Wolsey was allowed to interfere; for his disgrace had then commenced, in consequence of the vexatious postponements in the trial of the divorce. Neither does his name occur again in this volume, until we come upon it, as it were, by surprise, where

* See *Historical Chapters.* From the French of M. Lame Fleury, 1855.

he is spoken of by his double title of Cardinal of York and Bishop of Winchester, in connexion with a payment to him of one thousand marks, out of the revenues of Winchester. The terms are remarkable:—

"'Item, paide to the Lorde Cardynall of Yorke and Bishope of Wincestre, xviij die Martii, by the Kynge's warraunte, datede at Windesour, xvj. die Martii in thadvancement of his hole yeres pension, of M. mrs. by the yere, out of the bushopricke of Winchester, which yere shall fully ende and ronne at Michilmas next cumming,—dclxvj^{li} xiij^{s} iiij^{d}.'"

This quotation is valuable, both biographically and historically, since it settles the question whether the sum granted to Wolsey were 1000 marks, as Stow, in his *Annals*, asserts, or 4000 marks, as it stands in some MSS. of Cavendish's Life of the Cardinal. By the above entry, confirmed by a subsequent passage in Cavendish, it is clear that the pension was 1000 marks; and that in consideration of the necessities of the Cardinal, it was to be allowed him beforehand. After all his pomp and prosperity, after all his vast accumulation of wealth, after all his piles of plate and heaps of cloth-of-gold, and costly apparel, Wolsey, in March, 1530, (judging only from this entry,) was reduced to the necessity of obtaining a loan of a thousand marks. This, too, to carry him to his exile at York, whither his enemies had by this date induced the fickle, selfish, and luxurious king to banish his great favourite.

Of Wolsey's subsequent residence at Cawood, (where he arrived about the end of September, 1530,) we find in this MS. an "Item to David Vincent, by the king's warrant, for his charges, being sent to Cawoode in the north contrie at suche time as the Cardenall was sicke."

As the sum charged was considerable, viz. 35*l.* 6*s.* 8*d.* (more than 200*l.*) we may infer, perhaps, that the messenger, (whom Cavendish styles his "fellow Vincent,") made some stay there, watching the progress of Wolsey's illness, and sending intelligence to the King, who was more anxious for the death than for the life of his victim, in order that he might seize upon the remainder of his movables. It is quite evident that the Cardinal was not at this period so destitute as many have supposed, and that he had carried with him a very large quantity of plate, of which the King possessed himself the moment the breath was out of the body of its owner. Among the payments for January, 22 Henry VIII. we read in the Trevelyan MS., that two persons were employed for three entire days in London "weighing the plate that came from Cawood, late the Cardinalles." Such are the unceremonious terms used in the original memorandum, communicating a striking fact, of which we now hear for the first time.

From Cawood, as is well known, the Cardinal was brought to the Earl of Shrewsbury's seat at Sheffield Park; and thither messengers were unexpectedly sent to convey Wolsey to the Tower. This State-manuscript shows that Sir William Kingston, Captain of the Guard, was sent to arrest the Cardinal; and that forty pounds were paid to Kingston in November, 1530, for the expenses of his journey:

"Item to Sir William Kingston, Knight, Captain of the Kinges garde, sent to Therle of Shrewsbury with divers of the King's garde, for the conveyance of the Cardinall of Yorke to the Tower of London, in prest for their charges—xl^{li}."

A higher authority, the Earl of Northumberland, accompanied Kingston.

There was a kind of fatality in the circumstances of the arrest. When the Earl of Northumberland arrived at Cawood, the Cardinal was at dinner. Cavendish tells us, "the bustle occasioned by his (the Earl's) admittance reached Wolsey's ears, who came out of the dining-room, on the grand staircase, to inquire the cause. He was there met by the Earl, who drew him aside to a window, and showed his commission, exclaiming, 'My Lord Cardinal, I arrest you in the name of King Henry.' The Cardinal assumed a lofty air and tone, appealing to the Court of Rome, whose servant he declared himself to be, and consequently not amenable to a temporal arrest. In reply, quoth the Earl, 'My Lord, when you presented me with this staff, (showing his staff of office,) you then said, that with it I might arrest any person beneath the dignity of a sovereign.' Wolsey's countenance immediately fell, while he soberly subjoined, 'My Lord, I submit and surrender myself your prisoner.'"

Wolsey proceeded towards London on his mule, but by the way he was attacked with a dysentery, and halted at Leicester. As he entered the gate of the monastery at Leicester, he said, "Father Abbot, I am come to lay my bones among you:" and so the event proved: the monks carried him to his bed, upon which, three days afterwards, he expired, (November, 1530). Shakspeare thus minutely describes the sad scene, as related by the "honest chronicler" Griffith to Queen Katherine, at Kimbolton:

> *Grif.* Well, the voice goes, madam;
> For after the stout earl Northumberland
> Arrested him at York, and brought him forward
> (As a man sorely tainted) to his answer,
> He fell sick suddenly, and grew so ill,
> He could not sit his mule.
> *Kath.* Alas, poor man!
> *Grif.* At last, with easy roads, he came to Leicester,
> Lodg'd in the abbey; where the reverend abbot,
> With all his convent, honourably receiv'd him;
> To whom he gave these words,—*O father abbot,*

An old man, broken with the storms of state,
Is come to lay his weary bones among ye;
Give him a little earth for charity!
So went to bed: where eagerly his sickness
Pursu'd him still; and three nights after this,
About the hour of eight, (which he himself
Foretold, should be his last,) full of repentance,
Continual meditations, tears, and sorrows,
He gave his honours to the world again,
His blessed part to heaven, and slept in peace.
Henry VIII., Act iv., sc. 2.

Shakspeare has little altered the words Wolsey used on his deathbed, though they were spoken to Kyngston, the lieutenant of the Tower, and not, as in the play, to Cromwell:

Had I but served my God with half the zeal
I served my king, He would not in mine age
Have left me naked to mine enemies.
Henry VIII., Act iii., sc. 2.

The Earl of Shrewsbury, who had accompanied Wolsey from Yorkshire, encouraged him to hope for recovery; but the Cardinal replied that he could not live,—discoursing learnedly about his ailment, (dysentery,) which he said, within eight days, if there were no change, would necessarily produce "excoriation of the entrails, or delirium, or death." This was on the eighth day, when he confidently expired. To return to Cavendish's account.

On the morning of the second day, as Cavendish was watching near Wolsey, he enquired the hour, and being told eight o'clock,—"That cannot be," he replied, "for at eight o'clock you will lose your master: my time is at hand, and I must depart this world." His confessor, who was standing near, requested Cavendish to enquire if he would be confessed. "What have you to do with that?" answered the Cardinal angrily; but was appeased by the interference of the confessor. He continued to grow weaker all that day: about four o'clock the next morning, he asked for some refreshment, which having received, and made his final confession, Sir William Kyngston entered his room, and enquired how he felt himself: "I tarry," said the dying man, "but the pleasure of God, to render up my poor soul into His hands. I have now been eight days together troubled with a continual flux and fever, a species of disease which, if it do not remit its violence within that period, never fails to terminate in death." Then follows his message to the King, concluding with, "Had I served my God as diligently as I have served the King, He would not have given me over in my grey hairs." He then continued, for a short time, to give Sir William some advice, concluding with, "Forget not what I have said; and when I am gone, call it often to mind." Towards the conclusion, his accents began to falter; at the end, his eyes became motionless, and his sight failed. The abbot was

summoned to administer the extreme unction, and the yeomen of the guard were called in to see him die. As the clock struck eight he expired, on the 29th of November, 1530.

Cavendish and the bystanders thought Wolsey must have had a revelation of the time of his death; and from the way in which the fact had taken possession of his mind, it is supposed that he relied on astrological prediction.

Mr. Collier observes: "It is unnecessary, as well as uncharitable, to suppose what there is no proof of—that Wolsey died of poison, either administered by himself or others. The obvious and proximate cause of his death was affliction. A great heart, oppressed with indignities and beset with dangers, at length gave way, and Wolsey received the two last charities of a death-bed and a grave, with many circumstances affectingly told by Cavendish, in the Abbey of Leicester."

Wolsey's remains were privately interred in one of the chapels of the Abbey at Leicester, which has long been reduced to a mass of shapeless ruins. The Cardinal had, however, designed a sumptuous receptacle for his remains. Adjoining the east end of St. George's Chapel at Windsor is a stone edifice, built by King Henry VII., as a burial-place for himself and his successors; but this Prince afterwards altering his purpose, began the more noble structure at Westminster, and the Windsor fabric remained neglected until Wolsey obtained a grant of it from Henry VIII. The Cardinal, with a profusion of expense unknown to former ages, designed and began here a most sumptuous monument for himself, from whence this building obtained the name of *Wolsey's Tomb-house.* This monument was magnificently built; and at the time of the Cardinal's disgrace 4250 ducats had been paid to a statuary of Florence for what had been already done; and 380*l.* 18*s.* sterling had been paid for gilding only the half of this costly monument. It thus remained unfinished; in 1646 it was plundered by the rebels of its statues and figures of gilt-copper.

Wolsey had also executed for him at Rome a very beautiful marble sarcophagus, but which did not arrive in time for the burial of the Cardinal: it lay neglected for two centuries and three-quarters, when it was removed to the crypt of St. Paul's cathedral, and in it were placed Nelson's remains.

One of the most perfect existing monuments of Wolsey's magnificence is the Great Hall at Hampton Court palace, though it has been disputed whether this was built by the Cardinal: the existence of records of payments for work done, together with the initials and memorials of Henry so profusely displayed here, would lead to the inference that it was raised by that monarch; but when it is considered that a palace of the magnificent design of Hampton Court would be incomplete without such an appendage, and that Henry seems to have studiously effaced the traces

of Wolsey's occupancy, substituting his own impress throughout, it may with reason be assumed that Wolsey founded if he did not entirely finish the Hall. It was used as a theatre during the reigns of Elizabeth and James I.; and there is a tradition that some of the plays of Shakspeare were first acted in this Hall. It was fitted up as a theatre by George I. in 1718; and here, on the 1st of October, *Henry VIII., or the Fall of Wolsey*, was represented on the very spot which had been the scene of the Cardinal's greatest splendour!—a coincidence which can scarcely fail to impress the most untutored mind.

It is a curious and novel circumstance which the Trevelyan manuscript has brought to light, that exactly three months before the death of Wolsey, the Dean and Canons of Cardinal's (now Christ-church) college, Oxford, had so completely separated themselves from Wolsey, and from all interest he had taken in their establishment, that, instead of rewriting to him for the comparatively small sum of 184*l.*, for the purpose of carrying on their works, they applied to the King for the loan of the money; the entry of which loan is made in this State-manuscript, "upon an obligation to be repaid agayne," "on this side of Cristinmas next cumming;" so that even this trifling advance could not be made out of the royal purse, filled to repletion by the sacrifice of Wolsey, without an express stipulation that the money was to be returned before Christmas."

To the credit of Wolsey it must be told, that in the midst of all his troubles his anxiety for his new college was unabated; and it is upon record, that, among his last petitions to the King, was an urgent request that "His Majesty would suffer his college at Oxford to go on."*

Everything in Wolsey—his vices and his virtues—was great. He seemed incapable of mediocrity in anything: voluptuous and profuse, rapacious and of insatiable ambition; too magnanimous to be either cruel or revengeful, he was an excellent master and patron, and a fair and open enemy. If we despise the abjectness which he exhibited in his first fall, let it be remembered from and to what he fell, from a degree of wealth and grandeur which no subject on earth now enjoys, to instantaneous and utter destitution. He wanted at Esher the comfort which even a prison would have afforded, the very bed on which he slept having been taken from him. We are also to take into account the abject submission which he had long been taught to exercise towards the tyrant,

"Whose smile was transport, and whose frown was fate."

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* The kitchen was the first building erected by Wolsey in his new college, and has undergone no material alteration either in shape, size, or arrangement. It is a good specimen of an ancient English kitchen.

Of this detested monster, one circumstance is disclosed by Cavendish, so utterly surpassing all the measures of common iniquity, that we cannot forbear repeating it. When Wolsey was sued in a præmunire by Henry's order, and all his movables seized, the chest, which contained a dispensation under the King's sign-manual for the very facts on which he was sued, was withheld; and he was prevented from pleading an instrument, which, if law and reason had any scope, must have preserved him. His misfortunes, however, and the conversations of some devout and mortified Carthusians, appear to have awakened the first sense of genuine religion in his mind. During his retreat at Cawood, while the King was pursuing him into his retirement with one refinement of ingenious cruelty after another, Wolsey was calm and composed; and here, for the first time, he seems to have exercised, or even comprehended, the character of a Christian bishop. He reconciled enemies, he preached, he visited, nay he was humble. But this character he was not long permitted to sustain.

MURDER OF ARDEN OF FEVERSHAM.

In 1548, the second year of the reign of Edward VI., one Mr. Arden, of Feversham in Kent, was murdered in his own house, by procurement of his wife; and his body was carried out and laid in the close hard by, where, says Baker, this is memorable: that for two years after, the ground where this body lay *bore no grass*, but represented, as it were, still a picture of the body, only in the space between the legs and arms there grew grass; but where any part of the body touched, none at all grew. Yet this accident was not so miraculous for the murder as for the curses of a widow, out of whose hands the said Master Arden had uncharitably bought the said close to her undoing. And thus, (adds Baker,) the Divine justice, even in this world, oftentimes works miracles upon offenders, for a merciful warning to men, if they would be so wise as to take it.

This tragical event has been dramatised anonymously; Alice, the wife of Arden, joins with her paramour, Mosbie, and some assassins, in murdering her husband. Tieck has translated this play into German, as a genuine production of Shakspeare, though the style is different; but it exhibits a strong picture of the passions, and indicates freedom of versification and dramatic art.

A WONDERFUL YEAR PREDICTED.

The one-and-twentieth year of Queen Elizabeth's reign (1588) was long before spoken of by astrologers to be a wonderful ye and even the grand climacterical year of the world! Yet, t greatest wonder that happened this year, (says Baker,) was t

wonderful fleet that Spain provided for invading England, if the defeat of that wonderful fleet were not a greater wonder!

DEATH OF HENRY II. OF FRANCE.

It is related that Luca Gaurico, the celebrated Italian astrologer, at the request of Catherine of Medici, his wife, or some other astrologer, predicted that Henry II. would be killed in a duel. This prophecy was disregarded, because it was thought that the king was protected by his station from fighting duels; but he in fact met his death at the early age of forty-one by the accident at a tournament, as just narrated. He died July 10, 1559; and Thuanus, who was born in 1553, and was therefore six years old at the time of the king's death, relates the story of the prophecy.

Lord Bacon, in his *Essay on Prophecies*, gives a similar account of this prediction, which he heard in France; and as he resided in that country between 1576 and 1579, he must have heard it within 20 years of the king's death. He relates: "When I was in France, I heard from one Dr. Pena, that the queen mother, who was given to curious arts, caused the king her husband's nativity to be calculated under a false name: and the astrologer gave a judgment that he should be killed in a duel; at which the queen laughed, thinking her husband to be above challenges and duels; but he was slain upon a course at tilt, the splinters of the staff of Montgomery going in at his beaver."

Bacon, it has been seen, does not mention Gaurico: he was a celebrated mathematician and astrologer of the 16th century, who died on March 6, 1558. His death, therefore, preceded that of Henry II.; and if he had made any such announcement as that ascribed to him, it must have been a true prediction, and not a fabrication after the event. Bayle, however, in the notes to his Life of Henry II., has minutely investigated the story of this prophecy, and has shown that the astrological predictions which Gaurico made respecting Henry II. were wholly different, and quite inconsistent with the event. Nicéron and Adelung maintain the same. It appears from the citations of Bayle, that Gaurico made two precise astrological predictions respecting the death of Henry II., one published in 1552, the other in 1556. According to the former horoscope, Henry was to attain a prosperous and green old age; and if he passed his 56th, 63rd, and 64th years, he would attain the age of 69 years 10 months and 12 days. According to the latter and amended version, if he passed the unhealthy years sixty-three and sixty-four, he would live happily seventy years, minus two months. Neither of them contains any allusion to a duel; and the age which they fix for his death, after a prosperous life, was completely erroneous.

Gaurico had, doubtless, learnt to be careful how he dealt in unlucky predictions respecting princes. For, having predicted that Bentivoglio, Lord of Bologna, would be expelled from his states, he was condemned by this tyrant, for his temerity, to five inflictions of the strappado: from the effects of this torture—which consisted in suspending a person by the hands, and throwing him from a height on the ground—he suffered for a long time.

There are material variations in the story of this prediction. Another version of it represents the celebrated Cardan as having foretold a melancholy termination of the king's life; it appears, however, that the prophecy which he really made was of a directly opposite tendency. A third version was, that the Cardinal of Lorraine brought from Rome a letter from a Jew, warning the king against a single combat. The king is further related to have given this, or some similar prophecy, to M. d'Aubespine to preserve; and it is added, that the latter had shown it to some grandees after the king's death. The authorities for these latter stories are Pasquier and Brantôme, the former of whom was born in 1529, and the latter in 1540.

It has been maintained by some that it would be easy to compare the horoscopes of Gaurico and Cardan, as they were actually published before the event, with the fabricated horoscopes which were attributed to them after the event, and to perceive that, while the latter have been ingeniously brought into agreement with the fact, the former are completely false. Yet, if this decisive evidence had perished, the story would have rested on the highly respectable testimony of Thuanus, corroborated by the authority of Lord Bacon.

It may be added that Montluc, in his *Mémoires*, tom. xxi. p. 488, states that he had a prophetic dream respecting Henry II. three days before the fatal tournament. He dreamed that he saw the king sitting on a raised seat, with drops of blood streaming from his face. There is no reason for disputing the truth of this dream.

PREDICTIONS IN FRENCH HISTORY.

In France, throughout the sixteenth century, every principal event was foretold successively, with an accuracy that still shocks and confounds us. Francis I., who opens the century, (and by many is held to open the book of *modern* history, as distinguished from the middle or *feudal* history,) had the battle of Pavia foreshown to him, not by name, but in its results—by his own Spanish captivity—by the exchange of his own children upon a Spanish frontier river of Spain—finally, by his own disgraceful death, through an infamous disease, conveyed to him under a deadly circuit of revenge. Of this king's son, Henry II., we have just narrated the mysterious death.

After this, and we believe, a little after the brief reign of Francis II., arose Nostradamus, the great prophet of the age. All the children of Henry II. and of Catherine of Medici, one after the other, died in circumstances of suffering and horror, and Nostradamus pursued the whole with ominous allusions. Charles IX., though the authorizer of the Bartholomew Massacre, was the least guilty of his party, and the only one who manifested a dreadful remorse. Henry III., the last of the brothers, died, as the reader will remember, by assassination. During the siege of Paris, in 1589, a Dominican monk, named Jacques Clément, excited by the declamations of the Liguers, assassinated Henry at St. Cloud.

And all these tragic successions of events are still to be read more or less dimly prefigured in verses of which we will not here discuss the dates. Suffice it, that many authentic historians attest the good faith of the prophets.

DISCOVERY OF THE GUNPOWDER PLOT.

John Varley, the painter, well known to have been attached to astrology, used to relate a tradition, that the Gunpowder Plot was discovered by Dr. John Dee, with his Magic Mirror; and he urged the difficulty, if not impossibility, of interpreting Lord Monteagle's letter without some other clue or information.

Now, in a Common Prayer Book, printed by Baskett, in 1737, is an engraving of the following scene. In the centre is a circular mirror on a stand, in which is the reflection of the Houses of Parliament by night, and a person entering carrying a dark lantern. On the left side are two men in the costume of James's time, looking into the mirror: one, evidently the king; the other, from his secular habit, not the Doctor, (Dee,) but probably Sir Kenelm Digby. On the right side, at the top, is the eye of Providence darting a ray on the mirror; and below are some legs and hoofs, as if evil spirits were flying out of the picture. The plate is inserted before the service for the 5th of November, and would seem to represent the method by which, under Providence, (as is evidenced by the eye,) the discovery of the Gunpowder Plot was, at that time, generally credited to have been effected. The tradition must have been generally and seriously believed, or it never could have found its way into a Prayer Book printed by the King's Printer. (A. A., *Notes and Queries*, 2nd S. No. 201.)

It is true that the fame of Dee's Magic Mirror divination was at its zenith about the time of the Gunpowder Plot, and this may have led to the Mirror being adopted as a popular emblem of discovery; or it may be a piece of artistic design rather than evidence of its actual employment in the discovery.

THE MASSACRE OF ST. BARTHOLOMEW.

Mezeray, in his *History of France*, relates the following: A few years before the massacre of St. Bartholomew, the guardian of the Convent of the Cordeliers of Saints, whose name was Michael Crellet, having been condemned to be hanged by Admiral Coligny, foretold him that he would die assassinated, that his body would be thrown out of a window, and that afterwards he would be hanged himself—which happened to the Admiral at the massacre of St. Bartholomew.

Sully relates that the solitary hours of Charles IX. were rendered terrible by a repetition of the cries and groans which assailed his ears during the massacre of St. Bartholomew.

"Charles," says the illustrious minister, "hearing, on the night of that day, and during the whole of the next day, the account of the slaughter of so many old men, women and children, called apart Master Ambroise Paré, his principal surgeon, to whom he was greatly attached, although of the proscribed religion, and said to him, 'Ambroise, I don't know what has come over me during the last two or three days, but I find both my mind and body greatly depressed; I feel as though I had a fever, and, whether sleeping or waking, the slaughtered bodies, with their hideous and blood-stained countenances, are always before me. I wish they had not included the imbecile and the innocent.'"

Upon this Dr. de Boismont observes: "When the mind is burdened by a great crime, monomania is close at hand. Not unfrequently accusing voices terrify the guilty person, and he becomes insane."

Henry IV. said many times in public, that after the massacre of St. Bartholomew, a swarm of ravens flew upon the top of the Louvre, and that during seven nights, the king himself, and all the courtiers, heard groans and dreadful cries, at the same hour. He related a yet more extraordinary circumstance: he said, that a few days previous to the massacre, while playing at dice with the Duke of Alençon and the Duke of Guise, he saw drops of blood upon the table; that twice he ordered them to be wiped off, and twice they appeared again, and then he left the game, struck with horror.

ASSASSINATION OF HENRY IV. OF FRANCE.

An event of such magnitude as the assassination of Henry IV. may reasonably be expected to have exercised the industry of writers living at the period of its occurrence. It is one of the most brilliant epochs in the history of France, and Henry was the best sovereign the country ever had. In his sad fate there is matter of reflection for those who are interested in tracing the concatenated fatalities in history. He was the first Bourbon of

the Capetian race; and with him began that train of misfortunes to the family which has, with few exceptions, attended this dynasty; or, from Henry the Great to Louis Philippe.

Henry's sad forebodings commenced with his regret at the coronation of Mary of Medici, his second queen, which he, with great reluctance, fixed for the 13th May, 1610. "The more Henry contemplated the approach of that moment," says Sully, "so in proportion did he feel trouble and dread redouble in his soul." In bitterness and dejection the poor king spent whole hours in the study of Sully, seated on a little low chair, made expressly for him. "Ah! my friend," exclaimed the monarch, "how this coronation displeases me! I know not what it is, but my fears tell me that some signal misfortune will happen." While thus expressing himself, Henry kept tapping his spectacle-case with his fingers, buried in profound thought; and from this melancholy reverie he would suddenly start up, striking his thighs vehemently, and crying aloud—"I shall die in this city—I shall never quit it—*they will kill me!*" Sully then proposed to defer the coronation. "I wish to conceal nothing from you," said the king:—"I must now candidly avow that it was formerly predicted I should be assassinated at the period of a grand solemnity, which I had commanded, and that I should expire in a coach: it is on this account I am so fearful." But the queen insisted upon the ceremony. When in private with Sully, the same presentiments kept possession of the king's mind, and he only interrupted the sad and melancholy silence by repeating emphatically, "They will kill me—my friend, they will kill me!"

A contemporary writer says: "I shall not dwell upon the dreams which, it is stated, his majesty, as well as the queen, had, on the night preceding the monarch's death—of a house falling upon his majesty in the street Ferronerie," &c. One thing, however, is certain—that about six months before the assassination, a famous astrologer foretold to the king that it was essential he should beware of the month of May, 1610; and he even specified the day and hour when the king was to be murdered. Henry, however, ridiculed the astrologer's minuteness, and, taking him by the hair of his head, he led him two or three times round the apartment, and then dismissed him.

On the day preceding the monarch's death, Marshal Bassompierre and the Duke of Guise beheld from a window of the Louvre, at Paris, not a breath of wind stirring at the time, the Maypole fall, which had been placed near the staircase leading to the royal apartment. On witnessing this circumstance, the Marshal and the Duke looked mournfully at each other, and Bassompierre remarked, "I would not for all the world that had happened."

Henry also received numerous intimations that conspiracies

were plotting against his life—one writer specifying fifty plots to have been planned for the king's destruction. An attempt had likewise, some years previously, been made upon the king's life. This writer, as well as Sully, stated that a month prior to the king's assassination, a report was spread throughout Spain, and at Milan, of Henry's death, in a printed document; and that a courier, in his way through Liege, had announced the monarch's being killed. At Montargis, a note was found upon the altar of the principal church, predicting Henry's death; and the report that the king would terminate his existence in the course of this year being generally disseminated throughout France, it is by no means astonishing that the people, who adored him, should have imagined they saw fatal prognostics in every direction. At Douai, a priest, on his death-bed, said, "I have just beheld the greatest prince in Europe perish." At the queen's coronation, it was remarked that her arms had been improperly blazoned, the herald, having, by mistake, annexed to the same the attributes of widowhood.

Every one now recalled to mind, with dread, the great eclipse of the sun, which had occurred in 1608; and the terrible comet of 1609; the pestilence that raged throughout Paris in 1606; monsters seen in various parts of France; extraordinary fish, according to Sully, caught upon the French coast; showers of blood, that is, rain of a reddish colour; singular inundations; an apparition; and many other prodigies—all kept men in fear of some horrible catastrophe.

The coronation at St. Denis, on Thursday, the 13th of May, was performed in sadness and in silence. The queen was to make her public entry into Paris, on the ensuing Sunday, and all expedition was used in preparing for that concluding ceremony. "The day after the coronation," says Sully, "the king's sadness so obviously increased, that all the courtiers were struck with his changed appearance. When he arose, he stated that he had enjoyed no rest. M. de Vendôme entreated the king to take care of himself on that day in particular, which had been predicted as fatal—and he requested his majesty not to go out: 'I perceive,' replied the king, 'that you have consulted the almanac, and heard of that fool, La Brosse, (the astrologer,) and my cousin, the Count of Soissons: the former is an old idiot; and you are yet very young and inexperienced.'"

It was remarked, that on the preceding evening, Henry prayed much longer than usual; his agitation was very great and he was overheard in fervent prayer. As soon as he rose, he withdrew to his study, and again prayed; soon after he proceeded to mass, and when the service was ended, he continued a considerable time in devotion.

After dinner, Henry lay down upon his couch, but could not

rest. He then inquired the hour, saying he wished to go to the Arsenal, and visit Sully, who was indisposed. But his indecision was painfully evident: he seemed to be struggling against the prognostic which he refused to believe. He next consulted the queen, but did not wait for her reply: then, advancing to the window, and raising his hand to his forehead, he exclaimed, "My God! my God! there is something here that dreadfully troubles me! I know not what is the matter with me: I cannot go from hence!" Henry, at length, ordered the carriage, and quitted the Louvre, with his suite. Upon the officer of the guard appearing, the king said, "I require neither you nor your guards; for these forty years past, I have almost uniformly been the captain of my own guards; I will not have any to surround my carriage." To the coachman's inquiry, Henry peevishly replied, "Drive me from hence." Upon the driver repeating his question, the king replied, "to the cross of Trahoir;" and on arriving at that spot, he said, in a bewildered manner, "To the cemetery of the Innocents." Henry here desired that the curtains of the carriage, which were of leather, (there were then no glasses) should be raised; had they been let down, the assassin could not have directed his aim, or struck the fatal blow.

The people made the air ring with their acclamations, as the king proceeded in his route. But Henry appeared insensible to this loyalty, and in profound reverie—when the carriage was suddenly stopped, at the end of the street Ferronerie, by two wagons (one laden with wine, the other with corn) which blocked up the road; while the stalls at the end of the street rendered the passage very narrow. The king's foot-pages now quitted the carriage, in order to see the way cleared, when one Francis Ravaillac, who had followed the carriage from the Louvre, placed his foot upon a spoke of one of the hind-wheels, on the side where the monarch was seated, and supporting himself with one hand upon the door of the carriage, he, with the other, struck the king with a two-edged knife. The blow struck the second and third ribs, and would not have proved mortal: the king exclaimed, "I am wounded:" at the same instant, he received a second stab—the weapon pierced his heart—and he instantly expired. So determined was the assassin, that he aimed a third blow, when, however, he struck the sleeve of the Duke of Montbaron.

Of the seven persons in the carriage with the monarch, the only individual with whom he was on good terms was the Duke of Epernon. They were, doubtless, all occupied in observing the vehicles which impeded the royal carriage; in addition to which the blows were struck with the greatest rapidity. It was stated that during the morning, Ravaillac had been seen at the Louvre, seated upon the steps, intending to strike the king between the two doors had he not met the Duke of Epernon. Ravaillac

subsequently acknowledged that he had followed Henry in the morning to the church of the Feuillans, but that the Duke of Vendôme compelled him to keep at a distance.

Ravaillac, the assassin, was submitted to barbarous torture; but he persisted that he had no accomplices, and that he had been moved by nothing but religious zeal. Ubaldini writes: "At last he has confessed his folly and guilt, with penitence, God be thanked, who, according to His wisdom and providence, has not permitted that more than one person should participate in this frightful crime, and that he should be preserved alive, in order to proclaim to the world the truth of the transaction, and to contradict the calumnies out of which endless mischiefs might have proceeded."—Réaumur's *Hist. Sixteenth and Seventeenth Centuries.*

The street in which the assassination was perpetrated was considerably widened in 1671, when the proprietor of the house, marking the spot, placed in front of it a bust of Henry IV., with this inscription:

Henrici Magni recreat presentia cives,
Quos illi æterno fœdere junxit amor.

Howel, in his *Familiar Letters*, remarks: "A fatal thing it is that France should have three of her kings come to such violent deaths in so short a time: Henry II., running at tilt, was killed by a splinter of a lance that pierced his eye; Henry III., not long after, was killed by a young friar, who, instead of a letter which he pretended to have for him, pulled out of his long sleeve a knife, and thrusting it into the king's abdomen, so dispatcht him; but that regicide was hackt to pieces in the place by the nobles. The same destiny attended this king (Henry IV.) by Ravillac, which is now become a common name of reproach and infamy in France."

NOSTRADAMUS.

In a broadside in Mr. Halliwell's *Collection of Proclamations, Ballads, and Broadsides*, viz. No. 1: "The Defeat of the French Army in Italy foretold by the Great Nostradamus . . . And what will happen hereafter, as to the downfall of the French." This prophecy of the defeat of the French army in Italy, being subsequent to the expedition of Charles VIII., might have suggested itself to any pretender. The prediction of Charles I. is preceded by a quatrain, which is interpreted as below by Garancieres, p. 379:—

"CENT. IX. XLVII.

"The underwritten to an unworthy deliverand
Shall have from the multitude a contrary advice;
They shall change their Monarch, and put him in peril,
They shall see themselves shut up in a cage over against.

"This is plainly to be understood of those Traytors, that delivered and signed the death of King Charles the 1st of blessed memory, against the sense and advise of at least three parts of four of the nation, and who afterwards saw themselves for the most part shut in prison for this fact, and brought to shameful end.

> "The great Maritime City of the Ocean,
> Encompassed with Chrystaline Fens,
> In the Winter solstice and in the spring,
> Shall be tempted with fearful wind.

"By the great Maritime City of the Ocean, Encompassed with Chrystalin.a Fens, is to be understood the City of London, for as for that of Venice, it is situated upon the Mediterranean or rather Adriatick Sea: London then is threatened here of a fearful wind, which, whether the Author meaneth for the time that is passed now, and that shall come hereafter, I know not; sure I am, that I have within this fifteen years seen two such winds in London, as I never saw the like any where else. The first was that day that Olivier the Usurpator died; the other was about six or seven years ago, caused by the lightning that fell in Herefordshire, and did mix with a Western wind, and came as far as London, carrying the tops of houses, and doing them for above 10,000 pounds damage."

By the author of the broadside, it is inferred that—

"The famous Nostradamus hath been more than sufficiently justified in the world long since. . . . Instance the tragical end of Francis the Second, his Lord and Master, presag'd thus—Dans cage dor lacil il luy crevera. By the word cage dor, meaning his helmet gilt or inlaid with gold [See Chalmers's *Biogr. Dict.*] . . . . and five hundred such prophecies in all which he is circumstantial to a miracle, so far as to descend to some names, as in one place, Duke d'Alva [cent. vii. xxix.], in another Robin; the same by transposition of letters being Biron, that is, the stout and brave Marshal Biron, that was executed in France for the crimes of Conspiracy and High Treason."

ST. MARK'S EVE PREDICTION.

In the Lansdowne MSS. in the British Museum, No. 207, (*c*), fol. 356, is the following curious narrative of the custom of sitting and watching in the church-porch, on St. Mark's Eve, which has been observed in the present century in some parts of the north of England. (The spelling of the document is modernised.)

In the year 1634, two men, of Burton, in Lincolnshire, agreed to watch in the church-porch there to test the ordinary belief that by doing so they should see the spectres of those persons that were to die in that parish in the following year. To this intent, "having first performed the usual ceremonies and superstition," (but it is not stated what these were,) they both repaired to the church, it being moonlight, and seating themselves in the porch, there continued till near midnight, by which time they grew tired, with expectation and fear. The moon was suddenly obscured, and in the darkness appeared a light as if from torches;

the minister of the parish advanced towards the porch, with a book in his hand, followed by a person in a winding-sheet, whom the watchers recognised as one of their neighbours. The church-doors opened, the spectres entered, and the doors closed. A muttering was heard, like the rattling of bones, and noise of earth as if of filling up a grave. There was a sudden silence, and the curate appeared again, with another of their neighbours in a winding-sheet; and then a third, fourth and fifth, attended as the first. All having passed, the moon shone brightly as before, and the sky became serene.

Next day, the watchers kept within doors, being both ill from the fright on the previous night. They compared their notes of the circumstances: three of the spectres they well knew to resemble three of their neighbours; but the fourth (which seemed like an infant) and the fifth (like an old man), they could not trace any resemblance of. After this, they confidently reported what they had done and seen; and their three neighbours, whom they had recognised, died soon after. Next, a woman in the parish was delivered of a child, which died also; so that there wanted but one—the old man—to complete the prediction. This came to pass as follows. In the winter, about the middle of January, began a sharp and long frost, during which some of Sir John Munson's friends, in Cheshire, having occasion to communicate with him, dispatched a messenger on foot, with letters to him. This man journeying in bitter cold weather, over the Derbyshire mountains, had nearly perished, but arrived at Burton with his letters, where, within a day or two he died; the watchers in the church-porch, having previously seen him, and identified him, and declared that he would die before he returned.

The following curious evidence of an appearance on St. Mark's Eve was given in a court of law, in 1827. In the cause of Barker *v.* Ray, in Chancery, August 2, a deponent swore that a woman named Anne Johnson, (also called "Nanny Nunks,") went to deponent, and said to her, "I'll tell you what I did to know if I could have Mr. Barker. On St. Mark's Night I ran round a hay-stack nine times, with a ring in my hand, calling out, 'Here's the sheath, where is the knife?' And when I was running round the ninth time, I thought I saw Mr. Barker coming home: he did not come that night, but was brought from the Blue Bell, at Beverley, the next day."

THE SIEGE OF LICHFIELD.

In the course of the Civil Wars, the city of Lichfield was distinguished by its staunch adherence to the Royal cause. The Close sustained three sieges, by which the Cathedral was nearly

destroyed, the fortifications were beaten down, and the principal street was burnt. Preparations had been made early in 1643, to defend the Close, which was fortified by walls and bastions, and nearly surrounded with water; the garrison, commanded by the Earl of Chesterfield, was joined by a number of the citizens and neighbouring gentry; and on the appearance of Lord Brooke, who occupied the town with 3 000 men, they were ready to receive him.

It is remarkable that Lord Brooke, who had determined on the destruction of the Cathedral, and aimed at the abolition of episcopacy, on his approach to Lichfield, prayed that if the cause in which he was engaged was unjust, he might presently be cut off. Having placed his artillery in the garden of a house, opposite the present Market-house,

> Fanatic Brook
> The fair Cathedral storm'd and took;
> But, thanks to Heaven, and good St. Chad,
> A guerdon meet the spoiler had.—*Marmion.*

For passing thence by a narrow path, through the entry of a house on the west side of Dam-street, he entered the porch of a house on the east side, and was killed by a brace of bullets from a musket or wall-piece, discharged by a gentleman named Dyott, who was deaf and dumb, and who, from the battlements of the Cathedral, had observed Brooke's entrance into the porch; and this occurring on the 2nd of March, the anniversary of St. Chad, to whom the church is dedicated, was looked upon by the Royalists as a signal interference of Providence, and an answer to the prayer of the General.

The board through which the balls passed was in the collection of Dr. Wright; and the armour worn by Lord Brooke, at the time of his death, is in the armoury at Warwick Castle, as is also his doublet stained with blood. A stone upon the house in Dam-street denotes the spot where this occurred. The musket is in the possession of Richard Dyott, esq. of Freeford.—*Illustrated Guide to Lichfield*, 1848.

TROUBLES OF THE CIVIL WARS.

Mr. Lancelot Morehouse, in the time of the Civil Wars, received a sheet of parchment in quarto, most delicately writ, from a taylor's shears. It was part of a book, and was a prophecy concerning England, in Latin Hexameters. Aubrey saw it in 1649: he says, "It pointed to our late troubles: he gave it to Seth Ward, Bishop of Salisbury, and it is lost among other good papers."

There is a prophecy of William Tyndal, poor vicar of Welling, in the county of Hertford, made in the beginning of Queen

Elizabeth's reign. I have seen it, (adds Aubrey): it is in English verse, two pages and an half in folio. It foretold our late wars. I know one that read it forty years since.

SIR THOMAS BROWNE ON PREDICTIONS.

In the Third Part of this erudite writer's "Christian Morals," we find the following:

"Amuse not thyself about the riddles of future things. Study prophecies when they are become histories, and past hovering in their causes. Eye well things past and present, and let conjectural sagacity suffice for things to come. There is a sober latitude for prescience in contingencies of discoverable tempers, whereby discerning heads see sometimes beyond their eyes, and wise men become prophetical. Leave cloudy predictions to their periods, and let appointed seasons have the lot of their accomplishments. It is too early to study such prophecies before they have been long made, before some train of their causes have already taken fire, laying open in part what lay obscure and before buried unto us. For the voice of prophecies is like that of whispering-places: they who are near, or at a little distance, hear nothing; those at the furthest extremity will understand all.

"But a retrograde recognition of times past, and things which have already been, is more satisfactory than a suspended knowledge of what is yet unexistent. And the greatest part of time being already wrapt up in things behind us, it is now somewhat late to bait after things before us; for futurity still shortens, and time present sucks in time to come. What is prophetical in one age, proves historical in another, and so must hold on until the last of time, when there will be no room for prediction, when Janus shall lose one face, and the long beard of time shall look like those of David's servants, shorn away upon one side; and when, if the expected Elias should appear, he might say much of what is passed, and much of what is to come.

"When all looks fair about, and thou seest not a cloud so big as a hand to threaten thee, forget not the wheel of things; think of sudden vicissitudes, but beat not thy brains to foreknow them. Be armed against such obscurities, rather by submission than foreknowledge. The knowledge of future evils mystifies present felicities, and there is more content in the uncertainty or ignorance of them. His favour our Saviour vouchsafed unto Peter, when He foretold not his death in plain terms, and so by an ambiguous and cloudy delivery damped not the spirit of His disciples. But in the assured foreknowledge of the Deluge, Noah lived many years under the affliction of a flood; and Jerusalem was taken unto Jeremiah, before it was besieged. And therefore, the wisdom of astrologers, who speak of future things, hath wisely

softened the severity of their doctrines; and even in their sad predictions, while they tell us of inclination, not coaction, from the stars, they kill us not with Stygian oaths and merciless necessity, but leave us hope of evasion."

PROPHECY IN SPORT.

Sir Thomas Browne, who never wrote a line which did not indicate much talent and acuteness, once attempted to *prophecy in sport:* when, in answer to an ancient metrical prophecy, transmitted to him by a friend, he returned the following lines:

When New England shall trouble New Spain,
When Jamaica shall be Lady of the isles and the main;
When Spain shall be in America hid,
And Mexico prove another Madrid;
When Mahomet's ships on the Baltic shall ride,
And Turks shall labour, to have ports on that side;*
When Africa shall no more sell out her blacks,
To make slaves and drudges to the American tracts;
When Batavia the old shall be subdued by the new;
When a new drove of Tartars shall China subdue;
When America shall cease to send out its treasure,
But employ it at home in American pleasure;
When the New World shall the Old invade,
Nor count their lords but their fellows in trade;
When men shall almost pass to Venice by land,
Not in deep water, but from sand to sand;†
When Nova Zembla shall be no stay
Unto them that pass to or from Cathay;
Then think strange things are come to light,
Whereof but few have had a foresight.

How nearly these Brunonian vaticinations have been accomplished, is sufficiently evident. And where Sir Thomas has erred,

* While the Turkish empire was in its strength, Sir Thomas had good reason for venturing upon this prediction. "We cannot be out of all fear; for if the Turk should conquer Poland, he would soon be at the sea. And from the constitution of the Polish Government and divisions amongst themselves, jealousies between the King and the Republic, victories of the Tartars, jealousies of the Cossacks, and the course of Turkish policy, to be at peace with the Emperor of Germany, when he is at war with the Pole, should make us cause to fear that this may come to pass. And then he would soon endeavour to have new ports upon that sea, as not wanting materials for ships, and having a new acquist of states and warlike men, may be a terror unto the confines on that sea." "Mahomet's ships," manned by the corsairs of Algiers, actually did ride in the Baltic within the last three years, so that the line has come true, though not according to the intent of the author.—*Quarterly Review*, 1821.

† The accomplishment of this prediction will be hastened by political causes. Mr. Stewart Rose informs us that Venice, impoverished and decayed, will see her lagoons converted into pestilential marshes in a much shorter "process of time" than could be expected before the subversion of the proud republic.—*Ibid.*

he was deceived only by the happening of events which no human wisdom could foresee.

NATIVITIES.

Sir Thomas Browne, in "A Letter to a Friend," has the following curious passage upon Nativities:

"That Charles the Fifth was crowned upon the day of his nativity, it being in his own power so to order it, makes no singular animadversion; but that he should also take King Francis prisoner upon that day, was an unexpected coincidence, which made the same remarkable. Antipater, who had an anniversary feast every year upon his birthday, needed no astrological revelation to know what day he should die on. When the fixed stars have made a revolution unto the points from which they first set out, some of the ancients thought the world would have an end, which was a kind of dying upon the day of its nativity. Now the disease prevailing and swiftly advancing upon the time of his nativity, some were of opinion that he would leave the world on the day he entered into it: but his being a lingering disease, and creeping softly on, nothing critical was found or expected, and he died not before fifteen days after. Nothing is more common with infants than to die on the day of their nativity; to behold the worldly hours, and but the fractions thereof; and even to perish before their nativity in the hidden world of the womb, and before their good angel is contrived to undertake them. But in persons who outlive many years, and when there are no less than three hundred and sixty-five days to determine their lives every year—that the first day should make the last, that the tail of the snake should return into its mouth precisely at that time, and then should wind up upon the day of their nativity—is indeed a remarkable coincidence, which, though astrology hath taken witty pains to solve, yet hath it been very wary in making predictions of it."

This remarkable coincidence happened in the Author (Sir Thomas Browne's) case: he himself died on the 76th anniversary of his birthday.

LAST WORDS OF CHARLES I.

Mr. Hargrave Jennings (*Notes and Queries*, second series, x.) has called attention to the solemn word, "Remember," the last word which Charles uttered on the scaffold; it was addressed to Bishop Juxon. Impressed by the king's manner when he was pronouncing the word, and suspicious of what the communication should be—also actuated by some arousing private curiosity inde-

pendently of any political significance to be attached to it—the officers on duty, in the first instance, and the Commissioners of the Commons afterwards, insisted on Bishop Juxon declaring what the impartment was, which the king made. He only told his questioners that the king's last words were meant as a message to his son, and that the private communication, and the word "Remember," enforcing it, were only to enjoin forgiveness of his enemies, by his son, in the future time. Those who had questioned Juxon seemed to have been content with this answer.

Mr. Jennings is not satisfied that nothing lay under this solemn adjuration. The words of the historian are: "Charles, having taken off his cloak, delivered his 'George' to the prelate, pronouncing the word 'Remember!' In that awful moment—the last opportunity for any farther dealing on earth—when the unfortunate Charles was literally bidding adieu to the world, and standing in the presence of the Angel of Death, with, as it were, the light of the other world disclosing upon his figure, he almost seeming to have ceased to have aught to do with this state of things, Mr. Jennings thinks it not likely—nor, in the nature of probabilities, is it to be believed—that he was merely giving utterance to a common-place expression of general, unexalted forgiveness; and he maintains that infinitely more was under this impartment than either the suspicions of the time seemed to have conceived, or modern ideas ever to have speculated upon. The effect produced, on the scaffold, on the witnesses of the execution, by this significant injunction, is proven by the pains which were immediately taken to find out the meaning. We have reason to conclude that Bishop Juxon was not only inquired of, concerning it, on the scaffold, after the tragedy of the king's execution had been consummated, but that he was sent for to Whitehall, to be questioned by Cromwell and the king's judges. Great things—extraordinary things—wonderful things were in Charles's mind after the excitements of his trial and the terrible result in condemnation. What should be the state of a man's mind, under such circumstances, we can only conceive. In this tumult of new sensations, and in the intense and preternatural stretch and agony of his mind, it is very possible that he might have achieved, in the state of exaltation well known to those who are conversant with the *phenomena* (during paroxysms) of clairvoyant 'far-seeing,' to a real, prophetic conviction of things to happen after *him*, and of the restoration of monarchy in England, and of the attainment—little as it seemed likely then—of his son to the throne. This was a vision in the sense that we understand it of saints. But, chiefest of all in proof of these convictions regarding this interesting and hitherto unexplained matter, is the declaration that such a vision —or supernatural, prophetic judgment—was really experienced by the king. We hope, in future accounts of King Charles the First,

that this present little history of a doubtful but important passage will find its proper room."

Colonel Tomlinson commanded the regiment of cavalry on guard at the execution. They are shown in a picture made of Whitehall at the time. In the histories Colonel Tomlinson is said to have been "converted" at the beheading of the king. Could this "conversion" consist in his belief of a miracle in the king's assurance?

John Aubrey, under the date of 1696, in his *Miscellanies*—the edition published after his death—states, as a fact within his precise knowledge, that :—

"After King Charles the First was condemned, he did tell Colonel Tomlinson that he 'believed the English Monarchy was now at an end.' About half an hour after, with a radiant countenance, and as if with a preternaturally assured manner, he affirmed to the Colonel, positively, that his son should reign after him. This information I had from Fabian Phillips, Esq., of the Inner Temple, who had the best authority for the truth of it. I forget whether Mr. Phillips, who was under some reserve, named to me the particular person. But I suspect that it was Colonel Tomlinson himself."

This divination it was that probably "converted" Colonel Tomlinson.

LADY DAVIES.

Sir John Davies was a very able and learned lawyer; and the author of an Abridgment of Sir Edward Coke's *Reports*, in Law-French, which was translated into English after his decease, as were also his own *Reports*, first published in Law-French.

Sir John's lady was a very singular character, and dealt much in foretelling. An account of her predictions was published in 1649, in 4to, under the title of *Strange and Wonderful Prophecies*. She was reported to have foretold the death of her husband. Anthony Wood, speaking of the time of Sir John Davies's death, says: "It was then commonly rumoured, that his prophetical lady had foretold his death in some manner, on the Sunday going before. For, while she sat at dinner by him, she suddenly burst out into tears; whereupon he asking her what the matter was, she answered, 'Husband, these are your funeral tears;' to which he made reply, 'Pray, therefore, spare your tears now, and I will be content that you shall laugh when I am dead.'"

Lady Davies also foretold the death of Archbishop Laud; but appears to have been mistaken as to the time. She had before spoken something unluckily of the Duke of Buckingham, importing that he should not live till the end of August, which raised her to the reputation of a cunning woman amongst the

ignorant people; and now she prophesied of the new Archbishop, that he should live but few days after the fifth of November; for which, and other prophecies of a more mischievous nature, she was brought into the Court of High Commission. Much pains were taken by the court to dispossess her of this spirit; but all would not do, till Lamb, then Dean of the Arches, shot her through and through with an arrow borrowed from her own quiver.

This was certainly the most sensible way of animadverting on the poor lady's infirmities; but to this course unfortunately her judges did not confine themselves. She was prosecuted in the High Commission Court, particularly for what was called "an enthusiastical petition to King Charles;" and was treated with great rigour and cruelty. She was fined three thousand pounds, and closely imprisoned three years in the Gatehouse, Westminster. She is also said to have been confined several years in Bethlem Hospital, and in the Tower of London; and she complained that, during part of her imprisonment, she was not allowed the use of a Bible, nor permitted to have the attendance of a female servant.

Such is the account of the prophetic Lady Davies given in the *Biographia Britannica*, to which may be added the following from Aubrey's *Miscellanies:* "Before the Civil War, there was much talk of the Lady Anne Davys's prophecies; for which she was kept prisoner in the Tower of London. She was sister to the Earl of Castleheaven, and wife to Sir John Davys, Lord Chief Justice in Ireland: I have heard his kinsman (Counsellor Davys of Shaftesbury) say, that she being in London (I think in the Tower), did tell the very time of her husband's death in Ireland."

PREDICTIONS IN MACBETH.

The prophecies which Macbeth receives in the witches' cave, from the apparitions, namely, that he would not be killed by any-one born of woman, and that he would not be conquered until Birnam Wood came to Dunsinane, are represented as having been fulfilled by similar unforeseen ambiguities of meaning. When Macbeth hears that the enemy are marching from Birnam with boughs in their hands, he exclaims,—

> "I pall in resolution, and begin
> To doubt th' equivocation of the fiend,
> That lies like truth."

When Macduff declares that he was cut from his mother's womb, Macbeth replies:—

Accursed be the tongue that tells me so!
For it hath cowed my better part of man:
And be these juggling fiends no more believed,
That palter with us in a double sense,
And keep the word of promise to our ear,
And break it to our hope!

These prophecies were not invented by Shakspeare, but were borrowed from Holinshed, following Hector Boethius. They likewise occur in the metrical Chronicle of Wynton. The incident of the moving wood is also introduced in the *Northern History of Olauns Magnus*, vii. 20, where the stratagem is attributed to Hacho, King of Gothland.—*Abridged from Notes and Queries*, 2nd S. No. 176.

The Rev. Dr. Magee, in enforcing the necessity of joining to prediction the moral element of a righteous and overruling will, remarks: "Our great poet shows his deep knowledge of human nature when he illustrates this in the case of Macbeth, whom the revelation of the future, unaccompanied by any reference to the will of a personal and good God, the mere foretelling of his fate, turned into a man of sin and blood, and lured to his destruction."

REFORMATION PROPHECY.

Aubrey says: "In the nave of the cathedral church at Wells, above the capitals of two pillars, are the head of a King, and the head of a Bishop: it was foretold, that when a King should be like that King, and a Bishop like that Bishop, that Abbots should be put down, and Nuns should marry: above the arch is an abbot or monk, with his head hanging downwards; and a nun with children about her. The inside of the arch is painted blue, and adorned with stars, to signify the power and influence of the stars. This prophecy was writ on parchment, and hung in a table on one of those pillars, before the civil wars. Dr. Duck (who was chancellor of Wells,) said that he had seen a copy of it among the records of the Tower at London. It was prophesied 300 years before the Reformation. Bishop Knight was bishop here at the Reformation, and the picture (they say) did resemble him."

CHARING CROSS PULLED DOWN.

This celebrated memorial of conjugal love — erected by Edward I. to Eleanor, his queen—it was prophesied, in 1588, would be pulled down, though nearly 60 years elapsed before its fulfilment. This was predicted by David Upan, or Unanthony, in these words:

To tell the truth, many one would wonder,
Charing Cross shall be broken asunder:
P shall preach, R shall reach, S shall stand stiff.

R signifies Round-head; P, Presbytery; S, the soldier, &c.

Lilly, in his *Life, &c., of King Charles*, says: "Charing Cross, we know, was pulled down 1647, in June, July, and August. Part of the stones [were] converted to pave before Whitehall. I have seen knife-hafts made of some of the stones, which, being well polished, look like marble."

The pulling down of Charing Cross, and the other London crosses, was, we know, the disgraceful act of the Long Parliament; and so fiercely did they wreak their vengeance upon their enemies, that, by one of their Acts, they forbade the proprietor of the adjoining inn at Charing Cross to continue the Golden Cross as his sign, condemning it as a Popish emblem. But, the sign was restored, and has lasted to our day.

The site of the Cross was made the scene of the execution of several of the Regicides; and here was set up in 1674, the fine statue of Charles I., upon which Waller has left these lines

> That the First Charles does here in triumph ride,
> See his son reign where he a Martyr died;
> And people pay that reverence as they pass,
> (Which then he wanted) to the sacred brass;
> Is not th' effect of gratitude alone,
> To which we owe the statue and the stone.
> But Heaven this lasting monument has wrought,
> That mortals may eternally be taught
> Rebellion though successful is but vain,
> And Kings so kill'd rise Conquerors again.
> This truth the royal image does proclaim,
> Loud as the trumpet of surviving Fame!

Proclamations have been read there from time immemorial: hence the allusion by Swift:

> Where all that passes inter nos
> May be proclaimed at Charing Cross.

We have dispensed with the services on the 30th of January; we trust that the statue may not, in like manner, be removed.

LILLY'S LONDON PREDICTIONS.

We have already mentioned this most noted writer on the once popular subject of Judicial Astrology; but shall, nevertheless, narrate the leading incidents of his life, inasmuch as his name is connected with two or three of the great events of his time.

William Lilly was born at Diseworth, in Leicestershire, May 1, 1602. He was sent to Ashby-de-la-Zouch grammar-school, where, according to his own account, he studied Latin and Greek. In April, 1620, he came to London, and got employment as a servant of all work; to attend his master to church and elsewhere; sweep

the street; fetch water from the Thames for washing; weed the garden and scrape trenchers. His master's wife often consulted "cunning or wise men" as to the probability of surviving her partner; Lilly sometimes accompanied her, and thence acquired a taste for fortune-telling. This lady died in 1624, of a cancer in her breast; and Lilly, who performed the offices of nurse and surgical attendant, found attached to her armpit, after her decease, a bag in which were several *sigils*, as he terms them; the obtaining of which contributed to strengthen his predilection for the occult sciences. His master married again, but died shortly after, and Lilly married his young widow.

In 1632, Lilly hearing of the astrological skill of Arise Evans, a Welshman in holy orders, got introduced to him, and became his pupil; and in six or seven weeks, could *set a figure* perfectly. His wife dying in 1633, with her property, nearly 1,000*l.*, he purchased a moiety of 13 houses in the Strand; his own residence being at a corner house there, adjacent to St. Clement's church.

In 1634, Lilly engaged with David Ramsay,* clockmaker to the King; John Scott, and others, in seeking for *hidden treasure* in the cloisters of Westminster Abbey, by means of *divining rods*.† Having found a coffin, which, from its lightness, they did not open, from the cloisters they went into the abbey-church, "where," he tells us, "upon a sudden, (there being no wind when we began,) so fierce, so high, and so blustering and loud a wind did rise, that we verily believed the west end of the church would have fallen upon us: our rods would not move at all; the candles and torches, all but one, were extinguished, or burned

* Ramsay was the scientific horologer and goldsmith, of whom Sir Walter Scott has made such good use in *The Fortunes of Nigel*.

† There are in England at this day, a class of men who practise the Pagan rhabdomancy in a limited sense. They carry a rod or *rhabdos* of willow: this they hold horizontally; and by the bending of the rod towards the ground, they discover the favourable places for *sinking wells;* a matter of considerable importance in a province so ill-watered, as the northern district of Somersetshire, and for twenty miles round Wrington, the birthplace of Locke. Nobody sinks for wells without their advice. We ourselves knew an amiable and accomplished Scottish family, who, at an estate called Belmadrothie, in memory of a similar property in Ross-shire, built a house in Somersetshire, and resolved to find water without help from the jowser. But after sinking to a greater depth than ever had been known before, and spending nearly 200*l.*, they were finally obliged to consult the jowser, who found water at once. The persons are locally called *jowsers:* and it is probable, that from the suspicion with which their art has been usually regarded amongst people of education, as a mere legerdemain trick of Doustersvivel's, is derived the slang word to *chouse* for *swindle*. (*Blackwood's Magazine*, May, 1850.) We all remember the assurance on the sign-boards of well-sinkers—"engages to find water in any part of the country."

very dimly. John Scott, my partner, was amazed, looked pale, knew not what to think or do, until *I gave directions and command to dismiss the dæmons;* which when done, all was quiet again, and each man returned unto his lodging, about 12 o'clock at night." In the same year, Lilly took a second wife, who "was of the nature of Mars;"—and he shed no tears at her decease.

In 1636, Lilly removed to Hersham, whence, in 1641, he returned to London, "where money was to be got," and he devoted himself to the study and practice of astrology, which he turned to profitable account. He now became employed under Oliver Cromwell's Government. As astrologer, in 1644, he commenced his almanac, *Merlinus Anglicanus Junior:* next appeared his *Supernatural Sight;* which was followed the same year by the *White King's Prophecy,* and the *Prophetical Merlin;* and of the *Prophecy,* he says 1800 copies were sold in three days, "so that it was often reprinted." His reputation for a superior knowledge of the occult sciences now procured him applications from persons of all ranks and parties, whom he served by turns. In his Memoirs, he boasts of having procured for Charles I., when in Carisbrooke Castle, a file and a bottle of aquafortis, with which the royal captive was to sever the bars of his prison-window, when meditating his escape.

But Lilly fell into many troubles. He was arrested by the Commissioners of the Excise, on the ground that they had been personally insulted, "by having their cloaks pulled on 'Change," and that *the Excise Office had been burnt,* both which events were attributed to the malicious predictions contained in his *Starry Messenger;* but, upon its being proved that these events had happened prior to the publication of the work complained of, he regained his liberty. During the contest between Charles I. and the Parliament, Lilly was consulted by the Royalists, with the king's privity, as to whether the king should sign the propositions of the Parliament, and he received 20*l.* for his opinion. At the same time, he was employed by the opposite party to furnish them with "perfect knowledge of the chiefest concerns of France," for which he received 50*l.* in cash, and 100*l.* per annum; the latter he enjoyed only two years. Until the affairs of Charles declined, Lilly was a Cavalier; but after the year 1645, he sided with the Parliament, and was one of the close committee to consult upon the king's execution.

In 1651, Lilly published *Several Observations on the Life and Death of Charles, late King of England.* Next year he bought a house and lands at Hersham, and became of great influence in Walton parish. In February, 1653, his wife died, and in the same year he married a third; which lady, he records, was "signified in his nativity by *Jupiter in Libra;* and she was so totally in her conditions, to his great comfort."

After the return of Charles II., Lilly obtained a pardon under the Great Seal: he had lost much of his property at the Restoration; but, he tells us, "the loss never afflicted me, for I have ever reduced my mind according to my fortune." He now besought the Government to employ him as a prophet, which they pertinaciously refused.

We shall presently narrate Lilly's connexion with the Great Plague and Fire of London. He finally settled at Hersham, and practised medicine there, by licence from the Archbishop of Canterbury: he adopted one Henry Coley, a tailor, to whom he made a present of the copyright of his Almanac, which he had continued to publish for thirty-six consecutive years. He died at Hersham, June 9, 1681, and was buried in Walton church: on his grave-stone is a Latin inscription describing him as *Astrologus peritissimus:* this memorial was erected by his friend Ashmole, who bought Lilly's library for 50 pounds.

THE GREAT PLAGUE AND FIRE OF LONDON FORETOLD.

In Lilly's *Astrological Predictions for* 1648 occurs the following passage, in which it must be allowed that he attains something like prophetic truth, when we call to mind that the Great Plague of London occurred in 1665; and the Great Fire in the following year:

"In the year 1656 the aphelium of Mars, who is the general signification of England, will be in Virgo, which is assuredly the ascendant of the English monarchy, but Aries of the kingdom. When this absis, therefore, of Mars shall appear in Virgo, who shall expect less than a strange *catastrophe* of human affairs in the commonwealth, monarchy, and kingdom, of England? There will then, either in or about these times, or near that year, or within ten years more or less of that time, appear in this kingdom so strange a revolution of fate, so grand a catastrophe and great mutation unto this monarchy and government, as never yet appeared; of which, as the times now stand, I have no liberty or encouragement to deliver my opinion,—*only, it will be ominous to London, unto her merchants at sea, to her traffique at land, to her poor, to her rich, to all sorts of people inhabiting in her or her liberties,* BY REASON OF SUNDRY FIRES AND A CONSUMING PLAGUE."

This is the prediction which, in 1666, led to Lilly's being examined by a Committee of the House of Commons, not, as has been supposed, that he might "discover by the stars who were the authors of the Fire of London," but because the precision with which he was thought to have foretold the event, gave birth to a suspicion that he was already acquainted with them, and privy to the (supposed) machinations which had brought about the catastrophe. Curran says, there are two kinds of prophets—those who are really inspired, and those who prophesy events which they intend themselves to bring about. Upon this occasion, Lilly had

the ill luck to be deemed one of the latter class. The two catastrophes are pictured in Lilly's *Hieroglyphicks:* one of the plates, a large city, understood to denote London, is enveloped in flames; and another rude woodcut, containing graves and corpses, was afterwards interpreted to bear reference to the Plague. Flatman, the poet, however, affirmed that he had seen these hieroglyphicks in a parchment manuscript writ in the time of the monks.

Nostradamus, also, more than a century before, is said to have foretold *the very year of the burning.* In the edition, or reputed edition, of 1577, cent. ii. quatrain 51, is the following:

> Le sang du jusse à Londres fera faute
> Brusler par foudres de vingt trois les six
> La dame anticque de place haute
> De mesme secte plusieurs seront occis.

This is taken from the copy in the British Museum library, press-mark 718. a. 14. Dugdale evidently believed in its authenticity, and has inserted a version in his *History of St. Paul's.*

Puritanism gave rise, for some years before and after the Restoration, to many warnings and visions, in which the approaching destruction is often plainly predicted. One of the earliest of these prefigurations occurs in *God's Plea for Nineveh, or London's Precedent for Mercy,* by Thomas Reeve; 1657. Speaking of London, he says: "It was Troy-novant, it is Troy le grand, and it will be Troy l'extinct"—p. 217. And again: "Methinks I see you bringing pick-axes to dig downe your owne walls, and kindling sparks that will set all in a flame from one end of the city to another"—p. 214. And afterwards:

> "This goodly city of yours all in shreds, ye may seek for a threshold of your antient dwellings, for a pillar of your pleasant habitations, and not find them; all your spacious mansions and sumptuous monuments are then gone. . . . Wo unto us, our sins have pulled down our houses, shaken down our city; we are the most harbourless featlesse people in the world. . . . Foxes have holes, and the fowls of the air nests, but we have neither; our sins have deprived us both of couch and covert. What inventions shall ye then be put to, to secure yourselves, when your sins shall have shut up all the conduits of the city, and suffer only the Liver conduit to run;* when they allow you no showers of rain, but showers of blood; when ye shall see no men of your incorporation, but the mangl'd citizen; nor hear no noise in your streets but the crys, the shrieks, the yells and pangs of gasping, dying men; when, amongst the throngs of associates, not a man will own you or come near you."

After alluding to the epidemics of former ages, he thus alludes to the coming Plague:

> "It will chase men out of their houses, as if there was some fierce enemy pursuing them, and shut up shop doors, as if execution after

* "It was a great contributing to this misfortune that the Thames Water House was out of order, so that the conduits and pipes were almost dry."—*Observations on the Burning of London.* 1667.

judgment was served upon the merchants; there will then be no other music to be heard but doleful knells, nor no other wares to be borne up and down but dead corpses; it will change mansion-houses into pest-houses, and gather congregations rather into churchyards than churches," &c.

The early Quakers vaticinated also: one Humphrey Smith, in *A Vision which he saw concerning London*, 1660, says:

"And as for the city, herself and her suburbs, and all that belonged to her, a fire was kindled therein; but she knew not how, even in all her goodly places, and the kindling of it was in the foundation of all her buildings, and there was none could quench it. . . . And the burning thereof was exceeding great, and it burned inward in a hidden manner which cannot be described. . . . All the tall buildings fell, and it consumed all the lofty buildings therein, and the fire scorched out all the hidden places, and burned most in the secret places. As I passed through the streets, I beheld her state to be very miserable, and but very few were those who were left in her, who were but here and there one; and they feared not the fire, neither did the burning hurt them, but they walked as dejected mournful people. . . . And the fire continued, for though all the lofty part was brought down, yet there was much old stuffe, and parts of broken desolate walls, which the fire continued burning against. . . . And the vision thereof remained in me as a thing that was showed me of the Lord."

A still more striking prediction occurs in Daniel Baker's *Certaine Warning for a Naked Heart*, 1659:

"A fire, a consuming fire, shall be kindled in the bowels of the earth, which will scorch with burning heat all hypocrites, unstable, double-minded workers of iniquity. . . . A great and large slaughter shall be throughout the land of darkness where the unrighteous decrees and laws have been founded. Yea, a great effusion of blood, fire, and smoke, shall encrease up in the dark habitations of cruelty; howling and great wailing shall be on every hand in all her streets."

Thomas Ellwood thus disposes of the city:

"For this shall be the judgment of Babylon (saith the Lord:) in one day shall her plagues come upon her, *death*, and *mourning*, and famine, and she shall be utterly burnt with fire; for great is the Lord who judgeth her."—*Alarm to the Priests*, 1662.

George Fox also claims to have had a distinct prevision of the Fire. (See *Journal*, p. 386, ed. 1765.) He also relates a story of one Thomas Ebbit, a Quaker who was moved to come out of Huntingdonshire a little before the Fire, and to—

"Scatter his money up and down the streets, turn his horse loose, untie the knees of his breeches, and let his stockings fall down, and to tell the people 'so they should run up and down scattering their money and goods, half undressed, like mad people, as he was a sign to them,' which they did when the city was burning."

In a quarto chap-book, published in 1648, entitled *Twelve Strange Prophecies*, the following is placed in the mouth of Mrs. Ann (Mother) Shipton:

"A ship shall come sailing up the Thames till it come to London, and the master of the ship shall weep, and the mariners shall ask him why he weepeth, and he shall say, 'Ah! what a goodly city was this! none in the world comparable to it! and now there is scarce left any house that can let us have drinke for our money."

The Great Fire was also thought to verify an old prophetical saying of Mother Shipton's—that "Lincoln *was*, London *is*, and York *shall be*, the greatest city of the three."

In December, 1646, the Dorsetshire fanatic, John White, of South Perrott, travelled to London to destroy the effigy of the Earl of Essex, then lying in state in Westminster Abbey; and having hidden himself in a pew till midnight, set to work with a hatchet. His prediction of the coming vengeance for "the sins and wickedness of London" was very explicit; being revealed to him by an angel who described the plague as "so great that they should not be able to bury one another, or else he, the angel, would fire it."

In the *Anatomy of Popery*, 1673, we find this warning letter:

"To Mr. Sam. Thorlton, A.D. 1666.

"My friend,

"Yr presence is more necessary at London yn where ye are; yt yu may determen how to dispose of ye estate in Southwarke: for it is determened by humen counsell, if not frustrated by devine power that ye suburbes will shortley be destroyd. Yr capacity is large enogh to understand (what) precedes as ye genius shall instruct you.

Cave. Cave. Fuge. Vale.

To this letter of a "Swing" of the 17th century we add a portion of another epistle:

"Sr,

"Yours of ye 6th curent came to me, and brong al ye tydinges of ye burning of London; constantly expectd and discoursd of amongst ye pa. To my knowledge for these 18 yeares leyt past as to hapen this year, in wch they doe alsoe promis to ymsels ami others ye introduction of ye publick exercise of ye Ca. Religion seated (?) in Westminster hall, and severall othr places about ye city and elswhare in ye kdom."

Here is still another piece of documentary evidence. In April, 1666, John Rathbone, an old colonel, with seven others, "formerly officers or soldiers in the late Rebellion," were convicted and executed for high treason, in forming a plot for surprising the Tower and the king's guard, killing the lord-general and other persons, and *setting fire to the city*, "the better to effect their hellish designs." (*London Gazette*, April 30.) The 3rd of September "was pitched on for the attempt, as being found by Lillie's almanack, and a scheme erected for that purpose, to be a lucky day, a planet then ruling which prognosticated the downfal of monarchy."—(*London Gazette, ut ante.*)

Some curious "Plague Remedies" have been preserved. Thus, Allin, originally vicar of Rye, set great store by a plant which he described under the general term of "*Materia prima.*" It was to be gathered with great mystery, and preserved with much care for the purposes of distillation; and he intended, in September, 1665, to set up "divers chemical stills and one furnace for the maine worke." He was a disciple of Paracelsus, who says that "the saline spirit unites with the earthy principle, which always exists in the liquids, but in a state of *materia prima.*" The plant was the *Nostock commune* (Vauch.), *Tremella nostock* (Linn.), and formerly known under the name of *cœlifolium*, as the popular belief was that it fell from heaven in the night. It appears to be like a species of jelly, sometimes clear, sometimes greenish, and agitated with a tremulous motion so long as it is fresh. It generally falls between the vernal and autumnal equinoxes, after rain, in dry, parched, and sandy soils, and must be gathered before sunrise, since by the heat of the sun's rays it is so dried and shrivelled up, that nothing of it remains except some membranes of a brownish colour. By distillation it gives a dark fetid oil, an alkaline liquor containing acetate and carbonate of ammonia, or volatile urinous spirit; the residuum burnt gives phosphate and carbonate of lime. The alchemists took it to contain the universal spirit, and an extract to be the solvent of gold. It was also accounted excellent in cancers and fistulas. A Swiss physician reduced it to a powder, of which he exhibited two or three grains, in order to lessen and allay internal pains, and he used it externally for the cure of ulcers, which it is said to cure, however "obstinate and rebellious they may be." Hence, possibly, its use during the Plague. The ammonia was the chief ingredient of its utility for this purpose. Allin, however, must have been dabbling in alchemy. M. Durrant Cooper, F.S.A., *Archæologia*, xxxvii.

A collector of this *Materia prima* was requested by a London correspondent to collect and send some of "the moss that grows on dead men's skulls and bones," "formerly a greate deale at Winchelsea, in or near the church."

The Last Great Plague, 1665—6, was, in its outbreak, accompanied by a blazing star, at a time when blazing stars were looked upon as ominous. On 20th December, 1664, Allin, a great astrologer, says: "Y^e^ cheife discourse is of a blazing starr, as famous as that in November, 1618, I thinke; y^e^ city was last night setting up to see it." It was looked on as propitious to England, but ominous to France and Holland, rising about east, and setting south-west, about two or three o'clock in the morning. On 27th December it is described as of a great deal higher altitude than the former, and was to be seen all the evening, about 7 o'clock, south-east of about 90° altitude, whilst the former was never seen "above 12° high in our horizon." And, according to Graunt's

bills of mortality, the first case of the last Plague in London occurred on 27th December, 1664.—Mr. Durrant Cooper, F.S.A., *Archæologia*, xxxvii.

Mr. Robert Cole, F.S.A., possessed a letter found among the mutilated Exchequer Records, from Sir Robert Long, Auditor of the Exchequer, to his clerk, Burgess, dated July 5, in which are these precautions:

"I pray vse all possible care to preserve yourselves and my house. Send for things to burne, and make vse of them dayly; lett noe body stirre out, nor any suitors come into the house or office. Lett euery one take euery morning a little London treacle,* or the kernell of a walnute, with five leaves of rue and a grayne of salt beaten together and rosted in a figg, and soe eaten; and neuer stirre out fasting. Lett not the porter come into the house; take all course you can agaynst the ratts, and take care of the catts; the little ones that will not stirre out may be kept, the great ones must be killed or sent away."

ASTROLOGY—ITS GOOD AND EVIL STARS.

At the Restoration, Lord Chancellor Hyde, in his speech to the Parliament, thus referred to the astrological influences of the time: 'The Astrologers have made us a fair excuse, and I hope, a true one: *All the motions of the last twenty years have been unnatural, and have proceeded from the evil influence of a malignant star.* And let us not too much despise the influence of the stars. And the same Astrologers assure us that the malignity of the star is expired, the good genius of this kingdom is become superior, and hath mastered that malignity; and our own good stars govern us again; and their influence is so strong, that with our help they will repair in a year what hath been decaying in twenty. And they only should have no excuse from the state who continue this malignity, and own all the ill that is past to be their own, by continuing it and improving it for the time to come."

ARCHBISHOP LEIGHTON.

About twelve months after the pious Dr. Leighton had resigned his Archbishopric (of Glasgow), in 1673, he retired into Sussex, and there devoted the residue of his life to charity and devotion. He used often to say "that if he were to choose a place to die in, it should be in *an inn*; it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it; that the officious tenderness and care of friends was an entanglement to a dying man; and that the unconcerned attendance of those who could be procured in such a place would give less disturbance." He came to London in

* Treacle was a favourite preventive.

1684, at the earnest request of his friend Burnet, and for a pious and benevolent purpose. He was then somewhat more than seventy. His friend observed on his appearing so fresh and well, and so active in body and mind: he answered that he was then very near the end of his work and his journey. The next day, apparently from a cold caught on the road, he was taken ill. His disease was a pleurisy; and he expired the day after without pang or convulsion, in such a place as he had desired; for he died at *the Bell inn*, in Warwick-lane, in the city of London.

Dr. Fall, who was well acquainted with Leighton, tells us that "in a paper left under his own hand, (since lost,) he bespeaks the day (of his death) in a most glorious and triumphant manner: his Expressions seem rapturous and ecstatic, although his Wishes and Desires had anticipated the real and solemn celebration of his Nuptials with the Lamb of God. . . . He sometimes expressed his desire of not being troublesome to his friends at his Death; and God gratified to the full his modest and humble choice; he dying at an inn in *his sleep*." *

Sir Thomas Bernard, in one of the Notes to his *Comforts of Old Age*, says of Leighton: "My veneration for this primitive Bishop has induced me to collect the incidents of his life: affording an example of genius, talent, science, and literature—being conducive to a pious and useful life, and to a happy old age, cheered by the bright hopes of immortality."

The Bell-inn, on the east side of Warwick-lane, exists to this day, and is one of the few galleried inns remaining in the metropolis. It is now an inn for carriers' wagons; but, in Leighton's time, it must have resembled an hotel; accordingly, we do not find it in the List of Inns for Carriers' Wagons and Stage Coaches, affixed to Delaune's *Present State of London*, 1690; though the Oxford Arms, Warwick-lane, frequently occurs in the same list.

"PROPHET NEEDS."

In the year 1707, John Needs, a Winchester scholar, foretold the deaths of Mr. Carman, chaplain to the College; Dr. Mew, bishop of Winchester; and himself, John Needs; within that year. This exposed him to much raillery in the school, and he was mockingly called "Prophet Needs." Mr. Carman died about the time he mentioned. Within the time, also, Bishop M w died

* The Egyptians' idea of Life being the Journey of a Traveller towards his home, and inns resting-places, and Cowley's reference to it in one of his *Pindaric Odes:*

> This wretched Inn, where we scarce stay to bait,
> We call our Dwelling-place—

are noted in *Mysteries of Life, Death, and Futurity*, 1861, p. 133.

by a singular accident. He was subject to fainting-fits, from which he was soon recovered, by smelling to spirits of hartshorn. Being seized with a fit, while a gentleman was with him, he eagerly pointed to a phial in the window, which the visitor took, and in his great haste poured down the bishop's throat, and instantly suffocated him.

As the time approached which Needs had foretold for his own dissolution, of which he named even the day and hour, he sickened, apparently declined, and kept his chamber, where he was frequently visited and prayed with by Mr. Fletcher, the second master of the school, who reasoned with the youth, but in vain: with great calmness and composure, Needs resolutely persisted in affirming that the event would verify his prediction. On the day he had fixed, the house-clock being put forward, struck the hour before the time; he saw through this deception, and told those that were with him, that *when the church-clock struck, he should expire.* He did so.

Mr. Fletcher left a statement of the above facts in writing; and Bishop Trimmell, about the year 1722, having heard this story at Winchester, wrote to New College, of which Mr. Lavington was then fellow, for further information. His answer was, that "John Needs had, indeed, foretold that the Bishop of Winchester, (Mew,) and old Mr. Carman, should die that year; but then, they being very old men, he had foretold, for two or three years before, that they should die in that number of years. As to foretelling the time of his own death, I believe he was punctually right." Dr. Lavington gave the same account to his friends, after he was Bishop of Exeter.—*Gentleman's Magazine*, Dec. 1774.

THE HEIR TO THE BRITISH THRONE ALWAYS IN OPPOSITION.

Horace Walpole somewhere remarks, as a peculiarity in the history of the *Hanover family*, that the heir-apparent has always been in opposition to the reigning monarch. The fact is true enough; but it is not a peculiarity in the House of Hanover. It is an infirmity of human nature, to be found, more or less, in every analogous case of private life; but our political system developes it with peculiar force and more remarkable effects in the Royal Family. Those who cannot obtain the favours of the father will endeavour to conciliate the good wishes of the son; and all arts are employed, and few are necessary, to seduce the heir-apparent into the exciting and amusing *game* of political opposition. He is naturally apt enough to dislike what he considers a present thraldom, and to anticipate, by his influence over a faction, the plenitude of his future power. This was the mainspring of the most serious part of the political troubles of the last

century: let us, however, hope that it will never be revived; and this we are encouraged to hope from our improved Constitution, as well as from the improved education of our Royal Family.

Leicester House, which stood at the north-west corner of Leicester-square, was the focus of these family troubles: Pennant calls it, very happily, "successively, the *pouting-place* of princes;" for, in 1718, when the Prince of Wales, afterwards George II., had quarrelled with his father, and received the royal command to quit St. James's, he bought Leicester House, and made it his London residence. And here, when the breach between George II. and his son Frederick, Prince of Wales, was too sore and too wide to heal, the Prince took up his residence, as his father had done before him; and did everything in his power, while here, to vex and affront his father. Or, as Pennant describes it: "The late king, when Prince of Wales, after he had quarrelled with his father, lived here several years. His son Frederick followed his example, succeeded him in his house, and in it finished his days." The disobedience of George Prince of Wales is within memory.

SORTILEGY.—DR. DODDRIDGE.

Sortilegy is conducted by throwing open privileged books at random, leaving to chance the page and the particular line on which the oracular functions are thrown. The books have varied with the caprice of ages. Virgil, in later times, became the favourite: we have already narrated the consultation of Virgil by Charles I. at Oxford, about the opening of the Parliamentary war.

Dr. Doddridge, in his earlier days, was in a dilemma both of conscience and of taste as to the election he should make between two situations, one in possession, both at his command. He was settled at Harborough, in Leicestershire, and was "pleasing himself with the view of a continuance" in that situation. True, he had received an invitation to Northampton; but the reasons against complying seemed so strong, that nothing was wanting but the civility of going over to Northampton, and making an apologetic farewell. On the last Sunday in November of the year 1729, the Doctor went and preached a sermon in conformity with those purposes. "But," says he, "on the morning of that day an incident happened, which affected me greatly." On the night previous, it seems, he had been urged very importunately by his Northampton friends to undertake the vacant office. Much personal kindness had concurred with this public importunity: the good Doctor was affected; he had prayed fervently, alleging in his prayer, as the reason which chiefly weighed with him to reject the offer, that it was far beyond his forces, and chiefly because he was too young, and had no assistant. He goes on thus: "As soon as ever this address" (meaning the prayer) "was ended, I passed through a room of the house in which I lodged, where a child was reading to his mother, and the only words I heard distinctly were these, *And as thy days, so shall thy strength*

be" This singular coincidence between his own difficulty and a scriptural line caught at random in passing hastily through a room, (but observe, a line insulated from the context, and placed in high relief to his ear,) shook his resolution. Accident co-operated: a promise to be fulfilled at Northampton, in a certain contingency, fell due at the instant; the Doctor was detained—this detention gave time for further representations; new motives arose, old difficulties were removed, and finally the Doctor saw, in all this succession of steps, the first of which, however, lay in the *Sortes Biblicæ*, clear indications of a providential guidance. With that conviction he took up his abode at Northampton, and remained there for the next thirty-one years, until he left it for his grave at Lisbon; in fact, he passed the whole of his public life at Northampton. It must be allowed, therefore, to stand upon the records of Sortilegy, that in the main direction of his life—not, indeed, as to its spirit, but as to its form and local connexions—a Protestant divine of much merit, and chiefly in what regards practice, and of the class most opposed to superstition, took his determining impulse from a variety of the *Sortes Virgilianæ*.

If the reader imagines that this ancient form of the practical miraculous is at all gone out of use, even the example of Dr. Doddridge may satisfy him to the contrary. Such an example was sure to authorize a large imitation. But, even apart from that, the belief is common. The records of conversion amongst felons and other ignorant persons might be cited by hundreds upon hundreds to prove that no practice is more common than that of trying the spiritual fate, and abiding by the import of any passage in the Scriptures which may first present itself to the eye. Cowper, the poet, has recorded a case of this sort, in his own experience. It is one to which all the unhappy are prone.

CONVERSION OF COLONEL GARDINER.

Upon this memorable incident, Dr. de Boismont observes:—

Ought we always to refer to the influence of mysticism, and to regard as hallucinations of sight and hearing, events which seem to have been the means of the sudden conversion of individuals who, up to the time of their occurrence, had been unbelievers? Looking at such matters in a religious light, we are unable to participate in this opinion: we believe that God has at times chosen to make use of supernatural means to recall men to Him who have fallen away; to think otherwise would be to reject the authority of Scripture.*

* There is an important distinction to make in regard to mysticism. Taken in a general sense, it is not a disease of the mind: it rests upon undoubted truths, and provides for an actual want. Mysticism is beautiful and great, but it requires to be regulated. Without some check, it falls into exaggerated and erroneous opinions.

Colonel Gardiner had spent the evening in some gay company, and had an unhappy assignation with a married woman, whom he was to attend exactly at twelve. The company broke up about eleven, and not judging it convenient to anticipate the time appointed, he went into his chamber to kill the tedious hour, perhaps, with some amusing book. But it accidentally happened that he took up a religious book, which his mother or aunt, without his knowledge, had slipped into his portmanteau: it was called *The Christian Soldier, or Heaven taken by Storm.* Guessing by the title of it that he would find some phrases of his own profession spiritualized in a manner which he thought might afford him some diversion, he resolved to dip into it; but he took no serious notice of anything it had in it; and yet while this book was in his hand, an impression was made upon his mind—perhaps God only knows how—which drew after it a train of happy consequences.

He thought he saw an unusual blaze of light fall upon the book which he was reading, which he at first imagined might happen by some accident in the candle; but lifting up his eyes, he saw, to his great amazement, the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and at the same time he seemed to hear a voice utter these words:—"*Oh, sinner! did I suffer this for thee, and are these thy returns?*" This apparition produced so profound an impression upon the mind of the Colonel, that he forsook his previous mode of life, and became a religious character.—*Related by Dr. Hibbert.*

Dr. Alexander Carlyle, in his Reminiscences, published in 1862, has impugned the veracity of the startling incidents related by Doddridge. Carlyle states that he heard the story from Colonel Gardiner's lips three or four times, and never heard anything of these supernatural apparitions, which pleased the religious sense of Doddridge. Still, it is not probable that any religious man would invent such stories; and Carlyle's statement has, in its turn, been equally questioned with that which he impugns.

NADIR SHAH'S WARNING.

The anecdotes related of Nadir Shah are beyond computation. When Mr. Binning was lately travelling in Persia, he was told the following by one whose grandsire had been a soldier in Nadir's army, and had witnessed the sack and massacre of Delhi. When Nadir invaded India, in 1739, he arrived first at Lahore; where the Governor immediately surrendered the city to him, and treated him with princely honours. At night, Nadir, whose only couch, for months past, had been a horse-blanket, with a saddle for a pillow, was conducted to a magnificent bed, with piles of cushions; and twelve young damsels were in attendance to shampoo his

limbs and fan him to sleep. Nadir started from his luxurious couch, roared for his secretary, and gave orders that the drums should be beat, and a proclamation made that Nadir had conquered all India. The astonished scribe ventured to hint that this conquest had not yet been accomplished. "No matter," said Nadir, "where the chiefs of the people choose to live in this effeminate manner, it will cost me little trouble to conquer them." And his anticipation was fully verified. After he had taken the city of Delhi, he visited the discomfited Emperor, who received him in fear and trembling. Nadir was seated in the chair of state, and the otto of roses and other perfumes brought, according to custom, and presented to him. Nadir had not changed his clothes or taken off his armour for many a day, and his person was by no means free from vermin. He asked contemptuously what was the use of perfuming a soldier's garments; and, thrusting his hand into his bosom, drew forth a number of lice, which he told the astonished Emperor were better companions than all his sweet scents. A very common salutation to a friend, whom one has not seen for some time, is to welcome him and assure him "that his place has long been empty." Nadir had ordered a splendid mausoleum to be built for himself at Mush'hed, in Khorassan; and on his return from India he went to see it. The night before he visited his intended resting-place, some unfriendly wag wrote above the spot destined for the grave—"Welcome, conqueror of the world! your place here has long been empty." Nadir offered a reward for the discovery of the writer; but whoever he was, he took good care to keep incognito. The place was not long empty, for Nadir was assassinated soon after; and here his remains rested till they were dug up and desecrated by Agha Mahommed.

THE KING'S DEATH.

Lord Chesterfield, in recording the death of George II. in 1760, writes: "It was generally thought his Majesty would have died, and for a very good reason;—for the oldest lion in the Tower, much about the king's age, died a fortnight ago. This extravagancy, I can assure you, was believed by many above the common people."

BISHOP BERKELEY A PROPHET.

Bishop Berkeley was not only a philosopher and a traveller, but a poet and a prophet. He wrote one poem in six stanzas, at Rhode Island, in America, about the year 1726, where he arrived, having missed Bermudas, in the Atlantic Ocean, whither he intended his romantic voyage.

These are fine moral verses, that seem to shadow forth the fast accomplishing greatness of the New World:

VERSES ON THE PROSPECT OF PLANTING ARTS AND LEARNING IN AMERICA.

The Muse, disgusted at an age and clime
Barren of every glorious theme,
In distant lands now waits a better time,
Producing subjects worthy fame.

In happy climes, where from the genial sun
And virgin earth, such scenes ensue,
The force of art by nature seems outdone,
And fancied beauties by the true.

In happy climes, the seat of innocence,
Where nature guides, and virtue rules,
Where men shall not impose for truth and sense,
The pedantry of courts and schools:

There shall be sung another golden age,
The rise of empire and of arts,
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

Not such as Europe breeds in her decay;
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day;
Time's noblest offering is the last.

There is, too, an almost prophetic meaning in the following passage from Berkeley's "Essay towards preventing the Ruin of Great Britain," written soon after the affair of the South Sea Scheme:

"All projects for growing rich by sudden extraordinary methods, as they operate violently on the passions of men, and encourage them to despise the slow moderate gains that are to be made by an honest industry, must be ruinous to the public, and even the winners themselves will at length be involved in the public ruin.

"God grant the time be not near when men shall say, 'This island was once inhabited by a religious, brave, sincere, people, of plain uncorrupt manners, respecting inbred worth rather than titles and appearances, assertors of liberty, lovers of their country, jealous of their own rights, and unwilling to infringe the rights of others; improvers of learning and useful arts, enemies to luxury, tender of other men's lives, and prodigal of their own; inferior in nothing to the old Greeks and Romans, and superior to each of those people in the perfections of the other. Such were our ancestors during their rise and greatness; but they degenerated, grew servile flatterers of men in power, adopted Epicurean notions, became venal, corrupt, injurious, which drew upon them the hatred of God and man, and occasioned their final ruin.'"

The passing of this amiable divine from this world was unattended with that protracted physical suffering which commonly renders death so terrible to contemplate. Berkeley was residing at Oxford. On Sunday evening, Jan. 14, 1753, while lying on his couch, listening to one of Bishop Sherlock's sermons, which his lady was reading to him, he was seized with what his physicians called a palsy of the heart, and expired so suddenly, and quickly, that it was only when his daughter went to give him a cup of tea that she perceived he was quite dead. When we reflect on the sacredness of the day, and the last subject which occupied Bishop Berkeley's attention in this world, and the momentary pain which he suffered,—his was, indeed, a happy death!

PREDICTIONS AS TO THE PRETENDER.

Nixon, a contemporary of Mother Shipton, and a native of Cheshire, who lived in the reign of James I., predicted the following—believed to have been fulfilled in the times of the Pretender:

"A great man shall come into England,
But the son of a king
Shall take from him the victory."

"Crows shall drink the blood of many nobles,
And the North shall rise against the South."

"The cock of the North shall be made to flee,
And his feather be plucked for his pride,
That he shall almost curse the day that he was born."

The first of these predictions is interpreted to denote the defeat of Prince Charles Edward, at the battle of Culloden, by the Duke of Cumberland; the second, the execution of Lords Derwentwater, Balmerino, and Lovat; and the third, the retreat of the Pretender from the shores of Britain.

The Pretender died January 31, 1788, at his house in Florence, at the age of 68. It is alleged that, in reality, he died on the 30th of January, but that his friends disguised a fact which would have been thought additionally ominous for the house of Stuart (Chambers's *Book of Days*, p. 199.)

SIR WILLIAM WYNDHAM AND THE WHITE HORSE.

At the close of the last century, Sir William Wyndham being at Venice, observed, as he was passing through St. Mark's Place, in his cabriolet, a crowd of persons at one corner of it. On stopping, he found a mountebank pretending to tell fortunes; his predictions being conveyed to the people, through a tin tube, which he lengthened or curtailed at pleasure. Sir William, among others held up a piece of money, on which the charlatan imme-

diately directed his tube to the cabriolet, and said to him, very distinctly, in Italian, "Signor Inglese, cavete il bianco cavallo."

This circumstance made a forcible impression upon him, from recollecting that, some years before, when very young, as Sir William returned from hunting, he found several of the servants at his father's gate, standing round a fortune-teller, who was or pretended to be deaf and dumb, and who, for a small remuneration, wrote on the bottom of a trencher, with chalk, answers to the questions put to him by the same method. As Sir William rode by, the man made signs to tell him his fortune; he complied, and having no question to ask, the man took the trencher, and wrote upon it in chalk, "Beware of a white horse." Sir William smiled at the absurdity, and forgot the circumstance until the coincidence at Venice reminded him of it. He then imagined that the fortune-teller had made his way over from the Continent, and had found his speech; but upon inquiry, he felt assured that the fellow had never been out of Italy, nor understood any other language than his own.

Sir William Wyndham had a great share in politics during the last four years of Queen Anne's reign, and in 1715 was committed to the Tower, for having plotted to place the son of James II. on the throne. Over the inner gate of the Tower were the arms of Great Britain, in which, consequent upon the succession of the House of Brunswick, a painter was adding the *white horse*, arms of the Elector of Hanover. It struck Sir William forcibly. He immediately recollected the two predictions, and mentioned them to the Lieutenant of the Tower, then in the chariot with him, and to his visitors during his confinement. The herald-painter's white horse he considered to be the fulfilment of the predictions, but in this he was mistaken; many years after, while hunting, he had the misfortune to be thrown from his horse while leaping a ditch, and broke his neck: he rode upon a *white horse*.*

This was the famous statesman and orator, of whom Pope has left this eulogium:

> How can I Pult'ney, Chesterfield forget,
> While Roman spirit charms, and Attic wit!
> Or Wyndham, just to freedom and the throne,
> The master of our passions and his own.

BURKE'S POLITICAL PREDICTIONS.

Mr. Fox is said to have more than once expressed his astonishment at the singular fulfilment of Mr. Burke's predictions. When a nobleman of political celebrity, alluding to the vehemence of Burke on the politics of the French Revolution, hinted that he was "a splendid madman," "Whether mad or inspired," is said

* From Sir Bernard Burke's *Anecdotes of the Aristocracy*. Second Series. 1850.

to have been the answer, "fate seems to have determined that he should be an uncommon *political prophet*."

When the negotiations at Lisle were thought to promise peace with France, Burke declared, from the first, that such a result was impossible:—"He was only astonished how the people of England, or such a body of men as the English Ministry, could for a moment believe that the republican leaders would grant peace, even were peace desirable, without first requiring the surrender of our national honour. They are doubly foes," he added; "for they would not only injure you, but insult you."

To one who began to talk on the probable success of the negotiation then pending, and the consequent termination of the Revolution, he exclaimed: "The termination of the Revolution! to be sure! The Revolution over! why, sir, it has scarcely begun! As yet, you have only heard the first music: you'll see the actors presently; but neither you nor I shall see the close of the drama."

Burke's *Thoughts on a Regicide Peace* are full of these prophetic truths. Writing with a strong impression of his death being not far distant, Burke says, in the first page, "I shall not live to see the unravelling of the intricate plot which saddens and perplexes the awful drama of Providence now acting on the moral theatre of the world. Whether for thought or for action, I am at the end of my career." When Peace was eagerly sought, and as eagerly anticipated, he calmly told the country, "We are not at the end of the struggle, nor near it. Let us not deceive ourselves; we are at the beginning of great troubles." Then he condemns the lukewarmness of the Ministry as ill calculated to enable the country to bear up against the "burdens which must be inevitably borne in a long war. I speak it emphatically, and with a desire that it should be marked, *a long war:*" further on, he hints at twenty years or more: this was said in 1796—*what an extraordinary fulfilment has the world witnessed!*

Sir James Prior well remarks, that the greatest and perhaps most useful of Burke's many gifts was his capacity to point out consequences which became almost *prescience*. In that point, he stands alone. His predictions, though so numerous and various, and by their boldness, startling, became fulfilled to the letter in almost every instance. Yet the French Revolution was by no means the first occasion on which his power of prediction was developed. An attentive inquirer will find it marked in most of the events of his life.

"He lived just long enough, (says Sir James Prior), to find himself acknowledged *the prince of political prophets;* to see the reprobation he had ventured to pass on the most remarkable event of modern times more than justified by the horrid scenes to which it gave rise; to confirm the body of the nation in the belief

that it had acted wisely; to convince many of the opposite party that their original judgment had been wrong." *

Pozzo di Borgo, one of the ablest diplomatists of our times, in 1847, gave Burke credit "for an almost prophetic knowledge of European politics."

Yet, historical writers are not agreed upon the value of his predictions. Lord Brougham observes, in his *Statesmen of the Time of George III.*, Series I.: "The eulogists of Mr. Burke's sagacity would do well to recollect those yearly predictions of the complete internal ruin which for so long a period alternated with alarms at the foreign aggrandisement of the French Republic: they all originated in his famous work (the *Reflections*), though it contains some prophecies too extravagant to be borrowed by his most servile imitators. Thus, he contends that the population of France is irreparably diminished by the Revolution, and actually adopts a calculation which makes the distress of Paris require above two millions sterling for its yearly relief; a sum sufficient to pay each family above seventeen pounds, or to defray the whole expenditure in that country."

The noble and learned writer of these observations is himself addicted to political predictions, one of which is said to have been shortly before the Earl of Derby's becoming Premier, that no man forty years old would live to see a Conservative Ministry again in office. Nor is Lord Brougham's opinion of Dr. Young's discoveries in Light nearer prescience: the unlucky prediction as to Lord Byron's success as a poet, (*Edinburgh Review,*) and the ridicule of Winsor's gaslighting experiments, though often attributed to Lord Brougham, are, we believe, spots upon some other orb of brilliancy.

RIVALRY OF FOX AND PITT.

Between his school-days and his actual appearance on the great theatre of the world, several prognostics were afforded of the future career of Fox. His mother does not seem to have been insensible to the danger to which the ardour of his mind and the unbounded indulgence of his father might expose him. Among other things, his rivalry with young Pitt, his junior by ten years, seems to have been early predicted. The Duchess of Leinster related a conversation, at which she was present, between her sister, Lady Holland, and Lord Holland. Lady Holland, in expostulating with her husband on his excessive indulgence to his children, and to Charles in particular, added, "I have been this

* At the opening of the American Revolution, Burke clearly discerned and luminously stated all the human passions that were unhappily at work on the other side of the Atlantic.

morning with Lady Chatham, and there is little William Pitt, *not eight years old*, and really the cleverest child I ever saw, and *brought up so strictly and proper in his behaviour, that, mark my words*, that little boy will be a thorn in Charles's side as long as he lives."

"Such predictions," observes Mr. Allen, "are no doubt often made by parents, who fancy they see the future celebrity and importance of their children. Ninety-nine times out of a hundred the greatness of the individual, the groundwork of all the anticipation and apprehension, is not realised. But when such predictions turn out true, one has a childish pleasure in recording them."

His early appreciation of oratory is very striking. In a letter to Sir George Macartney, dated March 14, 1766, Mr. Fox mentions his having been present at the debate on the repeal of the Stamp Act, in the House of Lords, and his having thought the Duke of Grafton's the best speech he ever heard there: Fox was then only seventeen. Sir George Macartney had, it seems, sent him a copy of a speech he had made to the Empress of Russia. "I think," says he, "your speech to the Czarina one of the prettiest things of the kind I ever saw."

Writing to Sir George from Holland House, May 3, he says: "The Ministry goes on just as it did, everybody laughing at them and holding them cheap; but, according to the fashionable phrase, doing justice to their *intentions*. "Such," observes Mr. Allen, "was the language he held at that time of a party into which he afterwards infused so much spirit and vigour."

In Thackeray's *Life of Lord Chatham* we read: William Pitt, at the age of seven, already anticipated his future destiny. The children's tutor, Mr. Wilson, writing to congratulate the Countess on the new rank, adds: "My Lord Pitt is much better, Lady Hester is quite well, and Mr. William very near it. The last gentleman is not only contented in retaining his *papa's name*, but perfectly happy in it. Three months ago he told me, in a very serious conversation, 'he was glad he was not the eldest son, but that he *could serve his country in the House of Commons like his papa*.'"

A few weeks before Lord Chatham died, Lord Camden paid him a visit. Lord Chatham's second son, William Pitt, left the room on Lord Camden's coming in. "You see that young man" (said the old lord); "what I now say, be assured, is not the fond partiality of a parent, but grounded on a very accurate examination. Rely upon it, that young man will be more distinguished in this country than ever his father was." His prophecy is in part accomplished. At the age of twenty-four he was Chancellor of the Exchequer; and before he had attained his twenty-fifth year, had been offered, and refused, the place of First Minister.

PRESENTIMENT TC TALLEYRAND.

Dr. Sigmond received from the widow of M. Colmache, the private secretary and friend of M. de Talleyrand, the following remarkable anecdote.

One day, in the presence of the minister, the conversation had turned upon the subject of those sudden warnings which have been looked upon as communications from the world of spirits to man: some one observed, that it would be difficult to find a man of any note, who had not, in the course of his life, experienced something of the kind.

"I remember," said Talleyrand, "upon one occasion, having been gifted, for one single moment, with an unknown and nameless power. I know not to this moment whence it came; it has never once returned, and yet upon that one occasion it saved my life. Without that sudden and mysterious inspiration I should not have been here to tell my tale. I had freighted a ship in concert with my friend Beaumetz. He was a good fellow, Beaumetz, with whom I had ever lived on the most intimate terms; and in those stormy times, when it needed not only friendship to bind men together, but almost godlike courage to show that friendship, I could not but prize most highly all his bold and loyal demonstrations of kindness and attachment to me. I had not a single reason to doubt his friendship. On the contrary, he had given me, on several occasions, most positive proof of his devotion to my interest and well-being. We had fled from France; we had arrived at New York together, and we had lived in perfect harmony during our stay there. So, after having resolved upon improving the little money that was left by speculation, it was, still in partnership and together, that we freighted a small vessel for India, trusting to all the goodly chances which had befriended us in our escape from danger and from death, to venture once more conjointly to brave the storms and perils of a yet longer and more adventurous voyage. Everything was embarked for our departure; bills were all paid, and farewells all taken, and we were waiting for a fair wind with most eager expectation, being prepared to embark at any hour of the day or night, in obedience to the warning of the captain. This state of uncertainty seemed to irritate the temper of poor Beaumetz to an extraordinary degree, and, unable to remain quietly at home, he hurried to and from the city with an eager, restless activity, which at times excited my astonishment, for he had ever been remarkable for great calmness and placidity of temper. One day he entered our lodging, evidently labouring under great excitement, although commanding himself to appear calm. I was engaged at that moment in writing letters to Europe; and looking over my shoulder, he said, with forced gaity, 'What need to waste time in penning those letters? they will never reach their destination. Come with me, and let us take a turn on the Battery; perhaps the wind may be chopping round; we may be nearer our departure than we imagine.' The day was very fine, although the wind was blowing hard, and I suffered myself to be persuaded. Beaumetz, I remembered afterwards, displayed an unusual officiousness in aiding me to close my desk and put away my papers, handing me, with hurried eagerness, my hat and cane, and doing other services to quicken my departure, which at the time I

attributed to the restless desire for change, the love of activity with which he seems to have been devoured during the whole period of our delay. We walked through the crowded streets to the Battery. He had seized my arm, and hurried me along, seemingly in eager haste to advance. When we had arrived at the broad esplanade—the glory then, as now, of New York—Beaumetz quickened his step still more, until we arrived close to the water's edge. He talked loud and quickly, admiring in energetic terms the beauty of the scenery, the Brooklyn heights, the shady groves of the island, the ships riding at anchor, and the busy scene on the peopled wharf, when suddenly he paused in his mad, incoherent discourse—for I had freed my arm from his grasp, and stood immovable before him. Staying his wild and rapid steps, I fixed my eye upon his face. He turned aside, cowed and dismayed. 'Beaumetz,' I shouted, 'you mean to murder me: you intend to throw me from the height into the sea below. Deny it, monster, if you can.' The maniac stared at me for a moment; but I took especial care not to avert my gaze from his countenance, and he quailed beneath it. He stammered a few incoherent words, and strove to pass me, but I barred his passage with extended arms. He looked vacantly right and left, and then flung himself upon my neck, and burst into tears. 'Tis true—'tis true, my friend! The thought has haunted me day and night, like a flash from the lurid fire of hell. It was for this I brought you here. Look! you stand within a foot of the edge of the parapet: in another instant the work would have been done.' The demon had left him; his eye was unsettled, and the white foam stood in bubbles on his parched lips; but he was no longer tossed by the same mad excitement under which he had been labouring, for he suffered me to lead him home without a single word. A few days' repose, bleeding, abstinence, completely restored him to his former self, and, what is most extraordinary, the circumstance was never mentioned between us. MY FATE was at work."

It was whilst watching by the bed-side of his friend that Talleyrand received letters which enabled him to return to France; he did so, and left Beaumetz to prosecute the speculation alone. The Prince Talleyrand could never speak of the preceding event without shuddering, and to the latest hour of his existence believed that "he was for an instant gifted with an extraordinary light, and during a quick and vivid flash the possible and the true was revealed to a strong and powerful mind," and that upon this the whole of his destiny hinged. "This species of momentary exaltation," says Dr. Sigmond, "which is not again repeated, but is remembered with the most vivid impression, is what is more immediately known by the name of fantasia:" in France and England it is named *presentiment.—Dr. Forbes Winslow's Psychological Journal.*

MRS. MACAULEY, THE HISTORIAN.

This lady wrote a *History of England*, from the accession of James I. to the elevation of the House of Hanover; but like her greater namesake, Baron Macaulay, did not complete her design: Walpole said of the lady's work, "I believe England will be finished before her *History*.

Mrs. Macauley also wrote firebrand pamphlets on the French Revolution: she had a dog, of which she made a great pet, and on being asked why she bestowed so much care on it, she

answered—"Why! are you aware from whom it came? It is a true republican, and has been stroked by the hand of Washington!" The event of the French Revolution maddened her with joy; but when the news came of Louis the Sixteenth's escape, and before she heard he had been brought back, she took to her bed, and wrote to her friends that *she should die of the disappointment — and did die*, in 1791. She complained that Dr. Graham, her second husband's brother, and the noted quack of Pall Mall, had given her a love potion!

Walpole tells us that, in 1769, she was one of the sights that all foreigners were carried to see. During the height of her popularity, Dr. Wilson, Rector of St. Stephen's, Walbrook, conferred upon Mrs. Macauley the honour of erecting a statue to her while living, in the chancel of his church: it was removed by his successor.

THE PARTITION OF POLAND.

Some twenty years before the dismemberment of Poland, this disgraceful act was thus foretold by Lord Chesterfield, in his celebrated *Letters*, as follows:—

LETTER CCCIV.

London, Dec. 25, 1753.

The first squabble in Europe, that I foresee, will be about the *Crown of Poland.*

Wherever you are, inform yourself minutely of, and attend particularly to, the affairs of France; they grow serious, and in my opinion will grow more and more so every day. The King is despised, and I do not wonder at it; but he has brought it about, to be hated at the same time, which seldom happens to the same man. His ministers are known to be as disunited as incapable: he hesitates between the Church and the Parliaments, like the Ass in the Fable, that starved between two hampers of hay; jealous of the Parliaments, who would support his authority; and a devoted bigot to the Church, who would destroy it. The people are poor, consequently discontented: those who have religion are divided in their notions of it; which is saying, that they hate one another. The Clergy never do forgive; much less will they forgive the Parliament: the Parliament never will forgive them. The army must without doubt take, in their own minds at least, different parts in all these disputes, which upon occasion would break out. Armies, though always the supporters and tools of absolute power for the time being, are always the destroyers of it too; by frequently changing the hands in which they think proper to lodge it. This was the case of the Prætorian bands, who deposed and murdered the monsters they had raised to oppress mankind. The Janissaries in Turkey, and the regiments of guards in Russia, do the same now. The *French nation reasons freely*, which they never did before, upon matters of *religion* and *government*, and begin to be *spregiudicati*: the officers do so too; in short, all the symptoms, which I have ever met with in history, previous to great changes and *revolutions in government*, now exist, and daily increase in France.

LETTER CCLXXVI.

London, April 13. *O.S.* 1752.

They tell the King (speaking of France) very respectfully, that in a certain case, *which they should think it criminal to suppose*, they would not obey him. This hath a tendency to what we call here revolution principles. I do not know what the Lord's anointed, His vicegerent upon earth, divinely appointed by Him, and accountable to none but Him for his actions, will either think or do, upon these symptoms of *reason* and *good sense* which seem to be breaking out all over France; but this I *foresee*, that before the *end of this century*, the trade of both King and Priest will not be half so good a one as it has been. Du Clos, in his reflexions, hath observed, and very truly, *qu'il y a un germe de raison qui commence à se développer en France.* A *développement* that must prove fatal to Regal and Papal pretensions. Prudence may, in many cases, recommend an occasional submission to either; but when that ignorance, upon which an implicit faith on both could only be founded, is once removed, *God's Vicegerent*, (meaning the King,) and *Christ's Vicar*, (or Clergy,) will only be obeyed and believed, as far as what the one orders, and the other says, is conformable to reason and truth."

The leading data of the fall of Poland will show how far the above predictions were realized. Poland was dismembered by the Emperor of Germany, the Empress of Russia, and the King of Prussia, who seized the most valuable territories in 1772. The royal and imperial spoliators, on various pretexts, poured their armies into the country in 1792. The brave Poles, under Poniatowski and Kosciusko, several times successfully contended against superior armies, but in the end were defeated. Kosciusko was wounded and taken, and carried prisoner to Russia:

And Freedom shriek'd when Kosciusko fell.

Then followed the battle of Warsaw, Oct. 13, 1794, and Suwarrow's subsequent butchery of 30,000 Poles, of all ages and conditions, in cold blood! We can scarcely believe such wholesale atrocities to have been perpetrated upon European soil within seventy years of the time we are writing.

Poland was finally partitioned, and its political existence annihilated, by the above Powers, in 1795. The king (Stanislaus) formally resigned his crown at Grodno, and was afterwards removed to St. Petersburg; and the Polish nation, which claims the merit of preserving Europe from the last invasion of the Ottoman, retained no trace of its valour, but the glory of having given birth to John Sobieski.

During the wars of the French Revolution, various changes took place in the boundaries of the respective divisions of the crowned spoliators; and, under the auspices of Napoleon, a small portion of Poland was formed into the Grand Duchy of Warsaw, and great hopes were held out to the Poles of being enabled to recover their independence. But, after Napoleon's downfall, the

Grand Duchy was constituted the Kingdom of Poland, with the Emperor of Russia as king. In 1830, the Poles, stimulated by the successful example of France, attempted to throw off the Russian yoke; but, after a gallant, and for some time successful defence, they were again reduced to submission: their religion, and even their very language, the Emperor Nicholas attempted to change, and his measures seemed to have for their object to extinguish the national spirit as well as to obliterate the name of Poland. Haydn, in his useful *Dictionary of Dates*, in a note, thus sums up this odious work:

An act of spoliation more unprincipled never dishonoured crowned heads. For a century previously, the balance of power had engaged the attention of the politicians of Europe; but in permitting this odious crime, such an object appears to have been totally lost sight of. Austria and Prussia had long been deadly enemies, and both hated Russia; yet they now conspired against a country they were each pledged to protect, and with unexampled profligacy became leagued in a scheme of plunder consummated by the destruction of 500,000 lives! The most extraordinary circumstance attending this affair was the total inaction of the two great Powers, England and France, whose supineness is rebuked by policy as well as justice, and deplored by the good and brave among mankind.

The transaction, in its earlier stage, is detailed in the *Annual Register* for 1771, 1772, 1773, supposed to have been written by Burke. Professor Smythe says, diffidently: "After all, the situation of Poland was such as almost to afford an exception (perhaps a single exception,) in the history of mankind, to those general rules of justice that are so essential to the great community of nations. I speak this with great hesitation; and you must consider the point yourselves. I do not profess to have thoroughly considered it myself." Sir James Mackintosh has contributed to the *Edinburgh Review* a valuable paper on Poland.

THE RESULT OF THE AMERICAN WAR WITH GREAT BRITAIN FORETOLD.

"I prophesied," said Colonel Barré, "on passing the Stamp Act, in 1765, what would happen thereon; and I now, in March, 1769, I now fear I can prophesy further troubles; that if the whole people are made desperate, finding no remedy from Parliament, the whole continent will be in arms immediately, and perhaps *these provinces lost to England for ever.*" This was in March, 1769, and certainly a very remarkable prediction.—*Professor Smyth's Lectures on Modern History.*

In the *Men and Times of the American Revolution*, we find the following picture, by Elkanah Watson, of "How George the Third appeared when he declared the Independence of the United States":

After waiting nearly two hours, the approach of the king was announced by a tremendous roar of artillery. He entered by a small door on the left of the throne, and immediately seated himself upon the chair of state, in a graceful attitude, with his right foot resting upon a stool. He was clothed in royal robes. Apparently agitated, he drew from his pocket the scroll containing his speech. The Commons were summoned, and after the bustle of their entrance had subsided, he proceeded to read his speech. I was near the king, and watched with intense interest every tone of his voice, and every emotion of his countenance. It was to me a moment of thrilling and dignified exultation. After some general and usual remarks, he continued:—"I lost no time in giving the necessary orders to prohibit the further prosecution of offensive war upon the continent of North America. Adopting, as my inclination will always lead me to do, with decision and effect whatever I collect to be the sense of my Parliament and my people, I have pointed all my views and measures, in Europe, as in North America, to an entire and cordial reconciliation with the colonies. Finding it indispensable to the attainment of the object, I did not hesitate to go to the full length of the powers vested in me, and offer to declare them."—Here he paused, and was in evident agitation; either embarrassed in reading his speech, by the darkness of the room, or affected by a very *natural emotion*. In a moment he resumed:—"and offer to declare them *free and independent States*. In thus admitting their separation from the Crown of these Kingdoms, I have sacrificed every consideration of my own to the wishes and opinions of my people. I make it my humble and ardent prayer to Almighty God, that Great Britain may not feel the evils which might result from so great a dismemberment of the empire, and that America may be free from the calamities which have formerly proved, in the mother country, how essential monarchy is to the enjoyment of constitutional liberty. Religion, language, interests, and affections may, and I hope will, yet prove a bond of permanent union between the two countries." It is remarked that George III. is celebrated for reading his speeches in a distinct, free, and impressive manner. On this occasion he was evidently embarrassed; he hesitated, choked, and executed the painful duties of the occasion with an ill grace that does not belong to him.

PREDICTION BY SMOLLETT.

Dr. Smollett wrote, in 1771, in a letter to a friend, a few months before his death, as follows:—

"France appears to me to be the first probable theatre of any material change. If we consider the weakness, profligacy, and abandoned debauchery of the French court; the poverty, misery, and discontent of the lower classes; and the violent desire of change, glowing and burning in the breasts of those who are the most able, and indeed the only people in whose power it is to bring a change about; we need not hesitate to assert, that some great revolution must ensue, in the course of a few years, in the government, religion, and manners of the people of that country. Were it possible for me to live to witness it, I should by no means wonder to see the principles of republicanism predominant for a while in France; for it is the property of extremes to meet, and our abstract rights naturally lead to that form of government.

"Whenever a revolution upon such grounds as these shall happen in France, the flame of war will be universally lighted up throughout

Europe, either from the inhabitants catching the contagion, or from the apprehensions of their respective governments. I see it in the clearest light, that the people of France, Germany, and Italy (but more especially the latter) are about to become weary of the impositions of religion, and the galling fetters of slavery: and I behold a new order of people about to arise in Europe, who shall give laws to lawgivers, discharges to priests, and lessons to kings."

LOUIS-PHILIPPE.

Louis-Philippe, King of the French, bore, in his boyish days, a title which he would not have borne but for an omen of bad augury attached to his proper title. He was called the *Duc de Chartres* before the Revolution, whereas his proper title was *Duc de Valois*. And the origin of the change was this. The Regent's father had been the sole brother of Louis Quatorze. He married, for his first wife, our English princess Henrietta, the sister of Charles II. (and through her daughter, by the way, it is that the House of Savoy, *i.e.* of Sardinia, has pretensions to the English throne). This unhappy lady, it is too well established, was poisoned. We now know both the fact, and the how, and the why. The Duke, who probably was no party to the murder of his young wife, though otherwise on bad terms with her, married for his second wife a coarse German princess, homely in every sense, and a singular contrast to the elegant creature whom he had lost. Unhappy she was through a long life; unhappy through the monotony as well as the malicious intrigues of the French court; and so much so, that she did her best (though without effect) to prevent her Bavarian niece from becoming dauphiness. She acquits her husband, however, in the memoirs which she left behind, of any intentional share in her unhappiness; she describes him constantly as a well-disposed prince. But whether it were, that often walking in the dusk through the numerous apartments of that vast mansion which her husband had so much enlarged, naturally she turned her thoughts to the injured lady who had presided there before herself; or whether it arose from the inevitable gloom which broods continually over mighty palaces,—so much is known for certain, that one evening, in the twilight, she met, at a remote quarter of the reception-rooms, something that she conceived to be a spectre. What she fancied to have passed on that occasion, was never known except to her nearest friends; and if she made any explanations in her memoirs, the editor has thought fit to suppress them. She mentions only, that in consequence of some ominous circumstances relating to the title of *Valois*, which was the proper second title of the Orleans family, her son, the Regent, had assumed in his boyhood that of Duc de Chartres. His elder brother was dead, so that the superior title was open to him; but, in consequence of those mysterious omens,

whatever they might be, which occasioned much whispering at the time, the great title of Valois was laid aside for ever as of bad augury; nor has it ever been resumed through a century and a half that have followed that mysterious warning.

BERNADOTTE, KING OF SWEDEN.

The following curious circumstances are related in a biography of Charles Jean Bernadotte, published in a journal at Pau, the town in which the late King of Sweden was born:

"There are certain destinies which have singular mysteries attached to them. The astonishing success of Bernadotte is said to have been foretold to him by the same celebrated fortune-teller who predicted that of Bonaparte, and who so fully possessed the confidence of the Empress Josephine.

"Like all men who feel themselves within a power which urges them on to fortune, or which impels them to extract the means of it out of favourable events, Bernadotte believed in this special and independent destiny, and in a kind of tutelar divinity, who vouchsafed to him a special protection. An ancient chronicle of his family is said to have contained the prediction of a certain fairy, who had married one of his ancestors, that an illustrious king should spring from her race. In olden times every family in these parts possessed its guardian genius, who watched over its safety. Bernadotte never forgot the legend which had charmed his early days, and, possibly, it was not without its influence over the glorious destiny of this great man."

De Boismont observes:* "There is an event which shows how greatly the supernatural had preserved its influence over the mind of the King of Sweden. Wishing to overcome the difficulties he encountered in Norway by means of the sword, he proposed to despatch his son Oscar at the head of an army, for the purpose of reducing the rebels, a proceeding which was strongly opposed by the Council of State. One day, after an animated discussion upon the subject, he mounted his horse, and galloped some way from the capital; having gone a considerable distance, he arrived at the outskirts of a dark forest. Suddenly he beheld an old woman, strangely clad and with her hair in disorder. 'What do you want?' asked the king, sharply. To which the apparition replied, 'If Oscar goes to the war you meditate, he will not give, but receive, the first blow.' Bernadotte, struck with the apparition and its words, returned to his palace. The next day, bearing in his countenance the traces of a sleepless night, and in a state of great agitation, he presented himself at the council. 'I have

* On Hallucinations. By A. Bierre de Boismont, M.D. Translated from the French by Robert Hulme, F.L.S. 1859.

changed my mind,' he said; 'we will negotiate for peace; but I must have honourable terms.' What was the cause of the sudden change? Had those who knew the weak point in the character of the great man endeavoured to avail themselves of it in favour of justice, reason, and humanity? Or is it not more probable that the idea which occupied his mind, and, as constantly happens in dreams, and even in the waking state, had assumed a visible form, and the mental operation was mistaken for an actual occurrence? This explanation seems to us much more reasonable than that an old woman should have been able to place herself in the exact locality whither the caprice of the king had led him.—*Presse, du Mai* 14, 1844.

DEATH OF BERNADOTTE'S WIDOW.

The Dowager Queen of Sweden, the widow of Bernadotte, died at Stockholm, on the evening of December 18, 1861. It is mentioned, as a singular incident, that her Majesty was about to visit the theatre, to witness the performance of Calderon's play, *Life is a Dream.*

TWO WONDERFUL EGGS.

In 1807, when Junot held possession of Portugal for the French, it was strongly reported that the former country was to be united to Spain, and this belief was sought to be strengthened by the following ingenious trick. About the middle of March, an egg was produced with the letters V. D. S. R. P. distinctly traced in the shell, and apparently formed with it. It was said to have been laid in this state by a hen belonging to one José Castano da Costa, and the Sebastianists immediately interpreted the letters to signify, *Vive Dom Sebastian, Rei de Portugal.* The trick had been well executed. Many experiments were made to ascertain how the letters had been formed, but all failed: other eggs were inscribed, but no person could succeed in giving the same varnish to the inscription as on the rest of the shell. Crowds assembled round the house where this prodigy had been produced, and the egg was sent round on a silver salver to those who had sufficient interest or authority to be entrusted with such a treasure, and it had the effect of reviving, for a time, the faith of the Sebastianists.

It is curious that a similar trick, though far less skilfully contrived, was practised about the same time by Mary Bateman, the reputed Yorkshire witch. This woman, with characteristic cruelty, forced into the ovary of one of her hens three eggs at different times, with the words *Christ is coming* scratched upon them. They were dropt in the nest, and she carried on a gainful trade by showing them for a penny to credulous multitudes.

THE AMERICAN WAR.

We find, in the *New London Literary Gazette*, 1827, the following curious narrative: "At the time of the American War, a gentleman (a mere youth) entered the army, and saw some service. During an engagement, he was knocked down; and a soldier, setting his foot upon his chest in passing over him, hurt him so exceedingly that he became senseless. Upon somewhat recovering, he found himself still stretched upon the ground, and a strange-looking woman stood beside him, who, as he opened his eyes, exclaimed, in an ill-boding voice: 'Ay, young man, mark my words, *that* hurt will be the death of you in your forty-second year.' He recognised in this old raven one of those fortune-tellers who usually followed the army, and gained a livelihood by her oracular powers. The young soldier certainly did *mark* her words; inasmuch as, on his return to England, he quitted the army, entered the church, and among other red-coated reminiscences, he used frequently to mention, (and mention but to ridicule,) the American woman's prediction. Nevertheless, true it is that he did die in his forty-second year, and of a disease in his chest, too; although he had never suffered from the hurt beyond the time at which he received it."

PREDICTION BY LORD BYRON.

Lord Byron, in his journal, under date January 13, 1821, writes: "Dined—news come—the powers mean to go to war with the people. The intelligence seems positive—let it be so—they will be beaten in the end. The *King-times* are fast finishing. There will be blood shed like water, and tears like mist; but the people will conquer in the end. I shall not live to see it—but I foresee it."

In less than 10 years (1830,) this *bouleversement* began in France; and again, in 1848.

PROPHECY IN THE MAR FAMILY.

There is a very singular prophecy in this family, which is of great antiquity, there being, perhaps, no title in Europe so ancient as that of the Earl of Mar. (Sir Bernard Burke: *Family Romance* ii. 180.)

This prophecy is attributed by some to Thomas the Rhymer; by some to the Abbot of Cambuskenneth; and by some to the Bard of the House at that epoch. But, whoever was the author of it, the prophecy itself is sure, and the time of its delivery was

prior to the elevation of the Earl, in 1571, to be the Regent of Scotland. The original is said to have been delivered in Gaelic verse, but it is doubtful if it was ever written down; and the family themselves have always been averse to giving any details concerning it. The contributor of the details here recorded knew intimately the restored Earl, John Francis, and all his children, but could never induce them to do more than attest its general truth. His father repeated it in 1799; and may have known it many years earlier. Thus it is not a prediction after the event.

"Proud Chief of Mar: Thou shalt be raised still higher, until thou sittest in the place of the king. Thou shalt rule and destroy, and thy *work* shall be after thy name; but thy *work* shall be the emblem of thy house, and shall teach mankind, that he who cruelly and haughtily raiseth himself upon the ruins of the holy cannot prosper. Thy *work* shall be cursed and shall never be finished. But thou shalt have riches and greatness, and shalt be true to thy sovereign, and shalt raise his banner in the field of blood. Then, when thou seemest to be highest—when thy power is mightiest, then shall come thy fall; low shall be thy head amongst the nobles of the people. Deep shall be thy moan among the children of dool, (sorrow). Thy lands shall be given to the stranger; and thy titles shall lie among the dead. The branch that springs from thee shall see his dwelling burnt, in which a king is nursed,—his wife a sacrifice in that same flame; his children numerous, but of little honour; and three born and grown, who shall never see the light. Yet shall thine ancient tower stand; for the brave and the true cannot be wholly forsaken. Thou proud head and daggered hand must *dree thy weird*, until horses shall be stabled in thy hall, and a weaver shall throw his shuttle in thy chamber of state. Thine ancient tower—a woman's dower—shall be a ruin and a beacon, until an ash sapling shall spring from its topmost stone. Then shall thy sorrows be ended, and the sunshine of royalty shall beam on thee once more. Thine honours shall be restored; the kiss of peace shall be given to thy Countess, though she seek it not, and the days of peace shall return to thee and thine. The line of Mar shall be broken; but not until its honours are doubled, and its doom is ended."

In explanation of this long prophecy, which has worked through three hundred years, we have to tell that the Earl of 1571 was raised to be Regent of Scotland, and guardian of James I., whose cradle belongs to the family. He, as regent, commanded the destruction of Cambuskenneth Abbey, and took its stones to build himself a palace in Stirling, which never advanced farther than the façade, which has always been called "Marr's *Work*."

The Earl of Mar, in 1715, raised the banner, in Scotland, of his sovereign, the Chevalier James Stuart, son of James the Second or Seventh; and he was defeated at the bloody battle of Sheriff Muir. His title was forfeited, and his lands of Mar were confiscated, and sold by the Government to the Earl of Fife.

His grandson and representative, John Francis, lived at Alloa Tower, which had been for some time the abode of James the

Sixth as an infant. Miss Erskine, afterwards Lady Francis, had passed the room to her own every night for twelve years, but that night, being ill, she had gone up by a private stair. Mrs. Erskine was burnt, and died; leaving, besides others, three children, who were born blind, and who all lived to old age. The family being thus driven away from Alloa Tower, it was left as a ruin, and used to be a show from the neighbouring gentlemen's houses.

In the beginning of this century, upon an alarm of the French invasion, all the cavalry and yeomanry of the district poured into Alloa, a small poor town, in which they could not find accommodation. A troop accordingly took possession of the tower, and 50 horses were stabled for a week in its lordly hall. In or about 1810, a party of visitors found, to their astonishment, a weaver very composedly plying his loom in the grand old chamber of state. He had been there a fortnight, and the keeper of the tower professed to know nothing of it. He had been dislodged in Alloa for rent.

Between 1815 and 1820, the writer of this contribution often formed one of a party who had shaken the ash sapling in the topmost stone; they clasped it in their hands, wondering if it really were the twig of destiny, and if *they* should ever live to see the prophecy fulfilled.

In 1822, King George the Fourth came to Scotland, and searched out the families who had suffered by supporting the Princes of the Stuart line. Foremost of them all was the Erskine of Mar, grandson of Mar who had raised the Chevalier's standard; and to him, accordingly, the King restored his earldom. John Francis, the present peer, and the grandson of the restored Earl, boasts the double earldoms of Mar and Kelly. His Countess was never presented at St. James's; but she *accidentally* met Queen Victoria in a small room in Stirling Castle, and the Queen immediately asked who she was, detained her, and kissed her. The Earl and Countess reside at Alloa Park; and many who knew the family in its days of deepest depression, have lived to see "the weird dreed out, and the doom of Mar ended."*

"THE COMET" STEAM-BOAT.

Mrs. Graham, the well-known Scottish authoress, was, in October, 1825, about to take her passage in a steam-boat, for an October jaunt, when, for two or three nights before her intended departure, she was haunted by a dream respecting the vessel, which much disturbed her; though in waking hours she could

* *Family Romance; or Episodes in the Domestic Annals of the Aristocracy.* By Sir J. Bernard Burke, Ulster King-at-Arms, 2 vols. 1853.

only recollect, that she was on board the steamer, in company with a gentleman, in an officer's undress—a blue, braided military coat, and shako—and who was attended by a fine Newfoundland dog. The recurrence of this dream was singular; but how startling to Mrs. Graham was the actual appearance of the officer and his dog on board the packet, when she reached the place of embarkation! Nay, so singular did the coincidence appear to her, that she relinquished the opportunity of proceeding by this vessel, and *thereby saved her life;* for the steam-boat in question was the unfortunate *Comet*, which subsequently, on that very day, Friday, October 21, 1825, whilst pursuing her passage, was struck and run down by the *Ayr* steamer, when every soul on board perished. Perhaps, the officer, the subject of Mrs. Graham's dream, was the identical Captain Sutherland, of the 33rd regiment, whose melancholy fate, with that of his young bride, excited such deep and universal sympathy.

OMEN TO LORD LONDONDERRY.

At the commencement of the present century, Lord Castlereagh, (afterwards Marquis of Londonderry,) was on a visit to a gentleman in the north of Ireland. The mansion was such a one as spectres are fabled to inhabit. The apartment, also, which was appropriated to his lordship was calculated to foster such a tone of feeling from its ancient character; from the dark and richly-carved panels of its wainscot; from its yawning chimney, looking like the entrance to a tomb; from the portraits of grim men and women arrayed in orderly procession along the walls, and scowling a contemptuous enmity against the degenerate invader of their gloomy bowers and venerable halls; and from the vast, dusky, ponderous, and complicated draperies that concealed the windows, and hung with the gloomy grandeur of funeral trappings about the hearse-like piece of furniture that was destined for his bed. Lord Londonderry examined his chamber; he made himself acquainted with the forms and faces of the ancient possessors of the mansion, as they sat upright in their ebony frames to receive his salutation; and then, after dismissing his valet, he retired to bed. His candle had not long been extinguished, when he perceived a light gleaming on the draperies of the lofty canopy over his head. Conscious that there was no fire in his grate—that the curtains were closed—that the chamber had been in perfect darkness but a few minutes previously—he supposed that some intruder must have entered into his apartment; and, turning round hastily to the side from whence the light proceeded, he, to his infinite astonishment, saw, not the form of any human visitor, but the figure of a fair boy surrounded by a halo of glory.

The spirit stood at some distance from his bed. Certain that his own faculties were not deceiving him, but suspecting he might be imposed on by the ingenuity of some of the numerous guests who were then inmates of the castle, Lord Londonderry advanced towards the figure; it retreated before him; as he advanced, the apparition retired, until it entered the gloomy end of the capacious chimney, and then sunk into the earth. Lord Londonderry returned to his bed, but not to rest; his mind was harassed by the consideration of the extraordinary event which had occurred to him. Was it real, or the effect of an excited imagination? The mystery was not so easily solved.

He resolved in the morning to make no allusion to what had occurred the previous night, until he had watched carefully the faces of all the family, to discover whether any deception had been practised. When the guests assembled at breakfast, his lordship searched in vain for those latent smiles, those conscious looks, that silent communication between parties, by which the authors and abettors of such domestic conspiracies are generally betrayed. Everything apparently proceeded in its ordinary course; the conversation was animated and uninterrupted, and no indication was given that any one present had been engaged in the trick. At last, the hero of the tale found himself compelled to narrate the singular event of the preceding night. He related every particular connected with the appearance of the spectre. It excited much interest among the auditors, and various were the explanations offered. At last, the gentleman who owned the castle interrupted the various surmises by observing, that "the circumstance which had just been recounted must naturally appear very extraordinary to those who have not been inmates long at the castle, and are not conversant with the legends of his family." Then, turning to Lord Londonderry, he said, "You have seen the 'Radiant Boy.' Be content; it is an omen of prosperous fortunes. I would rather that this subject should not again be mentioned." On another occasion, when in the House of Commons, Lord Castlereagh fancied he saw the same *Radiant Boy*. His Lordship's answer that, on the first occasion, it was an omen of prosperous fortunes, might apply to his early life; but it is well known that this nobleman destroyed himself by cutting the carotid artery. It is possible that when impelled to suicide, he laboured under some mental delusion.

PRINCE JOSEPH PONIATOWSKI.

The author of *Sketches of Continental Courts* relates that the brave Joseph Poniatowski was, about six years before his death, on a visit to a relation in Silesia, with a numerous party. They were assembled in the pavilion of the country-seat, when a plain-

tive but melodious voice was heard from the gate. It came from a gipsy, who was called in to prophesy the fate of each person. The first who stepped forth was Prince Poniatowski. The gipsy took his hand, looked attentively at it, then at him, and muttered in a low voice, "Prince, an *Elster* will bring you death." As Elster in the German language denotes both the river Elster and a magpie, the company made merry, wrote down the prediction, witnessed it, and sealed it. It is still extant.

Now, as to its fulfilment. The Prince Poniatowski, it will be remembered, commanding a mixed corps of French and Poles, fought bravely in various battles, and was made a marshal of France by Napoleon just before the battle of Leipzig, in 1812. A few days after, on the 18th of October, while protecting with a handful of men the retreat of the French, he was twice wounded, and being pressed by the enemy, *upon the banks of the river Elster*, which was swelled by the rains, he spurred his horse into the river, and disappeared in the flood!

GERMAN POPULAR TRADITIONS.

Professor Gregory, in a communication to *Blackwood's Magazine*, May, 1850, directs attention to the fact, that in Germany, more especially on the Rhine and in Westphalia, there exist many remarkable popular prophecies concerning public events, of various dates, and originating in various quarters, but exhibiting a remarkable coincidence in many of the chief points. Many of these have been printed at various times: others exist as traditions among the peasantry; others, again, are said upon good evidence to have been in modern times taken down from the lips of the prophets themselves, all or most of whom are now dead. Yet they generally predict, and often with strange minuteness of detail, events which were to occur about the several years 1848, 1849, and 1850. Political and religious convulsions, wars, and finally peace and prosperity, form the burden of them; and we shall see that the events of 1848 and 1849 supply apparently strong confirmation of their truth, their previous existence being admitted.

The writer, having spent some months in Rhenish Prussia during the summer of 1849, made many inquiries on the subject, and found everywhere, and among all classes, a firm conviction of the *genuineness* of many of the popular prophecies; while it was admitted that they had long been known and generally believed by the people.

Professor Gregory then refers to the most recent work published on the subject, entitled *Prophetic Voices*, with *Explanations*, by Th. Beykirch, licentiate in Theology, and (R.C.) curate in Dortmund. One of the prophets mentioned by the author is Joseph von Gorres, who died in January, 1848, that is, before the

last Revolution in France, which shook the thrones of Europe. On his death-bed, he lamented the misfortunes about to come on Poland, described Hungary as appearing to him one field of carnage, and wept over the approaching downfal of the European monarchies. The events of February and March, 1848, the insurrection in Posen, the devastations committed by the Prussians in suppressing it, and the war in Hungary, would appear to be the events to which he referred. But he was a man deeply read in history, and there are some of those prophetic hints which may possibly have recurred to him as reflections on probable events, and have assumed a certain degree of vividness in his mind.

The following are traditions concerning the years 1846–1850 :—

"1846, I would not be a vine."
"1847, I would not be an apple-tree."
"1848, I would not be a king."
"1849, I would not be a hare, a soldier, or a gravedigger."
"1850, I would not be a priest."

In 1846, the crop of grapes was too heavy for the vines.

In 1847, the apple-trees broke under the weight of their fruit.

In 1848, as we know, kings were at a discount.

In 1849, the hares suffered from the suspension or abolition of the game laws in Germany ; the soldiers had much to suffer ; and the grave-diggers, in consequence of war and cholera, were overwhelmed with work in many places.

As to the priests in 1850, we heard from several quarters, of an old prophecy that there should be a fearful massacre of priests, against whom the people should be much embittered. One seer declared, that such would be the hatred of the peasantry towards the priests, that a peasant sitting down to dinner with his family, and having just stuck a fork into a fowl, should, on seeing a priest pass by the house, lay down his fork, rush out, beat out the priest's brains with his club, and then return to his meal with satisfaction.

Most remarkable are the predictions of Jaspers, a Westphalian shepherd, who, in 1830, foretold the formation of a railway, which we have noticed elsewhere.

A personal friend of Jaspers collected several of his sayings upon the spot, which Prof. Gregory considers genuine : here is one :

"France will be divided into three parts."

Upon this Prof. Gregory observes: "It is curious to note, that, at present, (1850,) although the state of matters in 1830 was very different, there are three parties in France, all of them powerful: namely, the Buonapartists, with at least a part of the Orleanists, and the moderate as well as the *pro tempore* Republicans, headed by Louis Napoleon; the party of the old Bourbons and the priests, led by Falloux and the old nobility, such as Larochejacquelein and

Montalembert; and lastly the Red Republicans, Socialists, and Communists. These three parties hold each other in check, and no one of them can at this moment (1850,) do much.

"There will be one religion. On the Rhine stands a church which all people shall aid in building. From thence, after the war, shall proceed the rule of faith. All sects shall be united; only the Jews shall retain their old obstinacy."

The dome at Cologne is obviously alluded to.

"The soldiers shall march to battle (or to war) first, then return, decked with the cherry blossoms. And only after that shall the great war break out."

In spring, 1848, troops marched to Baden, at the time of the first insurrection there, in which war General von Gagern was killed; and they returned home decked with cherry blossoms.

"Germany shall have one king, and then shall come happy times.
"He spoke also of an approaching religious change, and warned his children, when that time should come, to go to Mengede."

When jeered on his prophetic powers, Jaspers often said—

"When I have long been in the grave, you will then often remember what I have said."

There is a prophet in Dortmund, who, among other curious things, said, in 1840, "When the Prussian soldiers shall be dressed like those who crucified our Lord, then war shall break out with great violence." It is worthy of notice that, since that time, the whole Prussian army, with the exception of the Hussars, have been armed with helmets of Roman form. Their new Waffenrock, or military coat, is also a short plain surtout, buttoned to the throat, and probably not unlike a Roman tunic.

Next is noticed Spielbahn, (the fiddler,) a Rhenish peasant who was employed as messenger and servant in the convents of Siegburg and Heisterbach. His predictions have been published by Schrattenholz, and widely circulated. He died in 1783 in Cologne. He is thought, in the main, to have uttered what he really believed to be true predictions, and he gave them out as visions. He predicted the imprisonment of the Archbishop of Cologne, which took place a few years ago, with many less interesting local occurrences, which our author passes over. Speaking of the present time, (1848-50,) and of what should follow, he said—

1. "In that time it will be hardly possible to distinguish the peasant from the noble."

In Rhenish Prussia, where the Code Napoléon prevails, there is hardly a trace of the splendour of the old aristocracy to be

found. The nobles of old family who remain have lost all exclusive privileges, and are poor.

2. "Courtly manners and worldly vanity will reach to a height hitherto unequalled. Yea, things will go so far, that men will no longer thank God for their daily bread.

3. "Human intellect will do wonders, (or miracles,) and on this account men will more and more forget God. They will mock at God, thinking themselves omnipotent, because of the carriages, which shall run through the whole world, (or everywhere,) without being drawn by animals.

4. "And because courtly vices, sensuality, and sumptuousness of apparel, are then so great, God will punish the world. A poison shall fall on the fields, and a great famine shall afflict the country."

In Nos. 3 and 4, railways and the potato blight seem meant. The following is striking:

"The German Empire shall choose a peasant for Emperor. He shall govern Germany a year and a day."

The Archduke John, late regent of the empire, had long lived, banished from court, as a Styrian peasant, adopting the costume and manners of the peasantry. He also married a peasant girl. His regency lasted little more than a year, and, indeed, after the year had expired, he only returned to Frankfort in order to resign his power to the present commission.

Numberless traditions speak of the burning of the town of Unna, round which, and not through it, the armies will march, on account of the conflagration. Others speak of the burning of Dortmund, on the east side. Others, again, describe how the remains of the enemy fly to Erwitte and Salzkotten, and are there totally cut to pieces. All the towns and villages from Paderborn to the Rhine have similar traditions. There is a very old one concerning the Marienheide, (a heath,)—namely, that there the Whites shall drive the Blues before them, and through the Lippe, in which many shall be drowned.

The following is an old prophecy concerning the *Battle of the Birch-Tree:*

"A time shall come when the world shall be godless. The people will strive to be independent of king or magistrate, subjects will be unfaithful to their princes. Neither truth nor faith prevails more. It will then come to a general insurrection, in which father shall fight against son, and son against father. In that time, men shall try to pervert the articles of faith, and shall introduce new books. The Catholic religion shall be hard pressed, and men will try with cunning to abolish it. Men shall love play and jest, and pleasure of all kinds, at that time. But then it shall not be long before a change occurs. A frightful war shall break out. On one side shall stand Russia, Sweden, and the whole north; on the other, France, Spain, Italy, and the whole south, under a powerful prince. This prince shall come from the south. He wears a white coat, with buttons all the way down. He has a cross on his breast, rides a gray horse, which he mounts from his left side,

because he is lame of one foot. He will bring peace. Great is his severity, for he will put down all dance-music and rich attire. He will hear morning mass in the church at Bremen. (According to some traditions, he will read mass.) From Bremen he rides to the Haar, (a height near Werl;) from thence he looks with his spyglass towards the country of the Birch-Tree, and observes the enemy. Next, he rides past Holtum, (a village near Werl). At Holtum stands a crucifix between two lime-trees; before this, he kneels and prays with outstretched arms, for some time. Then he leads his soldiers, clad in white, into the battle, and, after a bloody contest, he remains victorious.

"The chief slaughter will take place at a brook which runs from west to east. Woe! woe! to Budberg and Söndern in those days! The victorious leader shall assemble the people after the battle, and address to them a speech in the church."

So runs the above prophecy, according to the concurring testimony of many peasants of that country. It was long ago printed in a small pamphlet, in the convent at Werl. But, at the removal of the convent, all its books were lost or destroyed. The tradition, however, remained among the peasantry, and has even penetrated into France; for when French (troops?) came to Werl, they inquired for the Birch-Tree. In Pomerania also, natives of Westphalia, when quartered there, have been questioned about its position. It stood long between Holtum and Kirch-Hemmerde, villages lying between Unna and Werl. When it withered, a new one was, by royal order, planted on the spot. This proves that the Government knew of the prophecy or tradition, and felt an interest in it. The people believe so firmly in the prophecy, that the peasantry near Werl even opposed the introduction of new hymn-books, under the impression that they were the predicted *new books*. Bremen, Holtum, Budberg, and Söndern are villages near Werl. A crucifix stands at Holtum between two young lime-trees; and a brook there flows from west to east.

If, says (Professor Gregory,) "we seek to form any idea of the origin of these prophecies, we find that there are three sources, from which the people may have derived the traditions.

1. They may possibly be, in some cases at least, derived from the reflections of sagacious men. Even Napoleon predicted dreadful wars, and that Europe must become either Cossack or Republican. But although some things may thus be explained, we do not see how the minute details, in other cases, can be thus accounted for.

2. Scriptural prophecies may have been applied to modern events, which, indeed, are no doubt foretold in them, in a general way. We cannot avoid observing the tolerably frequent occurrence of Scripture language in the predictions; but this also does not account for all the details.

3. The seers or prophets may have had genuine visions, or dreams, in which they saw what they describe: various prophets use language implying this.

If we reflect on the many known instances of prophetic dreams, and on the alleged and respectably attested cases of somnambulistic prevision, we shall see reason to hesitate before we deny the possibility of the occurrence, in certain individuals, of prophetic visions. We are far from imagining that, if such have been the case with our German seers, they have enjoyed direct communications from Heaven; on the contrary, were we satisfied of the fact, we should regard it as a phenomenon depending on some obscure physical cause, which may in time be discovered and traced; and which, at all events, exists by Divine permission.

RATIONALE OF POLITICAL PROPHECY.

An able writer in the *Edinburgh Review*, 1830, has thus illustrated, negatively, the reasonableness of predictions.

"If we were to prophecy, that in the year 1930, a population of fifty millions, better fed, clad, and lodged than the English of our time, will cover these islands—that Sussex and Huntingdonshire will be wealthier than the wealthiest parts of the West Riding of Yorkshire now are—that cultivation, rich as that of a flower-garden, will be carried up to the very tops of Ben Nevis and Helvellyn—that machines constructed on principles yet undiscovered, will be in every house—that there will be no highways but railroads, no travelling but by steam—that our debt, vast as it seems to us, will appear to our great-grandchildren a trifling encumbrance, which might easily be paid off in a year or two—many people would think us insane. We prophesy nothing; but this we say,—If any person had told the parliament which met in perplexity and terror after the crash in 1720, that in 1830 the wealth of Europe would surpass all their wildest dreams—that the annual revenue would equal the principal of that debt which they considered as an intolerable burden—that for one man of 10,000*l.* then living, there would be five men of 50,000*l.*; that London would be twice as large and twice as populous, and that, nevertheless, the mortality would have diminished to one half what it then was—that the post office would bring more into the exchequer than the excise and customs had brought in together under Charles II.,—that stage-coaches would run from London to York in twenty-four hours—that men would sail without wind, and would be beginning to ride without horses—our ancestors would have given as much credit to the prediction as they gave to *Gulliver's Travels*.

"Yet the prediction would have been true; and they would have perceived that it was not altogether absurd, if they had considered that the country was then raising every year a sum which would have purchased the fee-simple of the revenue of the Plan-

tagenets—ten times what supported the Government of Elizabeth—three times what, in the time of Oliver Cromwell, had been thought intolerably oppressive.

"To almost all men the state of things under which they have been used to live seems to be the necessary state of things. We have heard it said that five per cent. is the natural interest of money; that twelve is the natural number of a jury; that forty shillings is the natural qualification of a county voter. Hence it is, that though in every age, everybody knows that up to his own time progressive improvement has been taking place, nobody seems to reckon on any improvement during the next generation. We cannot absolutely prove that those are in error who tell us that society has reached a turning point—that we have seen our best days. But so said all who came before us, and with just as much apparent reason. 'A million a year will beggar us,' said the patriots of 1640. 'Two millions a year will grind the country to powder,' was the cry in 1660. 'Six millions a year and a debt of fifty millions!" exclaimed Swift—"the high allies have been the ruin of us.' 'A hundred and forty millions of debt!' said Junius—'well may we say that we owe Lord Chatham more than we shall ever pay, if we owe him such a load as this.' 'Two hundred and forty millions of debt!' cried the statesmen of 1783, in chorus—'what abilities, or what economy on the part of a minister, can save a country so burdened?'"

THE PAST THE GUIDE FOR THE PRESENT.

In *Blackwood's Magazine* for 1850, (in the paper quoted at pp. 154—159,) we find these common-sense observations:

"Every political treatise referring to events which have engrossed the attention of the day, either as modifications or as changes of our social system, must be valuable in later years. It must necessarily recommend or condemn measures on account of their probable operation in the time to come; it must in some degree be a prophecy, or else it is practically worthless. The politician studies the past merely as his guide for the future. If he is learned, wise, and at all an adept in the science which he professes—than which no other is of so momentous an import—he will consider past history as the barometer which must guide him in predicating the approach either of a tempest or a calm. Temporary clamour or occasional obstruction will not lead him to forsake clear principles of action, or to recommend a grand constitutional remedy in the case of a trifling local disease. He must look forward beyond the sphere of immediate action—resolute in this belief, that one false step, however small, may upset the equilibrium of the State."

THE DUKE OF WELLINGTON AND APSLEY HOUSE.

Mr. Habershon, who has written a work on the Prophecies, has addressed to the Editor of the *Times* the following anecdotic communication:

Sir,—You state in one of your leading articles of yesterday that the late Duke of Wellington "was seen reading *Habershon on the Prophecies.* The news was instantly despatched to my 'brother, the Chancellor,' who returned an appropriate answer. The 'religious world' must lament that nothing more has come out of this fact—that 'the Duke's prophetical studies have produced no *dicta* for quotation at the annual meetings of the Society for the Conversion of the Jews."

I beg to state that a correspondence of considerable length with "the Duke" followed the study of my father's writing, his Grace seeing clearly therefrom the serious and alarming state of Europe; consequently he was led to write a long letter upon the condition of Europe, his mind being convinced by the study of prophecy that a great political storm was hanging over us, which storm has come in part during the last 12 years.

Likewise a letter embodying his sentiments upon this subject, his anxious fears respecting the future, and the weakness of our national defences, &c., was made public by the result of accident some years since.

I believe I am correct in adding that "the Duke" saw clearly how Turkey would be the commencement of a great conflict in Europe, and apprehended the fact, as laid down in prophecy, of the political extinction of the Turks.

I am, Sir, your obedient servant,

THEODORE HABERSHON,
President of the New Trinity School, Bethnal-green.

7, Throgmorton-street, Oct. 15.

*** We think it hard upon the public that Mr. Habershon should keep this correspondence to himself.—(*Ed. Times.*)

The Duke of Wellington was once asked by a friend, with ill-timed familiarity, if he was ever *surprised?* "No," replied his Grace, "but I am now."

He had, however, some escapes at home, if not abroad. One day, as the Duke was walking up the road-way of Park-lane, opposite Gloucester House, a carter came along with a country wagon and team of horses; he called aloud to the Duke, but, being deaf, his Grace did not hear the man, who had very nearly, with

his wain, thrown down, and driven over the hero of a hundred fights! We have heard, too, of a gentleman who almost took his Grace from under the horses of an omnibus, opposite the Earl of Cadogan's house, in Piccadilly.

The Duke, when assailed by the mob, on his return from the Tower, during the Reform Bill excitement, had an escape of another sort. A young man, in a gig, or taxed cart, kept close to the Duke's horse the whole way through the City, in such a manner as completely to guard one side. He never once looked up, nor had the air or manner of one who was doing anything out of the way; and we believe he remains to this day unknown; though the greatest disgrace that could have fallen on the nation was, in all human probability, averted by him.

The *Despatches of the Duke of Wellington*, edited by Colonel Garwood, will best transmit to posterity the character of this truly great man—*ultimus Romanorum*. Regarding this work, we are living fast to see the truth of the following prediction by a writer in the *Quarterly Review*, 1838:—

"The Duke of Wellington has lived to read, digest, and enjoy, the best record of his own achievements, one which we prophecy, less on his own, perhaps, partial authority, than on that of the wisest and most eminent of his fervent political opponents, will live when we, with its author, are dust—a source of wonder and praise, and admiration to late, very late generations."

It was during the unhealthy excitement, when the Reform Bill mob clung to the wheels of the Lord Mayor's state-coach, as it rolled into the courtyard of St. James's,—that Apsley House was attacked by the lawless brawlers, who threw stones at the very gallery in which was celebrated every year the victory which saved England and Europe! It was to protect his mansion, after the windows had been broken by the mob, that the Duke had affixed to the windows bullet-proof iron Venetian blinds, the first of the kind made. Nor were these blinds removed during the Duke's life-time: "They shall remain where they are," was his remark, "as a monument of the gullibility of a mob, and the worthlessness of that sort of popularity for which they who give it can assign no good reason. I don't blame the men that broke my windows. They only did what they were instigated to do by others who ought to have known better. But if any one be disposed to grow giddy with popular applause, I think a glance towards these iron shutters will soon sober him." In the general repair of Apsley House, some time after the Duke's death, these iron blinds were removed by order of the present Duke, and were sold to a broker: the taste of this proceeding was questioned at the time, but, to our thinking, it was most discreet to leave the further lesson to be recorded in history.

Some interesting traditions and associations are related of this

mansion at Hyde Park-corner, Piccadilly—"No. 1, London," as the foreigner called it; which records, though not entirely of a predictive character, may be related here.

Part of the site of Apsley House was a piece of ground given by George the Second to an old soldier named Allen, whom the king recognised as having served in the battle of Dettingen. Upon this spot, Allen built a tenement in place of the apple-stall, which, by sufferance, had been kept thereon by his wife; and before the erection of Apsley House, in 1784, this piece of ground was sold, for a considerable sum, by Allen's descendants, to Apsley, Lord Bathurst. The maternal apple-stall is shown in a print, dated 1766.

More celebrated, however, is the mansion as the town-house of the Duke of Wellington; and for the priceless testimonials which it contains to the true greatness of that illustrious man. We admire the paintings and the sculptures, the gorgeous plate and the beautiful porcelain—the costly presents of sovereigns and of peoples; yet nothing can be more direct evidence of the simplicity of character than "the Duke's bed-room" upon the ground-floor, in the north-east angle of the mansion: it is narrow, shapeless, and ill-lighted; the bedstead small, provided with only a mattrass and bolster, and scantily curtained with green silk; the only ornaments of the room being an unfinished sketch of the present Duchess of Wellington; two small prints of military men, and a small portrait in oil. Yet here slept the great Duke, whose "eightieth year was by."

On going over Apsley House, soon after the death of the Duke of Wellington, we were shown on the lawn in the rear of the mansion, next Hyde Park, the garden-engine, with which the Duke was wont to enjoy exercise, just *as did his great antagonist, Napoleon, at Longwood.* For, in Captain Nicholls's Journal, in Sir Hudson Lowe's Letters and Journals, we find: "Jan. 2, 1820. General Bonaparte was amusing himself with the pipe of the fire-engine, spouting water on the trees and flowers in his favourite garden."

"Lastly, on fine afternoons, the sun casts the shadow of the Duke's equestrian statue full upon Apsley House, and the sombre image may be seen, gliding spirit-like, over the front."—*Quarterly Review*, No. 184.

MONEY-PANIC OF 1832.

When, in May, 1832, the Duke of Wellington was very unpopular as a minister, and it was believed that he had formed a cabinet which was calculated to add to his unpopularity, a few agitators got up "a *run* upon the Bank of England," by the

predictive means of placarding the streets of London with the emphatic words:

TO STOP
THE DUKE,
GO FOR GOLD.

advice which was followed to a prodigious extent. On Monday, May 14, (the bills having been profusely posted on Sunday!) the run upon the Bank for coin was so incessant, that in a few hours upwards of half a million was carried off: we remember a tradesman in the Strand bringing home, in a hackney-coach, 2,000 sovereigns. Mr. Doubleday, in his *Life of Sir Robert Peel*, states the placards to have been "the device of four gentlemen, two of whom were elected members of the Reformed Parliament. Each put down 20*l*; and the sum was expended in printing thousands of these terrible missives, which were eagerly circulated, and were speedily seen upon every wall in London. The effect is hardly to be described. It was electric." The executive was a tradesman, of kindred politics, in business towards the east end of Oxford-street; and it must be admitted that he executed the order completely.

BURNING OF THE HOUSES OF PARLIAMENT.

On the evening of the 16th of October, 1834, when the wind blew briskly from the south-west, an accidental fire broke out in the House of Lords, near Black Rod's Box. It was first discovered by the wife of a doorkeeper, who, seeing the glittering of a great light under one of the doors, suspected the cause, and communicated it to the deputy-housekeeper, by the exclamation, "Oh, good God, the House of Lords is on fire!" This was at six o'clock; but, although several persons employed about the building were quickly drawn together by this alarm, no effectual resistance could be opposed to the progress of the flames for a considerable time, in consequence of the rapidity with which they spread through the numerous passages, lobbies, staircases, &c., which had been constructed at various periods, for the convenience of a ready communication between the two Houses, and their appertaining Committee-rooms and offices. The fire continued to rage throughout the night, and was not completely extinguished for several days. The Houses and offices were destroyed, except the bare walls. The fire originated from two cart-loads of wooden Exchequer tallies having been burnt in the furnaces, or stoves, connected with the flues passing beneath the flooring of the House of Lords, and the flues becoming red-hot, rapidly ignited the dry timber about them. In the afternoon, an

almost suffocating heat near Black Rod's Box, where the flues came up, was noticed by a gentleman who went to see the House of Lords; he felt the heat through his boots, and the smoke was so great that he could not see the throne from the bar, or distinguish above a foot square of the tapestry, even when near it.

No sooner was the extent of the disaster made known, than some remarks of Sir John Soane, in his *Designs for Public Buildings*, published in 1828, were remembered as applying a kind of prophetic intimation as to the actual consequence in case of fire. The old buildings, several stories in height, both externally and internally, were constructed chiefly of timber, and formed the front of the House of Lords. Sir John Soane's words were: "In such an extensive assemblage of combustible materials, *should a fire happen*, what would become of the Painted Chamber, the House of Commons, and Westminster Hall? * *Where could the progress of the fire be arrested?* The want of security from fire, &c., call loudly for revision and speedy amendment."

Vague suspicions were at first entertained that the conflagration had been caused by political incendiaries. Among the strange stories circulated in support of this notion was that of Mr. Cooper, an ironmonger, of Drury-lane, who, having gone down to Dudley, in Worcestershire, on the day of the evening on which the fire happened, had heard, as he alleged, a report of the circumstance at Dudley, (119 miles from London,) about three hours after the fire broke out. But, from an examination of that gentleman, and several other persons, before the Privy Council, it was concluded that he laboured under some misconception as to the time when the news in question first reached Dudley; and that it was not actually known in that town until Friday morning, when the intelligence was communicated by means of an entry on the way-bill of a mail-coach. Nevertheless, nothing could be more direct than Mr. Cooper's evidence that he was told of the fire, as he sat at the Bush inn, at Dudley, on Thursday night. The evidence before the Privy Council was given in a clever parody, which appeared in the *Spectator* newspaper, and is reprinted in the *Mirror*, No. 696.

PREDICTIONS BY A SCOTCH CHAPLAIN.

In the *Caledonian Mercury* of May 7, 1842, we read the following curious statement:

At the beginning of the present century, the chaplaincy of the Edinburgh jail was filled by an old gentleman, named Lunn. He was a very learned man, and had given much attention to unful-

* The Hall was saved by the favourable direction of the wind; for had the flames and flakes of fire from the burning Houses been wafted towards the vast timber roof of the Hall, it must have been destroyed.

filled prophecy. About the year 1804, he commenced publishing a series of papers on the subject, but these were soon discontinued; and his expositions were confined to conversational lectures, in which he made certain predictions, the fulfilment of which was specially noted by the Correspondent of the *Caledonian Mercury*, who gives the following specimens:

1. In 1827, the Russians would show to the world that they were able to conquer the Turks.

2. The French royal family, then (1804) in Holyrood House, would not continue on the throne beyond 1830, when they would be driven from power, *never again to return.*

About the year 1830, there would be a Reform in Parliament; and our informant was to know that this was to take place when he saw the different trades uniting like Masons, (the activity of the Trades Unions in the Reform agitation will be remembered). The Tories would be thrown out for a time, and great convulsions would follow in the political world.

In 1840 there would be a great effort to extend the Church of Scotland; but this would be the cause of much opposition and contention, and would not succeed.

In the year 1843, the Church was to be thrown into great difficulties, and infidelity and religion would prevail to a fearful extent for a long time.

In 1848 there would be a terrible convulsion, and there would be no peace till 1863.

In 1868, there would be a restoration of peace to the Church, and all the true churches would be united. The Jews are to be restored to their own land, and to be a political power there, as in the days of Solomon. Russia is to be "the instrument of restoring them."

THE EASTERN QUESTION.

A remarkable prophecy of the Crimean War is said to be contained in Quaresimus's *Elucidatio Terræ Canitæ*—the discovery of which greatly raised the price of the book at the time of the war.

The following extract from the *Tatler*, No. 155, April 6, 1710, appears remarkable, considering the events of the Eastern Question:

"The chief politician of the Bench was a great assertor of paradoxes. He told us with a seeming concern, that by some news he had lately read from Muscovy, it appeared to him there was a storm gathering in the Black Sea, which might in time do hurt to the naval forces of this nation. To this he added, that, for his part, he could not wish to see the Turk driven out of Europe, which he believed could not but be prejudicial to our woollen manufacture! He then told us that he looked upon these

extraordinary revolutions which had lately happened in those parts of the world, to have arisen chiefly from two persons who were not much talked of; and those," says he, "are Prince Menzikoff and the Duchess of Mirandola. He backed his assertions with so many broken hints, and such a show of depth and wisdom, that we gave ourselves up to his opinions."

In the *Bristol Mirror*, in 1854, appeared the following, stated to have been copied from an old volume of predictions, written in the 15th century, and then in the possession of a gentleman residing at Chard, Somerset:

In twice two hundred years, the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again,
Let Islam know and fear,
The Cross shall stand,
The Crescent wane, dissolve, and disappear.

THE INDIAN MUTINY.

The following extract from an interesting letter, addressed to the Rev. Secretary of the London Missionary Society, from the Rev. A. F. Lacroix, one of the Society's missionaries in India, is striking: the letter is dated Calcutta, June 3, 1857:

"We are passing through a most critical period, such as I have never seen during my thirty-six years' residence in India, and which I believe, has not been witnessed before. It is strange that it should happen just a century after the taking of Bengal by the British, under Lord Clive; the battle of Plassy, which decided the fate of the country, had been fought on the 23rd of June, 1757. There has been for many years a Brahminical prediction, current among the natives, and which I have often heard referred to, viz. that the British rule in India would last just one hundred years; and I should not be surprised that this pseudo-prophecy may have had some influence in inducing the Sepoys to revolt at the present time."

In the *Record* of Wednesday, Sept. 23, 1857, is a letter bearing the signature of "E. A. W., of Haselbury, Bryan, Dorset," in which the writer states that, "for upwards of fifty years, the Mohammedans have been looking forward to the year 1857 as the year in which they are to regain their dominion in the ancient Mogul empire," and cites a passage from the *Journals and Letters of the Rev. Henry Martyn* (2 vols.) edited by S. Wilberforce, to prove this assertion. It occurs vol. ii. p. 2. Jan. 8, 1807:—

"Pundit was telling me to-day that there was a prophecy in their books that the English should remain one hundred years in

India, and that forty years were now elapsed of that period. (This is a mistake—it should have been said *fifty years*, since 1757, the year of the battle of Plassy.) That there should be a great change, and they should be driven out by a king's son who should be born. Telling this to Moonshee, he said that about the same time the Mussulmans expected some great events, and the spread of Islamism over the earth."

Mrs. Torrens, the widow of General Torrens, residing at Southsea, near Portsmouth, about a year previous to the Indian mutiny, dreamed that she saw her daughter, Mrs. Hayes, and that daughter's husband, Captain Hayes, attacked by Sepoys; and a frightful murderous struggle ensued, in which Captain Hayes was killed. She wrote instantly to entreat that her daughter and the children would presently come home; and in consequence of her extreme importunity, her grandchildren arrived by the following ship. This was before an idea was entertained of the mutiny. Mrs. Hayes remained with her husband, and suffered the whole horrors of the siege at Lucknow, where Captain Hayes fell by the hands of the Sepoys—who first put out his eyes, and then killed him.

LORD BROUGHAM'S SEPOY PROPHECY.

A singular anticipation of the possible entire revolt of the Indian native army is recorded in Hansard's Commons Debates, 7th February, 1828. Mr. Brougham, in his celebrated speech on Law Reform, denounced among other abuses in our judiciary system the delays and costliness of Indian appeals decided in London by the former ill-constituted Court of Privy Council. He contrasted the evil with the then improved law courts of Ceylon, stating that one good effect had resulted in the latter colony, as the Ceylon population, previously rebellious, in 1816 aided the mother country in putting down and crushing a military mutiny. Mr. Brougham further observed, "So it will be in the Peninsula, if you give your subjects a share in administrating your laws, and an interest and a pride in supporting you. Should the day ever come when disaffection may appeal to 70,000,000 against a few thousand strangers, who have planted themselves upon the ruins of their ancient dynasties, you will find how much safer it is to have won their hearts, and universally cemented their attachment by a common interest in your system, than to rely upon 150,000 Sepoys' swords, of excellent temper but in doubtful hands."

The name Sepoy, or Sipoy, is derived by Bishop Heber, from "sip," the bow and arrow, which were originally in almost universal use by the native soldiers of India in offensive warfare. The Sepoys are well trained in European discipline—of a size

somewhat less than the European soldier, but quite as brave, as hardy, and as active, capable of undergoing as much fatigue, and of sustaining even greater privations. "To the attachment and bravery of this army," says a writer in the *Penny Cyclopædia* in 1841, "Great Britain is chiefly indebted for the possession of her Indian Empire; and it now secures to her the undisputed sovereignty over a dominion vastly more extensive than her own, and separated from her by a distance of nearly half the globe."

POPULAR CREDULITY.

As a proof how readily the most preposterous notions are swallowed, when once they have got vogue, we may mention that at the village of Ketteringham, in Norfolk, ten years ago, the people were thrown into a painful state of excitement by the report which they seriously believed, that the Queen had ordered all their children below two years old to be killed, in order to make a bath of blood for the Prince of Wales, "because he hadn't his right know." And, almost within the same space of time, in some parts of the metropolis, a report and belief were rife—that Her Majesty had threatened to commit one of her royal relatives to the Tower, for recusancy to her royal will and pleasure!

THE SEAFORTH FAMILY.

A modern example of popular prophecy in Scotland is related in the prediction of the extinction of the male line of the house of Seaforth, in the person of a deaf Caberfae—a prediction which Mr. Morritt of Rokeby, the friend of Sir Walter Scott, heard quoted in Ross-shire, at a time when the last Lord Seaforth, who became quite deaf, had several sons in perfect health.—*Blackwood's Magazine*, May, 1850.

RECENT DREAD OF A COMET.

To show that notions of a Comet striking the Earth were rife so recently as 1857, we quote the following statements, collected from various authorities:

A maid-servant in Shields got a holiday for the 13th of June, (the day the comet was expected,) "that she might be drowned by the comet beside her mother."

A thoughtful inhabitant of Cleadon made a large chest, in which to shut himself, in order to be safe from the comet.

A woman actually committed suicide in Prussia, from terror of the comet.

A Mormon preacher at Southampton, said in his sermon,—

"Shall I tell you, my brethren, when the comet shall come and strike this earth? When Brigham Young chooses to say the word, then will the comet come and strike the earth."

Accounts from Gallicia state that disturbances had taken place on the Russian frontier, for which we were indebted to the comet. The peasants, believing that the world was about to come to an end, gave way to numerous excesses, and were guilty of encroachments on other people's property. The authorities were compelled to send to Lemberg for troops to put an end to the outbreak.

It was bruited about that M. Babinet, the eminent French *savant*, had expressed a belief that the world would be burnt up by contact with a comet about these days. This story was without foundation: what M. Babinet really said, and that over his own signature, was as follows: "If in passing, the comet should come in contact with the earth, its imperceptible substance could not penetrate through our atmosphere, and this meeting would be entirely unperceived by the inhabitants of this planet." He says also, very justly: "Nothing is more ridiculous than this rage for trembling, this fever of fear, this epidemic panic, which has seized people from time to time, in the midst of the lights of science, and of astronomical sentinels who cry out 'everything is tranquil.'"

THE WILL FATHER TO THE DEED.

"I recollect," said Sir Jonah Barrington, "in Queen's County, to have seen a Mr. Clerk, who had been a working carpenter, and when making a bench for the sessions justices at the Court-house, was laughed at for taking peculiar pains in planing and smoothing the seat of it. He smilingly observed, that he did so *to make it easy for himself*, as he was resolved he would never die till he had a right to sit thereupon, and he kept his word. He was an industrious man—honest, respectable, and kind hearted. He succeeded in all his efforts to accumulate an independence; he did accumulate it, and uprightly. His character kept pace with the increase of his property, and he lived to sit as a magistrate on that very bench that he sawed and planed."

When Daniel Whittle Harvey was an articled clerk to a solicitor named Daniels, in Colchester, the aspiring youngster scrawled upon the wall this line: "Daniel Whittle Harvey, Esq. M.P. for Colchester. It must be so." This ambitious anticipation was singularly enough verified.

THE PAST PROPHETIC OF THE FUTURE—INVASION PANICS AND NATIONAL DEFENCES.

Coming events cast their shadows forth.—*Campbell.*

Dr. Arnold has proposed: "If physical force is again, as in darker ages, to be the handmaiden of progress, we accept the task in the ancient English spirit, and we await it."

From the records of the Past we may gather wisdom for the "coming events" of the Future, by looking to historical details—because the England of to-day is, in all essentials, the England of old.

Mr. Shafto Adair has, in the *Cambridge Essays*, 1858, well observed: "It would, indeed, be pharisaical to measure the sum of England's merits by the success that has waited on her national career. Far be from us the claim to interpret the purposes of the All-Seeing. The rain falls on the just and on the unjust. But if England, having shown mercy has received mercy, if, having given largely of her own treasure, and having poured forth her blood wherever the precious seed of freedom was shown, she has received the reaper's reward, though not toiling for the reaper's hire, is it not, then, especially incumbent on her rulers to preserve unabated her power of justifying right before the world? She, at least, must remain the asylum of free thought—the abode of free men. England is bound to enforce by precept and example that abstinence from projects of conquest which is to nations what self-respect is to man! It is not permitted to her to justify tyrannies by the example of harsh rule, nor conquerors by aggressive wars. It is hers in all things to show how old and new may unite in fitting order.

Some may judge that the expression of a policy dictated by caution approximates too nearly to a defiance. Yet the object has been to show with singleness of purpose, as with clearness, the scarcely appreciated consequences that result to England from the uneasiness engendered in the public mind of Europe.

On England rests the responsibility of averting special war, and of allaying general excitement; of reproducing general confidence. The danger of these times is in permitting political action to be justified on false or insufficient pretences. The object of the statesman is to abate the tendency to appeal to material force. No power anticipates invasion from England. In the unfettered hand of England is grasped a guarantee for the future of Europe. England, secure from invasion, guarantees the independence of the world!

And to our rulers let this plain remonstrance from a living poet be addressed:

O statesmen, guard us, guard the eye, the soul
Of Europe. Keep our noble England whole,
And save the one true seed of freedom sown
Betwixt a people and their ancient throne;
That sober freedom out of which there springs
Our loyal passion for our temperate kings;
For, saving that, ye help to save mankind,
Till public wrong be crumbled into dust,
And drill the raw world for the march of mind,
Till crowds at length be sane, and crowns be just;
But wink no more in slothful overtrust.
Ode on the Death of the Duke of Wellington.

PRE-EMINENCE OF JOURNALISM.

"Before this century," says Lamartine, "shall run out, journalism will be the whole Press. Mankind will write their book day by day, hour by hour, page by page. Thought will spread abroad with the rapidity of light: instantly conceived, instantly written, instantly understood at the extremities of the earth—it will spread from Pole to Pole, suddenly burning with the fervour of soul which made it burst forth—it will be the reign of the human mind in all its plenitude; it will not have time to ripen, to accumulate in the form of a book; the book will arrive too late; the only book possible from day to day is a newspaper." This prediction is in the high road to fulfilment.

THE MAGPIE.

The following request was recently made in the First Chamber of Deputies at Dresden:—"Dresden, December 17, 1860.—The Sisters' establishment of this place prepares and sells a powder against epilepsy, with the permission of Government. For this purpose magpies are used, who must be shot in the time between the 24th of December and the 18th of January, and who must be deficient neither in claws nor feathers. Innumerable people have been cured by these powders; but, unfortunately, these magpies are so difficult to obtain, that the strong demand for these powders cannot be satisfied. The undersigned, therefore, humbly requests the honourable gentry and nobility of the Chamber, for the sake of the charitable purpose, to shoot as many magpies as possible during the above-mentioned time, and to send them to the Sisters' establishment of this place. (Signed) OTTO VON ERDMANSDORF." As complying with this request, some of the first noblemen of Saxony have put their names to the letter.

POLITICAL REGENERATION OF ITALY.

Sismondi concludes his work on the *Italian Republics*, written in 1832, with this prophetic paragraph: "Italy is crushed; but

ner heart still beats with the love of liberty, virtue, and glory: she is chained and covered with blood; but she still knows her strength and her future destiny: she is insulted by those for whom she has opened the way to every improvement; but she feels that she is formed to take the lead again; and Europe will know no repose till the nation which, in the dark ages, lighted the torch of civilization with that of liberty, shall be enabled to enjoy the light which she created."

THE NEW ZEALANDER VISITING THE RUINS OF LONDON.

This oft-repeated illustration of the rise and fall of Nations—of a New Zealander sitting, like a hundredth-century Marius, on the mouldering arches of London Bridge, contemplating the colossal ruins of St. Paul's, is used by Lord Macaulay no less than four times;—in the articles on *Wellingtonia* and Mitford's *Greece*, published in *Knight's Quarterly Magazine* in the year 1824; again in 1829, in his first paper on Mill; and in 1840, in his review of Austin's *Ranke*. The simile, to use the editor's words, was the subject of allusion two or three times a week, in speeches and leading articles, and still does occasional duty. It is, after all, but a paraphrase of Marius among the Ruins of Carthage.

Now, it so happens that in December, 1819, five years before Macaulay's article on Mitford appeared, the poet Shelley wrote as follows, in the dedicatory letter of his poem, *Peter Bell the Third* to Tom Brown (Moore):—"In the firm expectation," says he, speaking of the longevity of the poem in question, "when London shall be an habitation of bitterns, when St. Paul's and Westminster Abbey shall stand shapeless and nameless ruins in the midst of an unpeopled marsh; when the piers of Waterloo Bridge shall become the nuclei of islets of reeds and osiers, and cast the jagged shadows of their broken arches on the solitary stream, some transatlantic traveller will weigh everything in the scales of some new system of criticism, and the merits of the present work be recognized."

But we must look even earlier than Shelley for its application. Volney, in the second chapter of his *Ruins of Empires*, has an analogous passage. "Who knows," he writes, "but that hereafter some traveller like myself will sit down upon the banks of the Seine, the Thames, or the Zuyder Zee, where now, in the tumult of enjoyment, the heart and the eyes are too slow to take in the multitude of sensations—who knows but he will sit down solitary amid silent ruins, and mourn a people inurned, and their greatness changed into an empty name?" Even Henry Kirke White was inspired by the idea of this probable contingency,

and, in his fragmentary poem on "Time," descants upon the desolation of Great Britain :—

> On her marts,
> Her crowded ports, broods silence; and the cry
> Of the lone curlew, and the pensive dash
> Of distant billows, break alone the void.
> Even as the savage sits upon the stone
> That marks where stood her capitals, and hears
> The bittern booming in the weeds.

The conception is a beautiful one, or it would have not been so extensively employed. In one of Walpole's lively letters to Sir H. Mann, he says: "At last some curious native of Lima will visit London, and give a sketch of the ruins of Westminster and St. Paul's."

PROPHETIC ARCH AT CAMBRIDGE.

This curious notion is thus referred to in an imaginary (?) dialogue, to be met with in one or two scarce books:

Shakspeare. I have heard, my lord (Bacon), that a certain arch in Trinity College, Cambridge, would stand until a greater man than your lordship should pass through it.

Bacon. Did you ever pass through it, Mr. Shakspeare?

Shakspeare. No, my lord, I never was at Cambridge.

Bacon. Then we cannot decide which of us two is the greater man. I am told that most of the professors there pass under the arch without fear; which, indeed, shows a wise contempt of the superstition.

Shakspeare. I rejoice to think that the world is yet to have a greater man than your lordship, since the arch must fall at last.

THE CIVIL WAR IN AMERICA.

Upon the publication in 1862, of a new edition of De Tocqueville's able work, *Democracy in America*,* the following masterly view of the American events of the day, and the predictions by De Tocqueville on the American future, appeared in *The Spectator*, March 1, 1862:

The present crisis, it must be allowed, the author did not predict. He held, indeed, that the existence of forty distinct nations, and a hundred millions of men, "under one federal government, could be at best but a fortunate accident." He remarked, too, that a "certain uniformity of civilization was essential to such union," and predicted that as slavery produces a

* *Democracy in America.* By M. de Tocqueville. Translated by H. Reeve, Esq. A new edition, with an Introductory Notice by the Translator.

different civilization from freedom, slavery would ultimately break up the Union, through its influence upon manners. But he expected in 1835, that the Union would last for at least a hundred years, and inclined to believe that even then it would perish through the incessant encroachments of the States upon the Federal power. He did not take into account the passion for political grandeur which is the dominant *sentiment* of the North, and stands to the politicians in the place of a genuine patriotism. So, too, with slavery, as the cause of the war. De Tocqueville foresaw, we fear, only too truly the ultimate out-turn of that bad system. He predicted distinctly a struggle which must one day arise between the blacks and whites, but overlooked the possibility of a struggle arising *about* the slaves, waged, not between them and their masters, but between those who dread and those who delight in the consequences of slave extension. But though he did not predict the immediate outburst, though, like a true son of the Old World, he allowed too much time for the development of American social facts, it is strange to observe how profoundly he comprehended the circumstances which would lead to disunion, and the modes in which popular spirit, under the given circumstances, would inevitably display itself.

With regard, for example, to the speciality of this rebellion, the fact that it is an insurrection of Sovereign States, De Tocqueville pointed out alike the cause and the mode of disruption. The American Union, he said, was neither a nationality nor a federation. It was an "incomplete national Government;" national, that is, for some purposes and not for others; and as the States in the great distribution of authority retained those powers which influence the private interests of the citizens, he predicted that in any conflict between them, the Union would go down. "The public spirit of the Union," he said, "is, so to speak, nothing more than an abstract of the patriotic zeal of the provinces." The "Union is possessed of money and troops, but the affections and prejudices of the people are in the bosom of the States." Consequently, he declared that whenever any combination of States attempted to attack the Federal Government, it would yield. If, indeed, "among the States united by the Federal tie, there are some whose prosperity depends on the duration of that Union, it is unquestionable that they will be always ready to support the central Government in enforcing the obedience of the others. But the Government would then be exerting a force not derived from itself, but from a principle contrary to its nature." No description penned after the fact could more closely correspond with the truth. The Federal Government, so long as it stood alone, played with secession, or deprecated it, or denounced it, as different chiefs reached power; but it was not till the North saw its prosperity threatened, and itself insulted, and rose in arms,

that the Federal Government ventured to declare war on it. And no Northern statesman alive could paint more strongly the reasons which induce the North to believe that her prosperity is seriously involved. "Notwithstanding their apparent isolation, the Americans require a certain degree of strength which they cannot retain otherwise than by remaining united to each other. If the States were to split, they would not only diminish the strength which they are now able to display towards foreign nations, but they would soon create foreign Powers upon their territory. A system of inland custom-houses would then be established; the valleys would be divided by imaginary boundary lines; the courses of the rivers would be confined by territorial distinctions; and a multitude of hindrances would prevent the Americans from exploring the whole of that vast continent which Providence has allotted to them for a dominion. At present they have no invasion to fear, and consequently no standing armies to maintain, no taxes to levy. If the Union were dissolved, all these burdensome measures might ere long be required."

Again, De Tocqueville pointed out, twenty-five years ago, the precise evils which would render it so difficult for the republic to act. "Even if the Government of the Union had any strength inherent in itself, the physical situation of the country would render the exercise of that strength very difficult. The United States cover an immense territory; they are separated from each other by great distances; and the population is disseminated over the surface of a country which is still half a wilderness. If the Union were to undertake to enforce the allegiance of the Confederate States by military means, it would be in a position very analogous to that of England at the time of the War of Independence." The Administration, too, must always in America be weak, because administrative science cannot advance, or indeed exist. The Union statesmen "simply possess those attainments which are most widely disseminated in the community, and no experience peculiar to themselves." Again, says De Tocqueville, while the aristocracies corrupt the people, the leaders of a democracy are usually either corrupt, or suspected to be so, and either evil is almost ruinous. "The corruption of men who have casually risen to power has a coarse and vulgar infection in it, which renders it contagious to the multitude. On the contrary, there is a kind of aristocratic refinement, and an air of grandeur in the depravity of the great, which frequently prevents it from spreading abroad." Justification for high-handed acts of power may be found in the following dangerous prophecy: "War must invariably and immeasurably increase the powers of civil government; it must almost compulsorily concentrate the direction of all men and the management of all things in the hands of the Administration. If it lead not to despotism by sudden violence,

it prepares men for it more gently by their habits." This, say the democrats, is not a war but only a rebellion, and they will be delighted to find that De Tocqueville, the most prescient of Whigs, believed that civil wars would be exceedingly rare within democratic republics. But, having spent a whole chapter in the effort to demonstrate this theory, which is very possibly just, the far-sighted statesman added this extraordinary note: "It should be borne in mind that I speak here of sovereign and independent democratic nations, not of confederate democracies; in confederacies, as the preponderating power always resides, in spite of all political fictions, in the state governments, and not in the federal government, civil wars are in fact nothing but foreign wars in disguise."

On the future of slavery De Tocqueville is exceedingly distinct, although his predictions still remain to be verified or disproved. He held that the popular solution of the difficulty was no solution at all; that the black race, as it grew numerous and strong, *must* be thrown into a position of antagonism to the white —an antagonism which could end only in amalgamation or the forcible expulsion of one of the two breeds. Emancipation, so far from ending the contest, would only accelerate it, though the contest would be changed from a struggle for freedom into a battle for equality. Amalgamation he held to be impossible, the American drawing apart from the negro in proportion to his freedom; so that while the Southern planter will share his bed with the quadroon who cannot become his wife, the Northern man recoils even from illicit connexion with the race which has social rights equal to his own. There remains only internecine strife, ending, if the strife began before the dissolution of the Union, in the expulsion of the blacks; if after it, in their victory. It is vain, however, to predict, in circumstances so absolutely without precedent. De Tocqueville is often right, but it is where a vast mass of facts gives him the data on which to educe a law. Here there are no facts; for no race on earth has ever yet held in bondage a race half its own in number, which could never from colour sink back into the ancient population, which the dominant class at once disliked and feared, and over which it had no religious control. Even Helotry had not the additional disadvantage of a permanent brand of race.

FALL OF CHICHESTER CATHEDRAL SPIRE.

There is current in Sussex the following local proverb:

> If Chichester Church steeple fall
> In England there's no King at all.

Now, this has been curiously fulfilled under a Queen-regnant, when the spire of Chichester Cathedral recently fell.

PREDICTIONS OF THE WAR ON THE SUTLEJ.

In the records of the hostilities on the North-western Frontier of India, in 1845, we read that after the Sikh soldiers had slain Jowahir Singh, the prime-minister, on the banks of the Sutlej, the Ranee was permitted to carry off the mangled body of her brother; and four of the late minister's wives were burned with the corpse, an immense concourse of spectators, including the Maharajah and the Queen-mother, looking on amidst the wildest confusion. The victims, who are ever regarded as sacred, and considered, at such a time, to possess prophetic power, having been asked, at the funeral pile, to declare the future destinies of the Punjab, replied, that during the year its independence would terminate—that "the Sikh sect would be conquered, the wives of the Sikh soldiery be widows, and the country be desolate; but that the Ranee and her son would live long and happily, and the Maharajah continue to reign,"—a remarkable prophecy which was soon in a fair way towards fulfilment.

The influence of astrological prediction is narrated as follows:—The plan of invasion mapped out was committed to writing on the night of the 17th of November. On the following day, there was great commotion at Lahore. The astrologers had oracularly pronounced that 11 A.M. would be a propitious hour for the commencement of the expedition; but the hour had passed over, and not a chief had moved from his house. The delegates of the army flocked to the Durbar, and demanded the reason of this backwardness in so important a conjuncture. The Ranee came forward, and endeavoured to pacify them, alleging that as the propitious hour had passed, they must wait until the astrologers found another. Accordingly, the court astrologer was sent for, and compelled, in no very enviable state of mind, to refer again to his almanacs; and, after spending two hours in search of the important information for which the troops were so clamorous, declared, at the risk of his life, that the 28th of November would be a propitious day. This did not please the troops, "eager for the affray," and the sage was again sent back to his tables. Having gained wisdom from experience, he pronounced an earlier day (the 20th), as also a lucky one, and though this did not altogether satisfy them, he escaped with his head upon his shoulders.

Predictions of the French Revolution.

PROPHECY OF JOHN LACY.*

"The Spirit of God seems now performing great wonders in all nations, in order to bring about the work of reformation; wherein I could make it appear very plain, by a numerous train of deductions, that several scripture prophecies are at this time fulfilling in the world, tending to the overthrow and destruction of antichrist, and for the liberties of mankind; tidings out of the east and out of the north shall trouble him (saith Daniel, chap. xi. ver. 44, 45), yet he shall come to his end, and none shall help him. The following remarkable prophecy is fulfilling at or near these times, as delivered long ago by Johannes Amatus, in his Prophetical Pleiades, which runs thus: "I foresee (says he) great wars and combats, with extraordinary shedding of blood, occasioned by the civil discords of the great men of the kingdoms: I do see wars, the fury whereof shall last some time; provinces divested of their people, and many strong holds and noble houses shall be ruinated; and the cities shall be forsaken of their inhabitants, and in divers places the ground shall lie untilled. There shall be a great slaughter of the people, and many chief persons shall be brought to ruin; and there shall be nothing but deceit and fraud amongst them, whereupon shall ensue the aforesaid great commotions among the kingdoms and people of the world. There shall be likewise great mutations and changes; the right hand of the world shall fear the left, and the north shall prevail against the south.

"The Lord will destroy those images which thou hast set up for thyself (speaking of Louis the Fourteenth), and all thy statues —the courtiers of France—and all the court of France. Versailles, which thou hast raised for thy lust and grandeur, shall be thrown to the ground. Paris (that imperial city) shall be convulsed; the royal family shall be dreadfully afflicted, and thy iniquities shall be avenged on thy grandchildren. Lyons, I shall scourge thee; thou, Toulouse, shalt be reduced to ashes; and

* In his Warnings, published in London in the year 1707.

thou, Bordeaux, though favoured, shalt not be without chastening." John Lacy ends his prophecy with these words: "Thus shall England be less visited with my judgments than France."

The following prophetic sentiments, written some thirty years before the French Revolution, appeared in the *Complete Magazine* for October, 1764:

"The mean figure which was made by the French in the last war, ought not to astonish any one who duly considers the state of the French nation.—The French nation is governed by a futile and debased court, and the court governed by female influence; everything is inverted in the French nation:—The Fabriciuses, the Scipios, and the Cæsars, languish in the stillness of private life, while monkeys, asses, and baboons are placed at the helm. Wherever the females of a debauched court are suffered to hold the reins of state, outside show and grimace usurp the place of merit, and represent it everywhere; little accomplishments are considered as the greatest, and great accomplishments are ridiculed.—This is actually the case in France.

"Thus it was that Generals in the late wars were put at the head of armies, and Ministers at the head of the state: as soon as any of these exposed themselves to the ridicule of the public, by defeats and blunders, they were recalled or dismissed.—Other fops, who bowed more gracefully, whose hair was better dressed, and had more chit-chat, and more impudence, were put in their places; these were dismissed and laughed at in their turn; but the war ceased, and the French were saved by a peace from the ruin that was ready to crush them.

"It is no wonder that the great men of France are so little relished at the French court; they want the necessary qualifications for appearing there; they cannot dance themselves all at once into the airs and intrigues of a court; and when they come there they are laughed at.

"What is still more to the disadvantage of the great men of France, they have a free and independent spirit—they scorn the meanness of a court—they speak more freely of things and persons than the *female rulers* permit, and when they speak too freely, they are for ever excluded from all hopes of preferment, and sometimes shut in a Bastile. The Parliaments, the free, unbiassed Parliaments of France, abound with men whose talents put them on a level with a Pitt, a Demosthenes, a Cicero, or a Montesquieu; there are hundreds of great men in different stations and employments, I mean employments and stations of the middle class; but they must hide themselves from France, because they dare not produce their ideas; the hair-suspended rock hangs over their heads, and every moment menaces a fall: they have towers, messengers, and informers, to keep them in constant awe.

"The Parliaments of France are obliged to conceal the strong spirit of liberty, with which they are inflamed, under the mask of loyalty, and of attachment to the monarchy.—They remonstrate with force and elevation against every measure that tends to the prejudice of the provinces they protect. They can go no further; but they await the moment to strike the blow that shall lay the fabric of despotism in ruins!—When this blow is struck the effects of it will be equal to those of magic: The cottage will be put on the level with the palace; the peasant with the prince; ranks shall be confounded; titles, distinctions, and birth, shall tumble into an undistinguished heap of confusion;

a new moral creation shall strike the view of an admiring universe, and France, like old Rome, in her first flights to empire, shall appear with the sceptre of universal dominion bourgeoning in her hands.—Out of universal confusion order shall arise: the great, of nature's creating, will assume their places; and the great, by title and accident, will drop despised into the commonness of the people."

The following prediction of Dr. Sibley is printed in his *Illustrations of the Occult Sciences*, 1784:

"The significators (speaking astrologically) which represent the Court of France, show a disposition to disturb the peace of Great Britain, through the insidious and ambitious views of a female who takes the lead in state affairs. The active position of Venus and Mercury, conjoined in this scheme, denotes much restlessness and instability in the councils of that country, which seem distracted by the arbitrary will of the Gallic queen, here represented by Venus, upheld and assisted by light, volatile, time-serving men, pre-noted by Mercury, the creatures of the queen, who from motives of avarice, and views of ambition, will be forward to raise cabals; to oppose the common hopes and interests of the people; to plunge the nation into discord and contention, and eventually to bring about disputes with their neighbours, or wasteful war among themselves.

"Hence will probably follow great disturbances amongst the heads of the church, and lead to new discoveries in the annals of popish superstition and religious persecution, which the people of that unhappy country seem inclined to shake off, with the shackles of slavery, misery, and want. In fine, here is every prospect, from the disposition of the significators in this scheme, that some very important event will happen in the politics of France, such as may dethrone, or very nearly touch the life of the king, and make victims of many great and illustrious men in church and state, preparatory to a revolution or change in the affairs of that empire, which will at once astonish and surprise the surrounding nations."

Thirteen years before the Revolution, in 1789, Father Beauregard, a noted predicter, uttered these words beneath the roof of Notre Dame: "Yes, Lord, thy temple shall be plundered and destroyed, thy fêtes shall be abolished, thy name blasphemed, thy worship proscribed. But, what do I hear? great God, what do I see? The holy hymns with which the sacred roofs resounded in honour of thy name, are succeeded by profane and licentious songs. And you, infamous goddess of paganism, abandoned Venus, you enter here, and even usurp the place of the living God, seat thyself on the throne of the Holiest of the Holy, and receive the blasphemous idolatry of the new worshippers." (*Biog. Universelle.*) And so it proved.

Recourse was had to astrology to support the cause of the Revolution. The astrological predictions of Thomas Joseph Moult, a seer of great repute amongst the French peasantry, and who is said to have flourished at Naples under Frederic Barbarossa, were reprinted with adaptations favouring the cause of the Tri-coloured banner as well as the Imperial Eagle.

Moult disposed his prophecies in climacterical cycles. A few

specimens will show the predictions which have been revolutionized:

1789. De grandes révolutions arriveront cette année dans un des grands états de la Chrétienté.

1794. Une grande nation se gouvernera sans prince, sans nobles, et sans prêtres.

Le papier en grand discrédit.

1800. La souveraineté d'une république, reconnue libre et indépendante par toutes les puissances de la terre.

The following observations upon the state of France at this period are extracted from a Sermon preached in the chapel of Trinity College, Cambridge, October 13, 1793:

"Nature recoils with horror at the spectacle now presented by that unfortunate country (France). Under the guidance, however, of divine revelation, the contemplative mind may discern the signs of the times, and the hand of Providence directing the madness of the people. The oracles of truth, when foretelling the persecutions to be endured by Christians, assure us that he that killeth with the sword, must be killed by the sword. 'They have shed, saith the angel, the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.'

"Destruction awaits the persecutor; and it must excite our astonishment to see the vestiges of this righteous dispensation in what is passing before us: Lyons is enrolled in early history as the spot where a company of martyrs glorified God; Lyons is now desolated, and its name erased from the memory of man: Paris once streamed with the blood of the Huguenots; Paris has since been dyed with the slaughter of that court and clergy which instigated the unutterable deed.

"Let us, too, be honest, in declaring whether, if the Massacre of St. Bartholomew, the Revocation of the Edict of Nantes, or a Spanish act of faith, were dictated by the spirit of Antichrist; the deprivation of the 2,000 ministers, the severities which forced our countrymen to take refuge in the wilds of America, and the two religious conflagrations which have disgraced our own days, demonstrated the presiding influence of a mind like that which was in Jesus.

"One particular in which the prophecy appears to enlighten us, is the fate of the Gallic church. The revolted city of the Apocalypse is supposed to represent the antichristian community, established in the European territory of the western Roman empire, still existing in its pollarchical and dismembered state. Of this city it is written, that the fall of a tenth part would a short time precede that of the rest, and that its overthrow would be accompanied by an earthquake, and the destruction of seven chiliads* of the names of men. As France was one of the ten

* Revelations, chap. xi. 3—13.

kingdoms founded on the ruins of the Western Empire—as violent commotions are now agitating the political world from the Borysthenes to the Atlantic—as seven classes * of men have lately been deprived of their privileges and titles, the curiosity of the Christian scholar is beyond measure excited, and will be gratified with the discovery of various circumstances which will tend to confirm his faith, but which a desire of brevity obliges me to refer to his private consideration."

Bishop Porteus, in his charge to the Diocese of London, 1794, said: "The present times, and the present scene of things, in almost every part of the civilized world, are the most interesting and the most awful that were ever before presented to the inhabitants of the earth; and such as must necessarily excite the most serious reflections in every thinking mind. Perhaps all those singular events to which we have been witnesses, unparalleled as they undoubtedly are in the page of history, may be only the beginning of things; may be only the first leading steps to a train of events still more extraordinary; to the accomplishment, possibly, of some new and unexpected, and at present unfathomable designs, hitherto reserved and hid in the counsels of the Almighty. Some, we know, there are, who think that certain prophecies, both in the New Testament and the Old, are now fulfilling; that the signs of the times are portentous and alarming; and that the sudden extinction of a great monarchy (France) and of all the splendid ranks and orders of men that supported it, is only the completion in part of that prediction in the Gospel, that the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, before the second appearance of the Messiah to judge the earth; all which expressions are well known to be only figurative emblems of the great powers and rulers of the world, whose destruction, it is said, is to precede that great event. As to myself, I pretend not to decide on these arduous points. I pretend not either to prophesy or to interpret prophecy; nor shall I take upon myself to pronounce whether we are now approaching (as some think) to that millennium, or day of judgment, or to any other great and tremendous and universal change predicted in the sacred writings. But this I am sure of, that the present unexampled state of the Christian world, is a loud and powerful call upon all men, but upon us above all men—to take peculiar heed to our ways, and to prepare ourselves for everything that may befal us, be it ever so novel, ever so calamitous."

In one of this Bishop's sermons, preached at St. George's

* The clergy (as the priesthood) were by a decree of a council held at Trent, on July 15th, 1563, divided into seven degrees or classes. (Vide Mod. History, vol. 26, p. 355, and p. 52, Prophecy of Peter Jurieu.)

church, Hanover-square, but probably not published, he is said to have remarked, "That that man must be a very superficial observer indeed, who could not perceive in the present war, something of a very uncommon nature;" adding, from his own calculations, founded on the prophetic writings, he thought the happy period, called the *millennium*, was not more than 60 years distant at most.

FEARFUL STORMS PRECEDING THE FRENCH REVOLUTION.

In the *Encyclopædia Britannica*, art. France, speaking of the French Revolution, the writer says: "We cannot here avoid mentioning a physical event which assisted not a little in producing many of the convulsions attending the Revolution—a general scarcity of grain—which occurred at that period. On Sunday, the 13th of July, 1788, about nine in the morning, without any eclipse, a darkness suddenly overspread several parts of France. It was the prelude to such a tempest as is unexampled in the temperate clime of Europe. Wind, rain, hail, and thunder, seemed to contend in impetuosity; but the *hail* was the most destructive. The fields presented the dreary aspect of winter. The soil was converted into a morass, the standing corn beaten into a quagmire, the vines broken to pieces, the fruit-trees demolished, and unmelted hail lying in lumps, like rocks of solid ice. Even the robust forest-trees were unable to withstand the fury of the tempest. The hail was composed of enormous, solid and angular pieces of ice, some of them weighing from 8 to 10 ounces. The country-people on their way to church, were struck down, and were so terrified as to conclude the last day had arrived. The storm was irregular in its devastations. While several rich districts were laid entirely waste, intermediate portions of country were comparatively little injured. One of 60 square leagues had not a single ear of corn, or any fruit, of any kind left. Of the 66 parishes in the district of Pontoise, 43 were entirely desolated; and of the remaining 23, some lost two-thirds and others half their harvest. The Isle of France, the district in which Paris is situated, and the Orleannois, appear to have chiefly suffered. The damage there was estimated at between three and four millions sterling."

Such a calamity must, at any time, have been severely felt; but, occurring on the eve of a great political revolution, and amidst a general scarcity throughout Europe, it was most distressing, and gave more embarrassment to the Government than, perhaps, any other event whatever. Numbers of families found it necessary to reduce their mode of living for a time, and to dismiss their servants, who were thus left destitute of bread. Added to the public discontent, and political dissentions, it produced

such an effect upon the people in general, that the nation seemed to have changed its character; and instead of that levity by which it had ever been distinguished, a settled gloom now seemed fixed on every countenance."

THE BARON DE MARIVET'S WARNING.

During the Reign of Terror, in France, the Baron of Marivet was continually tormented by *the apprehension that he should die upon a scaffold.* All the care of his wife was employed unsuccessfully to calm his fears. He sometimes indulged himself with the hope, that if his birthday passed without his being arrested, he should be delivered from the weight which pressed upon his mind, and might, perhaps, be saved. Upon one occasion, he gazed, in a fit of melancholy, upon his son, who was then about two years old, and exclaimed, "I shall never live to see this child in male clothing," an observation which his lady carefully treasured up in her memory. The horrors of the Revolution appeared at length to draw to a close, and the birthday of the Baron de Marivet again arrived. His wife was preparing a little feast for him upon the occasion, and the hour of supper was fixed upon for enjoying it. Wishing to give her husband an agreeable surprise, and to belie his presentiments, Madame de Marivet, about eleven o'clock, when they were just serving the dessert, left the table, and returning in a few moments after with her son in her arms, dressed like a sailor, she gave him to her husband, whom she tenderly embraced, and exclaimed, "You now see your son, my dear, in men's clothing, and your birthday has already passed!" "Not yet," he replied; "midnight has not struck." His friends shuddered at his words, and turned their eyes to the time-piece in the room: it was just on the point of twelve, when a thundering knock was heard at the door. M. de Marivet turned pale, and his friends were dumb with terror. The door opened, and there entered the emissaries of the Revolutionary Committee, who had been sent to seize the Baron. M. de la C., whom, in a letter, he had advised to emigrate, had not taken the precaution to destroy his papers; and after his departure, they had been conveyed, with his effects, to the house of M. de Piepape, his grandfather. The latter had been imprisoned on suspicion, and seals had been placed upon the property at his house. He died in prison, and the agents of the Committee, who were present when the seals were removed, found in an earthen vessel, amongst some torn-up papers intended to be burnt, the letters in which M. de Marivet advised M. de la C. to emigrate. This letter was his sentence of condemnation. M. de Marivet was summoned before the Revolutionary tribunal, condemned to death, and lost his head upon the scaffold just before Thermidor.

PROPHECIES OF CAZOTTE.

Cazotte, the graceful poet, was the first to announce the terrors of the French Revolution, and the death of its principal victims. The last time he visited Paris, he was invited to dinner at M. Chamfort's. All the distinguished men of letters of the day were present. Among them were Condorcet, Vicq d'Azyr, de Nicolai, Bailly, de Malesherbes, Boucher, La Harpe, the Duchess of Grammont, and other ladies. The dinner was a gay one, and the dessert still more lively. The guests talked of everything,—politics, religion, philosophy, and even the Deity. In those days, the philosophy of Voltaire carried everything before it. The party hailed with delight the progress of liberal ideas, and began to calculate the time when the great social revolution might be expected to take place. There were some, like Bailly, who expressed a fear that, from their advanced age, they could not hope to witness it. One only of the guests remained sad and silent amid the general festivity. It was Cazotte.

"Yes, gentlemen," he broke silence at last, "we shall all witness it—the great and sublime Revolution you anticipate: the decrees of Providence are immutable. The spirit teaches me that you will all witness it." And he fell back into a gloomy reverie. "To be sure, we all hope to witness, to take a part in that great deliverance," cried all the guests, "a man need not be a prophet to tell us that."

"A prophet! yes, I am one," replied Cazotte, aroused by the word. "I have witnessed within my mind the great tragedy of the Revolution: I know everything that will happen. Do you wish, gentlemen, to be told what your share in it is to be, whether as actors or spectators?"

"Come," said Condorcet, with his usual sneering smile, "attention,—Habakkuk is going to speak."

"As for you, M. de Condorcet," continued Cazotte, "you will die on the floor of a dungeon, maddened with the thought of having surrendered your country to the tyranny of brutal ignorance: you will die by poison, which you will take to avoid falling into the hands of the executioner."

The whole company was struck dumb. Cazotte turned to Chamfort.

"As for you, M. de Chamfort, you will open your veins in two and twenty places with a razor, and yet you will survive your two and twenty wounds two months."

Here Vicq d'Azyr began to chant the *De Profundis*.

"That is right, Vicq d'Azyr, it is time for you to sing your own funeral hymn. You will not open your veins, for you will be afraid of your hand trembling. You will ask a friend to do you

that kindness in order to make sure, and you will die in the middle of the night, in a fit of gout, and bathed in your blood. Stop, look at that clock—it is going to strike the hour of death."

The clock stood at a quarter to one. All the guests rose in their places by an involuntary movement. As they got up, Cazotte counted the victims, like a shepherd telling off his flock. "You will die on the scaffold," he said to M. de Nicolai; "and you, too, M. Bailly, and you, M. de Malesherbes, and you, M. Boucher. The scaffold or suicide—such is your fate! and six years will not pass over your heads, before everything I have said shall come to pass."

"Upon my word, you are dealing in miracles to-night," said La Harpe, "and you don't mean to let me have any share in them."

"You will be the subject of a miracle to the full as extraordinary. I see you beating your breast, and kneeling humbly before the altar; I see you kissing the hand of one of those priests whom you now scoff at; I see you seeking for peace of mind in the shade of a cloister, and asking pardon for your sins at the confessional."

"Ah! I am easy now," cried Chamfort, "if we are none of us to perish till La Harpe turns Christian!"

"We ladies shall be lucky, then," observed the Duchess of Grammont, "in having no share in this revolution. Of course, we shall take an interest in it; but it is understood that we are to be spared, and our sex will protect us, of course."

"It may be so; but one thing is certain, that your grace will be led to the scaffold, you and many other ladies with you, in a cart, and with their hands tied."

Cazotte continued, "The last person executed will be——" Here he paused.

"Well! who is the happy mortal who is to enjoy this distinguished privilege?"

"It is the only one that will be left to the King of France." (Louis XVI.)

After this prediction, since become so famous, adds his biographer, inasmuch as fate seemed to take a pleasure in fulfilling every word of it, Cazotte took his leave, and quitted the room, leaving the guests silent and awe-struck.

Prof. Gregory wrote, in 1850, that persons were then alive, both in France and England, who heard this prophecy detailed before 1789. Now, it might be said, that Cazotte merely exercised a rare sagacity, in judging of the course of events, at a time when all France was enthusiastically looking forward to the blessings of liberty, and while yet no one dreamed of violence or bloodshed. But this would hardly account for the details he gave.

On the other hand, he often uttered predictions; and it is very remarkable, although it has been too much overlooked, that those who report his prophecies, including the above one, always state that, when about to predict, he fell into a peculiar state, *as if asleep*, yet not ordinary sleep. It can hardly be doubted that this was a trance, in which he saw visions. That they were fulfilled to the letter, is surely, if only a coincidence, a most wonderful one. If, again, it was merely the result of sagacious reflection, how came it that Cazotte alone, of all the able thinkers then in Paris, made these reflections, and was laughed at for his pains?

It may be interesting to tell the end of Cazotte. When the Revolution broke out, he opposed it strenuously by his writings, but was unsuccessful. His correspondence with a royalist agent having been seized, on August 10, 1792, he was arrested, and confined in the Abbaye. After an examination which lasted six-and-thirty hours, he was condemned to death. It is said that the public accuser could not refrain from paying a tribute of praise to the man whose life he sought to take. "Why," he said to Cazotte, "why am I forced to find you guilty, after seventy-two years of virtue?" He died courageously on the 25th of September, saying, "My dear wife, my dear children, do not weep: do not forget me, but above all, remember never to offend God."

ROYAL REVOLUTION.

The Rev. R. Clarke, in his *Prophetic Records*, observes that none of the commentators have sufficiently pointed out the chastisement and visitation denounced against disobedient kings, in the latter days. This he attributes to the revolutions of kings and queens being seldom spoken of, except under the figures of the heavens—the sun, moon, and stars, mountains, &c. But, in Isaiah, chap. xxiv. 21, 22, is this exception: "And it shall come to pass in that day that the Lord shall punish, (or as the margin reads) shall visit the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered, and shut up (or confined)."

Experience proves this to have been the age of kingly visitation and punishment. Only within twenty-two years, from 1783, all the European monarchs except George III. were "cast down and blotted out of the heaven of power and authority." "This period, (says the *British Critic*,) may be called the age of royal as well as of national revolutions."

The Bonaparte Family.

NAPOLEON I.—PRESENTIMENT AT ACRE.

In the spring of 1799, when Napoleon was lying before Acre, he became anxious for news from Upper Egypt, whither he had despatched Desaix in pursuit of a distinguished Mameluke leader. This was in the middle of May. Not many days after, a courier arrived with favourable despatches—favourable in the main, but reporting one tragical occurrence on a small scale, that, to Napoleon, outweighed the public prosperity. A *djerme*, or Nile-boat of the largest class, having on board a large party of troops and wounded men, together with most of a regimental band, had run ashore at the village of Benouth. No case could be more hopeless. The neighbouring Arabs were of the ferocious Yambo tribe. These Arabs and the Fellahs had taken the opportunity of attacking the vessel. The engagement was obstinate; but at length the inevitable catastrophe could be delayed no longer. The commander, an Italian named Morandi, was a brave man; any fate appeared better than that which awaited him from an enemy so malignant. He set fire to the powder magazine; the vessel blew up; Morandi perished in the Nile; and all of less nerve, who had previously reached the shore in safety, were put to death to the very last man. For all this Napoleon cared little; but one solitary fact there was in the report which struck him with consternation. This ill-fated *djerme*—what was it called? It was called *L'Italie;* and in the name of the vessel Napoleon read an augury of the fate which had befallen the Italian territory. Considered as a dependency of France, he felt certain that Italy was lost; and Napoleon was inconsolable. But what possible connexion, it was asked, can exist between this vessel on the Nile and a remote peninsula of Southern Europe? "No matter," replied Napoleon; "my presentiments never deceive me. You will see that all is ruined. I am satisfied that my Italy, my conquest, is lost to France!" So, indeed, it was. All European news had long been intercepted by the English cruisers; but immediately after the battle with the Vizier in July, 1799, an

English admiral first informed the French army of Egypt that Massena and others had lost all that Bonaparte had won in 1796. But it is a strange illustration of human blindness, that this very subject of Napoleon's lamentation—this very campaign of 1799—it was, with its blunders and its long equipage of disasters, that paved the way for his own elevation to the Consulship, just seven calendar months from the receipt of that Egyptian despatch; since most certainly, in the struggle of Brumaire, 1799, doubtful and critical through every stage, it was the pointed contrast between *his* Italian campaigns and those of his successors which gave effect to Napoleon's pretensions with the political combatants, and which procured them a ratification among the people. The loss of Italy was essential to the full effect of Napoleon's previous conquest.

NAPOLEON'S BEES.

In his assumption of the Golden Bees as his emblems, Napoleon acted under an almost prophetic influence. The incident is thus narrated.

In 1653, the tomb of Childeric, (the father of Clovis,) was discovered. In it were found the skeletons of a man, of a horse, and part of that of a youth. These were concluded to be the remains of Childeric and his horse and page; the custom in France during the barbarous ages, and whenever a monarch died, being to kill and bury with him his favourite steed and his page, that they might be in readiness to attend him in the next world. A gold signet-ring was taken from the finger of the larger skeleton. It had engraved upon it a head, with long flowing hair, coming down to the shoulders. Around it were the words *Childerici Regis.* Several buckles, some massive gold bracelets, and the head of an ox, in gold, and supposed to be an effigy of the idolatrous worship of the deceased, were also found in the tomb. On further search there was discovered a purse, containing above a hundred pieces of gold and two hundred pieces of silver, *stamped with the heads of different Emperors of France.* Also a crystal *ball or orb;* a girdle; a battle-axe; the handle, mounting, and blade of a sword; gold tablets and a stylus; the bit and part of the harness of a horse; a few fragments of a dress or robe; and lastly, more than *three hundred little bees of the purest gold,* their wings being inlaid with a red cornelian, or some stone closely resembling it.

When Napoleon the First was about to assume the imperial purple, the appropriation also of the Charlemagneian emblems was suggested to him by the learned in French heraldry, and those emblems were adopted by him. The bees of gold were

hence sprinkled over the imperial mantle, and the orb was placed on the top of the sceptre; the latter as emblematical of universal power, the former of enterprise and activity.

NAPOLEON'S BIRTHDAY.

It is remarkable that in his marriage contract—the only authentic record that we possess of his birth and name—Napoleon signs *Napolione Buonaparte;* and states—producing his *baptismal extract* to that effect—that he was born on the 5th February, 1768, and not on the 15th August, 1769, the birth-day which he latterly assumed; see *Quarterly Review*, xii. 239; but since that article was written, there has been discovered another curious attempt on his part to *jugglé* the day of his birth, for we find that the first *Almanachs Nationals* in which *St. Napoleon* appeared (1803, 4, and 5), fixed his *fête* for the 16th August—but when Bonaparte assumed the crown, it was no doubt observed that the 16th was the feast of *St. Roch*, whose detrusion from the calendar to make way for *St. Napoleon* might excite unpleasant recollections of *Vindémiaire*—and in the next *Almanach Imperial*, *St. Napoleon* was shifted to the 15th.

NAPOLEON'S STAR OF DESTINY.

Dr. Sigmond, in his remarks on Hallucinations, says, "There is scarcely a man of eminence who has written his biography, or laid open the secrets of his inmost soul, but has acknowledged some preternatural event in his life; the most sceptical have felt, at some period or other, a mental emotion, either a fantasia or a hallucination."

This hallucination, however improbable, may be mistaken for a reality, without the reason of the individual being affected by it. Many great men have believed in the existence of their *Star*, or their guardian spirit, and hence they have not been unprepared to witness miraculous apparitions. Dr. de Boismont, in his *Treatise on Hallucinations*, (translated by R. T. Hulme,) considers the distinctive character of such hallucinations as the above to be, that they do not prejudice the conduct, and the individual may maintain in the world a high reputation for virtue, ability, and wisdom, often, indeed, we believe, they have served as an additional stimulus to the individual in carrying out the projects he had previously conceived.

Many instances of this kind have occurred, the truth of which is guaranteed by the high position of the persons themselves, and by the undoubted veracity of those who were present. On the 4th of April, 1846, M. Passy related, at the meeting of the Aca-

démie des Sciences Morale et Politique, the following anecdote, which he had from General Rapp. It appears that in 1806, the General, on his return from the Siege of Dantzic, having occasion to speak to the Emperor Napoleon, entered his cabinet without being announced. He found him in such profound meditation that his entrance was not noticed. The General, seeing that he did not move, was afraid he might be indisposed, and purposely made a noise. Napoleon immediately turned round, and, seizing Rapp by the arm, pointed to the heavens, saying, "Do you see that?" The General made no reply; being interrogated a second time, he answered that he perceived nothing. "What!" responded the Emperor, "you did not discern it? It is my Star; it is immediately in front of you, most brilliant." And, becoming gradually more excited, he exclaimed, "It has never abandoned me; I behold it on all great occasions; it commands me to advance, and to me is a sure sign of success."

Napoleon himself had, indeed, nearly fallen a victim to a hallucination of this kind. The young German who intended to assassinate Napoleon at Schönbrunn, also had his visions. He saw the guardian genius of Germany, who commanded him to deliver his country.

To this *worship of his star* allusion is made in the following eloquent character of Napoleon, in *Fraser's Magazine:*

> The founder of the French Empire was a Corsican mercenary, trained in the evil school, first of civil, then of foreign war. He had never seen—his colossal meanness was probably incapable of seeing—the beauty and grandeur of ordered freedom, or the moral privileges which belong only to the free. With a mind of surpassing genius for war and statecraft, he had a heart most full of all selfishness, fraud, and falsehood, most void of all noble thoughts, humanity, and God. Religion he had none, but that worship of his star which is the delirium of vanity in the heart of an atheist. He gloated with a pitiless heart over battle-fields, writhing and putrescent with the victims of as vulgar a vanity as ever turned the brain of a Xerxes. He divorced the best of wives, the foundress of his fortunes, to marry a princess; and when his course of selfishness was run, and his last field of murder lost, he stood in shelter to see the Old Guard die. He was the greatest mountebank in history. Never for an hour did his soul rise above the most vulgar kingcraft: never did he show a spark of sympathy with that which is really great in men. At home, his dull, pedantic tyranny crushed thought and life, and turned a nation to a well-drilled camp; abroad, his brigand oppression made native tyrants dear to their people. His memory may be adored by a nation which deems the loss of its own honour and happiness compensated by the privilege of trampling on the honour and happiness of others. He may stand in the place of God in the title page and in the soul of M. Thiers, whose lying page will ever be its proper shrine. But are moral beings to bow to such an idol, or to accept at his hand the law of moral natures and the rule of government for the world?

THE DOWNFALL OF NAPOLEON PREDICTED BY PITT.

Mr. Pitt received, during dinner, when Sir Arthur Wellesley and other eminent persons were present, intelligence of the capitulation of Mack, at Ulm, and the march of the Emperor upon Vienna. One of the friends of the Prime Minister, on hearing of the reverse, exclaimed, "All is lost! there are no other means of opposing Napoleon." "You are mistaken," said Pitt, "there is yet hope, if I can succeed in stirring up a national war in Europe —a war which ought to begin in Spain."—"Yes, gentlemen, Spain will be the first nation in which that war of patriotism shall be lighted up which can alone deliver Europe."—*Brialmont and Gleig.*

THE FALL OF NAPOLEON FORESEEN BY THE DUKE OF WELLINGTON.

At a moment when the prestige of the Empire was accepted everywhere, Wellington not only expressed doubts as to the stability of that edifice, which seemed as if it must endure for ages, but pointed out distinctly the causes which must operate to throw it down, and the means by which its fall might be hastened. From that hour, whilst prosecuting the war in Spain, he took care as much as possible, to regulate his own proceedings according to the general state of Europe. Something told him that the little army on the Mondego had a mighty part to play in the sanguinary drama which agitated the world, and that not the fate of the Peninsula alone was at stake, nor yet the question of England's supremacy, but the independence and liberty of all nations, menaced by the ambition of one man.—*Brialmont and Gleig.*

In December, 1811, the Duke wrote to Lord William Bentinck, "I have long considered it probable that we shall see a general resistance throughout Europe to the horrible and base tyranny of Bonaparte, and that we shall be called upon to play a leading part in the drama, as counsellors as well as actors."

In a letter to Lord Liverpool, in 1811, the Duke wrote: "I am convinced, that if we can only hold out a little longer, we shall see the world emancipated." And to Dumouriez, July, 1811: "It is impossible that Europe can much longer submit to the debasing tyranny which oppresses it."

Brialmont and Gleig summarily observe: "It may truly be said that the Duke foretold in succession, the final success of the war in Spain—the influence which that war would exercise over public opinion in other nations—*the general rising of Europe against Bonaparte*—the fall of the Empire—the disastrous cam-

paign in Russia—and the awakening of the public spirit in Germany."

(These extracts are quoted from an excellent work, entitled *Everybody's Book; or, Gleanings from the Scrap-book of a Septuagenarian*, edited by John Henry Freese, of Nova Friburgo, Brazil. The section, "England and the Two Napoleons," whence the above have been extracted, contains some spiritedly written and far-seeing views of the Napoleonic policies, which are not sufficiently germane for quotation here. Mr. Freese's views of Anglo-French alliances are much to the point. The entire work, (nearly 700 pp.) evinces great taste and appreciation of merit, and excellent judgment.)

NAPOLEON'S RUSSIAN CAMPAIGN.

In 1807, Humphry Davy, when dining with Sir George and Lady Beaumont, made a remark which turned out a singularly successful prophecy: he said—"Napoleon will certainly come in contact with Russia by pressing forward in Poland, and *there*, probably, will begin his destruction."

While still in Spain, the Duke of Wellington received from Gen. Dumouriez, then established at the Bull Tavern, Shooter's Hill, a memorandum on the military condition of Europe. It was inclosed to him on August 17th, 1812, and evinces an almost prophetic sagacity. If, argued the old soldier, Bonaparte should conquer Russia, Sweden would infallibly succumb to him. He might then make his attempt upon England. But, with respect to Russia,—

> If that vast empire be not conquered this year by the taking of St. Petersburg and of Moscow, and by the complete submission of the Emperor Alexander, Bonaparte will be enabled to make but little progress during the winter in an immense region, covered for six months in the year with ice and snow, where he can obtain neither provisions nor forage. He will be compelled at the close of the campaign, which must necessarily finish in October, to collect together his army, broken, discouraged, reduced by one half by famine, desertion, sickness, and the Russian snow, and encamp them between the Dwina and the Niemen. It is for this that he has constituted Wilna a stronghold. In the event of being forced to retreat, he will endeavour to avoid the damaging influence of a failure by pretending to desire completing the reorganization of Poland, before undervaluing the actual subjugation of Russia; but no one will be blinded under his cloak of self-love; it will be known that his campaign was a failure, and the world will be convinced of his real impotence and his inability to work out his gigantic designs; the attacks of his enemies will become more rapid and powerful; the allies he has constrained to adopt his cause will abandon him, and if the war lasts two campaigns, he will be in danger of losing his reputation, his influence, and his Empire, and of becoming suddenly the victim of his own mad ambition.—*Supplementary Despatches of the Duke of Wellington*, edited by his Son, 1861.

NAPOLEON ON THE FUTURE OF RUSSIA AND ENGLAND.

The following remarkable observations of Napoleon Bonaparte, while at St. Helena, are from O'Meara's *Voice from St. Helena* (vol. ii, from pages 69 to 72), and the surmises will be read with some interest in connexion with the Crimean War. "In the course of a few years Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling which Alexander practised towards me was to gain my consent to effect this object. I would not consent, foreseeing that the equilibrium of Europe would be destroyed. In the natural course of things, in a few years Turkey must fall to Russia. The greatest part of her population are Greeks, who, you may say, are Russians. The Powers it would injure, and who could oppose it, are England, France, Prussia, and Austria. Now, as to Austria, it will be very easy for Russia to gain her assistance by giving her Servia and other provinces bordering upon the Austrian dominions, reaching near to Constantinople. The only hypothesis that France and England may be allied with sincerity will be to prevent this. But even this alliance will not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval Power, and God knows what may happen. She quarrels with you, marches off to India an army of 70,000 good soldiers, which to Russia is nothing, and 100,000 *canailles*, Cossacks and others, and England loses India. Above all the other Powers, Russia is the most to be feared, especially by you. Her soldiers are braver than the Austrians, and she has the means of raising as many as she pleases. In bravery, the French and English soldiers are the only ones to be compared to them. All this I foresaw. I see into futurity further than others, and I wanted to establish a barrier against those barbarians, by re-establishing the kingdom of Poland, and putting Poniatowski at the head of it as king; but your *imbeciles* of ministers would not consent. A hundred years hence I shall be praised (*encensé*), and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overrun, and a prey to those northern barbarians, they will say—'Napoleon was right.'"

BIRTH OF THE KING OF ROME.

The circumstances of the birth of the King of Rome are thus described by Mr. Lockhart, in his *History of Napoleon Bonaparte*, in the *Family Library*: "On the 20th of April, 1811, Napoleon's

wishes were crowned by the birth of a son. The birth was a difficult one, and the nerves of the medical attendants were shaken. 'She is but a woman,' said the Emperor, who was present; 'treat her as you would a bourgeoise of the Rue St. Denis.' The accoucheur, at a subsequent moment, withdrew Napoleon from the couch, and demanded whether, in case one life must be sacrificed, he should prefer the mother or the child? 'The mother's,' he answered; 'it is her right.' At length, the child appeared, but without any signs of life. After the lapse of some minutes, a feeble cry was heard. Napoleon, entering the antechamber in which the high functionaries were assembled, announced the event in these words: 'It is a king of Rome!'"

THE EMPRESS JOSEPHINE.

While Josephine was a child, a negress is reported to have prophesied that she would rise to greater dignity than that of a queen, but would fall from it before her death. A further clause was usually added, that she would die in a hospital; and this prediction was interpreted as referring to Malmaison, the place where she actually died; inasmuch as this mansion derived its name from having been originally used as a hospital. Sir Walter Scott, in his *Life of Napoleon*, vol. iii. ch. 2, states that the story of this prophecy, but without the additional clause, was told him by a lady of rank, about the time of Bonaparte's Italian expedition, who had heard it from Josephine herself.

Bourrienne, in his *Memoirs*, vol. i. ch. 9, says, that when Josephine became empress, she frequently affirmed that her elevation had been foretold; the prophet being an old negress. Bourrienne remarks that Josephine believed in fortune-tellers: he doubts the reality of the supposed prediction.

The "German Prince," in his *Tour*, published in 1832, thus refers to the oracle of the negress: "I dined to-day with Lady F. Her husband was formerly Governor in the Isle of France, and she had there purchased from a negress the pretended prophesying book of the Empress Josephine, who is said to have read therein her future greatness and fall, before she sailed for France. Lady F. produced it at tea, and invited the company to question Fate, according to the prescribed forms. Now, listen to the answers, which are really remarkable enough. Mrs. Rothschild was the first, and she asked if her wishes would be fulfilled. Answer—'Weary not fate with wishes; one who has obtained so much, may well be satisfied.'

"Next came Mr. Spring Rice, a celebrated parliamentary speaker, and one of the most zealous champions of the Catholic question. He asked, whether on the following day, when the

question was to be brought forward in the Upper House, it would pass. I should here remark that it is well known here that it will not pass, but that in all probability in the next session it will. The laconic answer ran thus: 'You will have no success *this time*.'

"They then made a young American lady ask if she should soon be married. 'Not in this part of the world,' was the answer."

PREDICTIONS TO QUEEN HORTENSE.

The authoress of the *Early Life of Louis Napoleon* relates the following predictions to Hortense, the mother of the Prince, as to his political fortunes:

"Like all persons of lively imagination—like her mother, the Empress Josephine, and even the Great Napoleon himself,—Queen Hortense's mind was slightly tinctured with superstition. One day, either in 1834 or 1835, when she was residing at Arenenberg, the conversation turned on Mesmerism, on those prodigies of divination before which human reason recoils in affright and astonishment, although their authenticity is, in some cases at least, undoubted.

The Queen was anxious to put it to the test—to see if any hand possessed the power of raising before her that mysterious curtain which veils the future from our eyes.

Dr. Bailly, who happened to be on a visit to the château, chose for his subject a negress,* named Malvina, who was in the service of the illustrious exile. He mesmerized her, and placed her in communication with the Queen, who demanded if she could see her son—the Prince being that day at the camp of Thun. On receiving a reply in the affirmative, she next inquired what he was then doing, and was about to do?

'I see him,' replied Malvina, 'surrounded by soldiers, who crowd round him, shouting and brandishing their sabres.'

'Is it in Switzerland?'

'No; but the people speak German.'

'What more do you see?'

'Alas! all is over—he is taken prisoner.'

'And whither are they conducting him?'

'To America.'

'Shall I follow him there?'

'No; illness will prevent your doing so.'

'And what then? can you see nothing more?'

'Heavens! what do I behold?' suddenly resumed Malvina, as though dazzled by a vivid burst of light; 'he is here all powerful; the sovereign of a great nation!'

'Of what nation?' exclaimed the Queen. 'Of the French?

* A negress was also the medium in a similar prevision to the Empress Josephine. See page 196.

'Yes,' replied Malvina; 'he is in France.'

The negress was not mistaken in her first prediction. Two months afterwards, the Prince went to Strasburg, was there taken prisoner and sent to America, whither the Queen, having been taken ill, was unable to accompany him. As to the second prophecy, our readers can judge for themselves, how far it has been accomplished."

In the same narrative, we read that when Louis Napoleon took leave of his mother, (previous to his leaving for Strasburg,) although profoundly ignorant of his real projects, Hortense, warned perhaps by some secret instinct, embraced him with emotion, and whilst counselling him to be prudent, placed upon his finger the wedding-ring given by the Emperor to her mother, the Empress Josephine, saying, "If you run into any danger this will be your talisman."

Sir Bernard Burke, in the Second Series of his *Vicissitudes of Families*, relates, with much good taste and feeling: "Poor Hortense's loveliness, fascination, and misfortunes, made her the Mary Stuart of the Imperial house. She combined the graces and the loving nature of her mother, with the talent and spirit of her gallant brother, Eugene. Her whole life was one of adventurous change, and would in itself fill a volume of vicissitudes. This, amid the opening magnificence of the Empire, was the most brilliant period of Hortense's life; and it was now that she first produced some of those beautiful musical compositions, which alone would have perpetuated her name. The earliest of them breathe a tone of melancholy, which seems to accord with her disappointed affection. 'Partant pour la Syrie' was of gayer complexion than the rest, and charmed all Paris at the time; but little could its author then foresee the extent of its future popularity and fame. That song was to be the national air of France when her own loved son became France's Emperor. In 1824, her beloved brother Eugene died; in 1831, the insurrection in Italy deprived her of one of her sons, and increased her care for the other, whom the affair of Strasburg sent from France an exile and an outcast. This calamity brought on his mother's illness and death. Her son came in haste from England to attend her, and reached the château of Arenenberg, where she breathed her last in his arms, on the 5th of October, 1837, 'just as that cloud had set darkly upon him, to be only dispersed by a light, fulfilling even Hortense's fondest views of the future—a light no other than the again risen sun of imperial France.'"

The Queen Hortense was a liberal patron of letters, and among those whom she favoured was Madame de Maugirard, a literary *célébrité*. This lady died on December 7, at the age of 77: she had been born in the eventful year 1777, on March 17; the total of *sevens* in these data of her fate being 7 in number.

REVIVAL OF THE FRENCH EMPERORSHIP.

The foreshadowing by Prophecy of Louis Napoleon's fortunes has been clearly shown in a Discourse preached in London in 1853, in the church of St. James, Duke's-place, by the Rector, the Rev. Meynell Whittemore.* Of the grounds of this prediction the following is a comprehensive outline.

He holds that the War of Armageddon will commence about 1864; the great battle itself is indicated to be in or about the year 1868; but preparations for the conflict will, doubtless, be progressing so early as 1864. This writer first shows that the Beast's seven heads or seven kings, Rev. xvii. 10, mean the seven dynasties or forms of Government that have successively ruled over the secular Roman Empire. Five of these, namely, Kings, Consuls, Decemvirs, Dictators, and Tribunes, had fallen and passed away, and the sixth, the Roman Emperorship, was the one existing in St. John's time, regarding which it was said (Rev. xvii. 10), "One is, and the other (the seventh) is not yet come." This sixth head, the Roman Emperorship, did not terminate at the dethronement of Augustulus by the Heruli in 476, as has been mistakenly assumed. When the Emperor of the Western Empire at Rome was thus dethroned, the Roman Emperorship vested entirely in the Emperor of the Eastern Empire at Constantinople, and thus it continued until 1453, when it passed over to France, to the successors of Charlemagne, who, in 800, had revived this Imperial dignity for himself, and transmitted it to his successors. After this title was abandoned by the successors of Charlemagne, subsequently to 1453, it was transferred to the Emperor of Germany, whose proper legal title became "Emperor of Rome;" but it was renounced by him in 1806, together with all the rights and jurisdiction attaching to it. Napoleon I. was in possession of Rome and the adjacent territories at that time; and, consequently, the French Emperorship became the seventh head, or form of Government, when the sixth head or title of Roman Emperor thus ceased to exist.

"About this time," says the Rector, "we are to look for the rising of the *Seventh Head*. Quickly traversing with a mental glance the whole field of the ten kingdoms, and calling before our eye all the memorable persons and events historically connected with the date of 1806, upon what event shall we fix as confluent with the symbolism of a new Roman head, and what individual shall we select as the representative of this new dynasty? The

* The Seventh Head; or, Louis Napoleon foreshadowed by Prophecy. Published by Low and Son, Ludgate-hill.

conditions or qualifications of the new or seventh sovereignty are briefly these :

"1. It is to rise about the period when the sixth head falls. We cannot suppose the Beast to exist without a head, and its new head must have come when the other falls, or be on the point of immediately awakening into life.

"2. The seventh head is to continue a short space ; the political headship, therefore, which it typifies, must have the characteristic of brief existence.

"3. This head is mortally wounded by the stroke of a sword. The new sovereignty, therefore, will be one which sustains such an external assault as apparently destroys its power, and causes, so it may be styled, its political death.

"4. The slain head revives, by the marvellous healing of its mortal wound. The Government of which it is the symbol, must be one which, although destroyed, again recovers its power, and returns to its former dominant position.

"5. It seems to resemble an eighth head, but is really the seventh ; under a new phase of existence which leaves its identity untouched. And so the political power which it foreshadows must have, as its resuscitation, a certain newness of life, which gives it a fresh aspect ; and yet it must be in such connexion with its former constitution as to make it the same dynasty restored.

"6. The beast, at its revival of life, is to ascend out of the sea, or abyss—synonymous terms which symbolize a nation in a disturbed state, through foreign or intestine tumult. The seventh power must accordingly arise out of the raging waves of a tumultuous people.

"Nowhere can we find these conditions observed, or these qualifications furnished, except in the FRENCH EMPERORSHIP, as founded by Napoleon Bonaparte, in the year 1804. (1.) In 1805, he became King of Italy ; and, subsequently to the abdication of Francis, it was decreed that the States held by the Pope should be united to the French Empire, that the Imperial Prince should be called King of Rome, and that the Emperors should be crowned at St. Peter's, as well as at Notre Dame. The power of Napoleon rapidly extended directly or indirectly over the whole Western Empire, with the one exception of England. It was distinct, in its official designation, from the preceding heads ; its decree affirmed that the city of Rome should be called the *second* city of the Empire ; thus depriving it of its metropolitan dignity, although claiming its possession.

"Yet it was a *Roman* head. Its special military ensign was the Roman eagle ; its representative attempted the revival in himself of the characteristics of Augustus, Justinian, and Charlemagne ; manners and pretensions were assimilated to those of ancient Rome ; and the seven-hilled city was not only actually in his possession, but was officially annexed to his dominions. As the seventh head he towered majestically and terribly over the ten-horned Latin Empire.

"Then (2) the French Emperor continued only a short space. His formidable dominion ended in June, 1815, after a brief existence of eleven years.

"And (3) it was destroyed by the stroke of a foreign sword. It seemed a mortal wound. Who that saw the fallen Emperor pacing, like a shackled tiger, the prison-ground of St. Helena, could have conjectured the restoration of his dynasty? The Empire seemed broken up for ever."

But, five and thirty years previous to the above, namely, in 1818, the Rev. G. S. Faber, Prebendary of Salisbury, had plainly predicted the Revival of the French Emperorship, as demanded by prophecy—his conclusion being as follows:

"On these solid grounds, I deem the future destiny of *the Individual*, who now wears out his hours on a sea-girt rock in the midst of the Atlantic, quite beneath the particular regard of the Prophetic Muse. Whenever the FRENCH EMPERORSHIP is revived, it is less than of the least consequence, whether it be revived by Napoleon himself, or by the son of Napoleon, or by any other military adventurer. THE NAKED FACT OF ITS REVIVAL is, I fear, but too plainly foretold by the Voice of Inspiration: but THE TIME WHEN and THE PERSON BY WHOM are alike uncertain.

"The *Rise of the Eighth Form*, in the verbal interpretation of the Angel, corresponds with the *Healing of the sword-slain Head* in the pictured hieroglyphic. For, by the *Healing*, the Wild Beast is restored to life; just as, by the *Rise*, the Empire is restored to a state of political existence. But the sword-slain Head, thus destined to be healed, is THE FRENCH EMPERORSHIP; and, according to the Angel's interpretation, the *literal* mode, in which it will be healed, is by the Rise of an Eighth Form of Roman Government, which, however, is to be the same as One of the preceding Seven. THE FRENCH EMPERORSHIP, therefore, will be healed by the Rise of that Eighth Form, with which One of the preceding Seven will identify itself."

The grand conclusion is as follows:—"THE PREDICTED YET FUTURE EIGHTH FORM OF ROMAN GOVERNMENT WILL BE THE REVIVED FRENCH EMPERORSHIP."—*Supplemental Third Volume to a Dissertation on the Prophecies.* 1818.

In his *Sacred Calendar of Prophecy*, published in 1828, Dr. Faber is still more distinct. His words are:—"It cannot but follow, from the very terms of the prophecy, that in the person of some successful adventurer, the Francic Emperorship will be revived while the reanimated wild beast is emerging from the agitated abyss of some tremendous political revolution."

Now, at this time, (1828,) there was no probability of a Restoration of the French Emperorship: Charles X. occupied the throne of France: to his successor, Louis Philippe, Dr. Faber, in a letter, dated April 8, 1846, thus refers: "The peace of Europe and of the World apparently rests upon the life of a single old man. When the obstacle presented by this modern Sobrino shall have been removed, the demons of discord, now scarcely repressed, will be let loose. Revolution will elevate the successful soldier, the renewed Bonaparte, of the day, to the Imperial Throne of Military Despotism." Dr. Faber explains how he felt assured that the *death* of Louis Philippe would open the flood gates of anarchy; but he thought that his wisdom would restrain

the tempest as long as he *lived*. "Here," he adds, "I was mistaken. He was dethroned in the year 1848, and the storm broke out *before* his death."

We have this advantage, in taking Dr. Faber's views, as stated by him in 1828, that they cannot be suspected of being biassed by the actual restoration of the French Emperorship. This is, obviously, a strong confirmation of his interpretation of the seventh head.

(4.) The Seventh Head has now re-appeared. The "successful adventurer" has effected a seeming miracle: he has resuscitated the dead Emperorship. (5.) In some respects he is an eighth head: he succeeds to the restored empire by successful military efforts, and may well claim to *originate* a dynasty. Yet he does not really constitute a new head. The instincts of the present empire are those of the former. The whole soul of the present Emperor is absorbed by one thought, and all his energies are concentrated on the outward embodiment of that thought,—IDENTITY *with Napoleon Bonaparte*. Had Louis Napoleon been a student of prophecy, and conjectured, from the visions of St. John, his destiny, he could not have set to work more zealously than he has done to accomplish that destiny, and to identify himself with the slain seventh head. The eagle has been restored to the French banners; and a French army is actually master of the Roman city. Napoleon the Third preserves under that very title the Imperial legitimacy, and proves that the empire of Napoleon the First has risen again into marvellous vitality and power.

(6.) The only other point of analogy we have to notice is that between the rising from the sea and the rising of the French Emperorship from the troubled waters of revolutionary strife. This was seen in the fearful commotions out of which Bonaparte arose to despotic rule; and the convulsions of all the Continent —beginning with France—during the eventful year 1848, suitably heralded the new rise of the Emperorship; which, moreover, did literally emerge out of popular disturbances and revolutionary massacres.

For further details we refer the reader to Dr. Faber's work, *The Sacred Calendar of Prophecy*, Second Edition, 1846; and *The Revival of the French Emperorship anticipated from the Necessity of Prophecy*, Fifth Edition, 1859.

Upon the remark "Had Louis Napoleon been a student of prophecy," we would reply that the Emperor is understood to have been, from his earliest years, a student of prophecy, and a believer in destiny. In the *Early Life* we have already quoted, Louis Napoleon is said to have "felt himself the instrument in the hand of Heaven, predestined to complete the great work commenced by the Emperor, and since then so fatally interrupted."

In the same work we read of Louis Napoleon invariably wearing an *amulet.*

SECULAR PREDICTIONS OF THE REVIVAL.

From the death of the King of Rome, the Duke of Reichstadt, in 1832, all who dreamed of a better fate for France than she now enjoyed, turned their eyes towards the son of Queen Hortense, sole heir to the imperial sceptre, after Louis and Joseph. Already, in 1833, the hopes which Lafayette rested for a moment on Napoleon II., were now transferred to Louis Napoleon. The editor of the *National,* Carrel, also said: "The name borne by Louis Napoleon is the greatest existing in our modern times. It is the only one capable of strongly exciting the sympathies of the French people. If the Prince is able to comprehend the new interests of France—if he can forget his rights of imperial legitimacy, and only remember the sovereignty of the people—he may one day be called upon to play a great part."

On the other hand, a man of democratic tendencies—M. le Vicomte de Chateaubriand, wrote to the Prince:—"You know that my young king is in Scotland, and so long as he lives, there can be for me no other sovereign of France. But, if God, in His impenetrable designs, rejected the race of St. Louis—if our country were thrown back upon this election, (that of Louis Philippe,) which she has never sanctioned, and if her habits rendered her unfit for a republic, then, Prince, there is no other name which would accord better with the glory of France than your own."

Madlle. Le Normand, the celebrated fortune-teller, it appears, predicted the re-establishment of the Napoleonic power in France. During the latter years of the reign of Louis Philippe, Mrs. Bonaparte Paterson, the wife of Jerome Bonaparte, was in Paris. She happened, one day, moved by the curiosity of a friend, to accompany her to the house of Madlle. Le Normand, to whom she was personally unknown; and the certainty of this renders the prediction which that cunning woman delivered, doubly curious.

Madlle. Le Normand foretold to her that, ere long, the Bonaparte dynasty would again reign in France, and be more powerful than ever they had been. Mrs. Bonaparte Paterson smiled at the prediction, and regarded it as the vaticination of a distempered fancy; and at the time that she mentioned the fact, some years previous to 1853, she continued to laugh at it, as well she might—the career of Louis Napoleon, as President, being only at its commencement. The writer adds, (in 1853,) "now, however, his full-blown Imperial power shows that Madlle. Le Normand had correctly calculated the chances of the future."

The Earl of Malmesbury, who was intimate with Napoleon at the time the latter was an exile in Switzerland, describes a daring feat which he (the Earl) witnessed, and which convinced him that the Prince was a man of extraordinary boldness and determination.

For a considerable time, Napoleon was held up to ridicule by the press of England; yet there were some who then foretold his coming greatness, while the multitude charged him with folly and rashness. William Brockedon, author of *Passes of the Alps*, who was well acquainted with the Prince's habits, used to say, at the period when the Prince, amidst much derision, was aspiring to become the President of the French Republic,—"Mark my words, that man is not the fool people take him: he only waits an opportunity to show himself one of the most able men in Europe; justifying this prediction by relating a discussion he had heard at a public meeting, between the Prince and some civil engineers, respecting a projected railway across the Isthmus of Panama, in which the former displayed great ability, showing an amount of scientific knowledge which amazed everybody present; not only stating his case with clearness, but combating all objections in a most masterly way.—*Mr. B. Ferrey; Notes and Queries*, 3rd S. No. 5.

COUNT D'ORSAY AND THE EMPEROR OF THE FRENCH.

One day, soon after the breaking out of the French Revolution, in 1848, the Count d'Orsay called at the office of the *Lady's Newspaper*, in the Strand, and besought the proprietor, Mr. Landells, to engrave in that journal a portrait which he (the Count) had sketched, of Louis Napoleon. The proprietor hesitated, when the Count told him it was the Prince's intention to go over to France; and he added, emphatically, "the English people do not understand him; but, take my word for it, if he once goes over to France, *the French people will never get rid of him.*" This prediction has been strictly verified: the assertion was equally correct, that the English people did not understand the Emperor.

The Portrait was engraved, and the editor of the *Lady's Newspaper*—the Rev. Dr. Jacob, in an interview with the Prince, received from him the materials for the memoir which accompanied the engraving. In England, although the Prince led a comparatively quiet life, he never lost any opportunity of keeping himself before the public. The late Mr. Palser, the printseller, of the Strand, used to relate an instance of the attention of the Prince and his friends, to keeping up this publicity. About six months before his election as one of the representatives of France,

two ladies called at Mr. Palser's shop, and asked him to purchase for sale some portraits of Prince Napoleon. The printseller demurred: he was confident that he should never sell the prints in question, "as nobody knew or cared anything about the man." The ladies, however, assured Palser that he was mistaken, for Louis Napoleon had many friends in England, and were the prints but exposed in his (Palser's) shop-window, they would be sure to sell. The fair *marchands* could not however persuade the printseller to *purchase* the portraits, when they proposed that he should take them "on sale or return"—all they bargained for was that he should place one print in his window. Still, he would not accept them on these terms—they might get soiled, and he be made liable for their value. At last, the ladies said: "If you will only exhibit the prints in your window, we will leave them with you, free of all liability, save, that if you sell them, you shall pay for them. To this Palser consented, and, to his great surprise, he sold every one of the portraits, but never after saw or heard from the ladies who had taken such interest in the popularity of the Prince—shortly to become the ruler of the French people.

[The preceding is extracted from the manuscript journal of the late Mr. Ebenezer Landells, the able engraver on wood; as well as the original proprietor of the *Lady's Newspaper*, and the first artist of note or mark who contributed to the pages of the *Illustrated London News*. By one of those coincidences which are, in some minds, invested with a solemn fatality, the record of Mr. Landells' death appears upon the same leaf of the *Illustrated London News* which bears the characteristic portrait of the deceased proprietor of that newspaper. Both were men of enterprice and talent in illustrated journalism.]

Louis Napoleon appears to have long ago appreciated the value of the press in keeping his pretensions before the public; for so long ago as 1836, a most eulogistic memoir of this young prince was printed in a pamphlet, and assiduously circulated in Paris—a proceeding which has been suspected by those best acquainted with French politics to have had some connexion with his descent upon Strasburg, in the autumn of the above year, and to have been, at least, a kind of candidature on Louis Napoleon's part for the imperial seat.

When Louis Napoleon escaped from Ham, and came over to England, he first presented himself at Gore House, and there, for some time, remained a visitor. We have seen an interesting picture, painted by Count d'Orsay, representing a garden view of Gore House, with portraits of the Duke of Wellington, Lady Blessington, the Earl of Chesterfield, Sir Edwin Landseer, Count d'Orsay, the Marquis of Douro (the present Duke of Wellington), Lord Brougham, the Misses Power, &c.

In the *London Review* we find recorded the following incident: Lady Blessington's first essay in print was called "The Auctioneer," and described the sale of a family's household goods in a very touching manner. Three days before she left England the writer of this paragraph bade her farewell in Gore House, where the auctioneer and his clerks and porters were turning all her splendid furniture topsy-turvy, and cataloguing every article for public sale. Alas, for the vanity of human views and human wishes! In the *Journal of a Tour*, Sept., 1822, by the same unhappy lady, she wrote,—"I confess I have so much of the natural John Bull feeling about me that I would prefer having my grave in the most secluded sombre spot that could be found, to leaving my bones in the fashionable, sentimental Père-la-Chaise.'" It was her sad fate that they should be laid there.

COUP D'ETAT PREDICTIONS.

The late Baron Alderson, in a letter to Mrs. Opie, written just after the intelligence of the *Coup d'Etat* had arrived, hazards rather a curious speculation with regard to the probable issue of of this unexpected crisis. He was just on the point of starting for Paris when the news reached him, and put an end to the expedition:

"I was going there [he writes to Mrs. Opie], but of course do not dream of it now. They seem in a bad way. A nation so unfit for freedom—if that be freedom which requires those who love it to be *first* wise and good—does not exist. The Celts seem to me to be 'a bad lot.' I suppose it will end in Louis Napoleon's becoming dictator, and then (not unlikely), being shot by an assassin, and the game will begin over again then. The fear is, that the Prætorian guards will make him go to war for their own profit. It is a fearful crisis, I think: and the best that can happen will be for him to be made King or Emperor, and hold his ground in spite of conscience, oaths, and faith which he pledged to the Republic."

MARAT'S PROPHECY.

In 1792, the notorious Marat declared that if the Convention did not, within the first eight days of its sittings, lay all the bases of a new Constitution, fifty years of anarchy would prevail in France, and at the end of that time the only escape from all its evils would be by the establishment of a Dictator, who would be, according to his notions, a true patriot and a genuine statesman. These are the words of Marat:—"Cinquante ans d'anarchie vous attendent et vous n'en sortirez que par un dictateur, vrai patriote

et homme d'état." Such was the prediction of Marat in 1792, and in less than fifty-nine years afterwards the *coup-d'état* of the 2nd December made Napoleon III. an emperor, with such absolute powers as a Dictator that no man living in France can now, without incurring the penalties of imprisonment or transportation for life, venture to assert of his Imperial Majesty that he is ought else than a "vrai patriote et homme d'état."—*London Review.*

We have already spoken of Louis Napoleon's reliance upon his destiny. M. Guizot says: "No event ever shook the confidence of Prince Louis Napoleon in himself and his destiny; in despite of the success of others and of his own reverses, he remained a stranger to doubt and discouragement. Twice, vainly and wrongfully, he sought the accomplishment of his fortune. He never ceased to reckon on it, and waited the propitious opportunity. It came at last, and found him confident and ready to attempt everything. An eminent example of the power which preserves, in the dark shadows of the future, persevering faith, and a great lesson to all who doubt and bend easily under the blows of fortune."

The career of Louis Napoleon has been well described as a *great revival* in the fortunes of France; the accomplishment of which has been the result of a far-seeing estimate of the French character, which has been thus sketched by a master-hand:

"Louis Bonaparte seems to have had the key of the mystery. It may be that, as in the human subject, one part of the system acts upon another, so that a disorder of the brain may affect other seemingly unconnected organs, so political discontent, even though without any just cause, may deaden the enterprise of a people. How else could it be that France, with a citizen King, a philosophical Minister, and the alliance of a nation of shopkeepers, could not be made to feel that her greatness must henceforth be dependent on her mercantile enterprise? While she saw not only England and America, but the German States, making long strides to the attainment of wealth, she lagged behind, and encouraged among the rising generation the delusion that business was unworthy of a warlike and gifted people. That this generation has thoroughly unlearnt the doctrines which were fashionable in its youth, is certainly among the achievements of Napoleon III. If we look back to the days of Louis Philippe, when, though even Germany had its railways and its electric telegraph, we jolted out of Paris in the diligence and saw the old semaphores at work, we shall be able to appreciate the change which ten years of Imperialism have made."—*Times*, Jan. 29, 1862.

Discoveries and Inventions Anticipated.

ROGER BACON'S ANTICIPATIONS—FRANCIS BACON.

Roger Bacon, the "Friar Bacon" of the story-books, from the circumstance of his being a Franciscan, was destined to many years' persecution on account of his discoveries during his life-time, and to the low reputation of being an impostor for centuries after his death. But he was not only the greatest man of his time, but was many centuries in advance of his age. He was the greatest scholar in Christendom; but the monks soon grew jealous, and he was forbidden to teach, or even to study, until Clement IV. overruled the friars, and Bacon produced his *Opus Majus;* succeeded by two other treatises, the *Opus Minus* and the *Opus Tertium*. After Clement's death, Bacon's order again imprisoned him on account of "some suspected novelties;" he lived until 1292; but his enemies still feared him, and his manuscripts were locked up by the monks, and left to be eaten by insects!

Bacon was a great founder of physical science by his wise doubts and reverence for facts. As a workman in the laboratory, and with lenses, he himself discovers the history of explosive compounds, confirms the properties of burning-glasses, and the principle of the camera. His knowledge of medicine even extended to dietetics. In physical science he almost predicts the steam-boat and the railway-engine and the beam-bridge; Bacon believing that "engines of navigation may be made without seamen, so that the greatest river and sea ships, with only one man to steer them, may sail swifter than if they were fully manned. Moreover chariots," he thinks, "may be made so as to be moved with incalculable force without any beast drawing them." "And such things might be made to infinity, as, for instance, bridges to traverse rivers without pillars or any buttress." Although in these instances Bacon may have been rather a prophet than a teacher, he is admitted to have been by far the truest philosopher of the middle ages. One of the

charges made against him was that of practising magic, which was then frequently brought against those who studied the sciences, and particularly chemistry. Yet, in his tract *De Nullitate Magiæ*, Bacon declares that experimental science enables us to investigate the practices of magic, not with the intent of confirming them, but that they may be avoided by the philosopher. Even his astrology and alchemy are, when considered by the side of a later age, irrational only because unproved; and neither impossible, nor unworthy of the investigation of a philosopher in the absence of preceding experiments.

Francis Bacon, having, in his Inductive Philosophy, laid the foundation of a grand and noble edifice, left the superstructure to be completed by the labours of future philosophers. Indeed, he tells us: "I have done enough, if I have constructed the machine itself and the fabric, though I may not have employed, or moved it." No writer seems ever to have felt more deeply than Bacon, that he properly belonged to a later and more enlightened age; a sentiment which he has touchingly expressed in that clause of his testament where he "bequeaths his name to posterity, after some time be passed over." *

THE MARQUIS OF WORCESTER'S INVENTIONS.

Worcester wrote the latter part of his *Century of Inventions* in the Tower of London, where he was kept a close prisoner for several years, but was set free at the Restoration of Charles II. It is said that while the Marquis was preparing some food in his apartment in the Tower, the cover of the vessel having been closely fitted, was, by the expansion of the steam, suddenly forced up, and driven up the chimney. This circumstance attracted Lord Worcester's attention, and led to his completion of a machine which he denominated a "Water-commanding Engine." It was shown in operation to Cosmo di Medici, the Grand Duke of Tuscany, when he visited England in 1656, and is described in his *Diary* as "an hydraulic engine which raises water more than forty geometrical feet by the power of one man only; and in a very short space of time will draw up four vessels of water through a tube or channel not more than a span in width."

In his *Century of Inventions*, the Marquis describes this as a master-work by which "a child's force bringeth up an hundred feet high, an incredible quantity of water, even 2 feet diameter." He boldly calls it "*the most stupendous work in the whole world*, not only with little charge to drain all sorts of mines, and furnish cities with water, though never so high seated, as well as to keep them sweet, running through the streets, "supplying rivers,

* See, also, *Curiosities of Science*, 2nd Series, pp. 8—204.

and making them navigable," &c. This and the two preceding engines, and another, to drive up water by fire, appear to suggest nearly all the data essential for the construction of a modern steam-engine.

Many other of the *Century* of inventions have been brought into general use: among them, stenography, telegraphs, floating-baths, speaking statues, carriages from which horses can be disengaged, if unruly; combination locks, secret escutcheons for locks, candle-moulds, &c.

The *Century*, on account of the seeming improbability of discovering many things mentioned therein has been too much neglected; but when it is considered that some of the contrivances, apparently not the least abstruse, have been found to answer all that the Marquis says of them, and that the first hints of that most powerful machine, the steam-engine, is given in this work, it is unnecessary to enlarge on the utility of it.

THE COMPASS, AND THE DISCOVERY OF AMERICA.

The learned Bishop of Worcester, in the preface to his *Sermons on Prophecy*, quotes the following part of a chorus in the Medea of Seneca:

> Venient Annis
> Secula seris, quibus Oceanus
> Vincula rerum laxet et ingens
> Pateat tellus—Tiphysque novos
> Deteget orbes.—

This is obviously fulfilled by the invention of the Compass, and the discovery of America. And, in Dante's *Purgatorio*, is an exact description of the four stars near the South Pole; yet Dante is known to have written before the discovery of the southern hemisphere.

NEWTON'S DISCOVERIES.

All truths had to undergo a period of rejection. Newton's discoveries were long utterly rejected by astronomers, and even in his own university of Cambridge, into which they actually got admission by a device of the Rev. Dr. Samuel Clarke, who, as it were by stealth, introduced them in the form of notes to the Cartesian text-book used by the tutors in the colleges. Great astronomers and mathematicians, such as Cassini and Maraldi, calculated the paths of comets on imaginary hypotheses long after Halley had constructed, on the principles of Newton, tables, by which the motions of all comets that ever have appeared, or can appear, might be easily deduced. Voltaire remarks that, although Newton lived almost forty years after the publication of his great discoveries, he had not twenty followers out of England at the time

of his death. Some great philosophers of the time died in perfect ignorance of Newton's doctrine. The Rev. Dr. Chalmers says of it, "Authority scowled upon it, taste was disgusted with it, and fashion was ashamed of it."

Newton expressed his deliberate opinion, that cohesion, light, heat, electricity, and the communication of the brain with the muscles, were all to be referred to one and the same cause,—an ether or spiritus which pervades all bodies. When we remember Newton's prediction, that the diamond would be found to be combustible, that the earth was between five and six times its weight of water, and other predictions which have proved correct, we feel something like a presentiment that the above opinion may prove as true.

SIR WILLIAM PETTY'S PREDICTIONS.

This far-seeing writer appears to have been, in almost every respect, considerably in advance of his age. His views were eminently practical. Thus, in 1648, we find him publishing a work recommending the extension of education to objects connected more immediately with the daily business of life, in proposing to establish a Gymnasium Mechanicum, or College of Tradesmen; where able mechanics, being elected Fellows, might reside, rent-free; the labours and experiments of these mechanics, it was conceived, would be of great value to active and philosophical heads. He further recommended that a work should be compiled in which "all practised ways of subsistence, and whereby men raise their fortunes, may be at large declared. There would not then be," he adds, "so many fustian preachers in divinity; in the law so many pettyfoggers; in physic so many quacksalvers, and in country schools so many grammaticasters."

In this scheme, Sir W. Petty recommends writings to be multiplied by means of an instrument which he invented, and for which Parliament granted him a patent for seventeen years. He called it his art of double writing, and described the instrument as being of "small bulk and price, easily made, and very durable." This is the prototype of the *Manifold letter-writer* of modern times, which has merely accomplished what Sir William Petty effected more than two centuries ago.

Concurrently with these plans, another scheme was entertained to establish an institution at Vauxhall, for the advancement of science—"a place of resort for artists, mechanicks, &c. and a depot for models and philosophical apparatus. The unsettled state of public affairs presented an insurmountable obstacle to the establishment of such an institution; but the scheme appears to have been taken up, some ten years later, by Sir Samuel Morland.

Sir William Petty is better known in the present day as a writer upon political arithmetic. Notwithstanding the great variety of his pursuits, he had emancipated himself from nearly all the errors and prejudices of his contemporaries. The *Political Anatomy of Ireland*, one of his best works, contains valuable information respecting the state of Ireland in the latter part of the seventeenth century, and gives the first authentic account of the population. He clearly foresaw the advantages of a union of Great Britain and Ireland, and of a free commercial intercourse between the two countries; though a century and a quarter elapsed before this great work was accomplished.

In his Treatise on *Taxes and Contributions*, published in 1667, the doctrine was first clearly stated, though only in an incidental manner, that the labour required for the production of commodities alone determines their value.

His *Political Arithmetic* treats chiefly on the subject of population, particularly with reference to London. His predictions concerning the growth of the metropolis are amusing, and do not exhibit his usual acuteness. At the time when he wrote, he calculated that the population of London doubles itself in 40 years, and that of England in 360 years; and hence he concluded that the population must reach a stationary point before 1840, at which period it would be ten millions for the metropolis, and also ten millions for the rest of England. "Wherefore," he remarks, "it is certain and necessary that the growth of the City must stop before the said year 1840." Since 1700, however, London has increased 122 per cent., and England 154 per cent.

PROBABILITIES OF ASTROLOGY.

An Oxford Professor has remarked: "It is not a little remarkable how frequently the discoveries of modern days have served to redeem the fancies of mediæval times from the charge of absurdity. If the direction of a bit of steel suspended near the earth can, as General Sabine has proved, be influenced by the position of a body like the moon, situated at the distance from it of more than 200,000 miles, who shall say that there was anything preposterously extravagant in the conception, however little support it may receive from experience, in the influence ascribed to the stars over the destinies of men by the astrologers of olden time?"—*Dr. Daubeny, F.R.S.*

ASTRONOMICAL PREDICTION.

In the year 1725, when the scheme of the great Solar Eclipse, which foretold the precise time of its beginning and ending, was

cried about the streets of London, it happened to be heard by a Turkish envoy, then at our Court. He at first thought the people distracted, for pretending to know so very exactly when the Almighty would totally overshadow the sun, a circumstance of which the Mussulmans were ignorant. He concluded that God would never reveal so great a secret to infidels, and keep it concealed from the true believers. However, when the eclipse came actually to pass, as had been predicted, Lord Forfar inquired of his Turkish excellency what he now thought of the English mathematicians? He replied "They must certainly have obtained their intelligence from the Devil; for he was sure that God would never correspond with such a wretched set of unbelievers as the English astronomers."

KEY TO EGYPTIAN ASTRONOMY.

Professor Mitchell, in his lectures on astronomy, stated that he had not long since met, in the city of St. Louis, Missouri, a man of great scientific attainments who, for forty years, had been engaged in Egypt deciphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unravelled the inscriptions upon the coffin of a mummy, now in the British Museum, and that, by the aid of previous observation, he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact position of the planets, was delineated on the coffin, and the date to which they pointed was the autumnal equinox in the year 1722 before Christ, or nearly 3,600 years ago. Professor Mitchell employed his assistants to ascertain the exact position of the heavenly bodies belonging to our solar system on the equinox of that year (1722 B.C.), and send him a correct diagram of them, without having communicated his object in doing so. In compliance with this the calculations were made; and, to his astonishment, on comparing the result with the statements of his scientific friend already referred to, it was found that, on the 7th of October, 1722 B.C., the moon and planets had occupied the exact positions in the heavens marked upon the coffin in the British Museum.

MESMERIC PREDICTIONS.

In the Report of the Twelfth Annual Meeting of the London Mesmeric Infirmary, June 18, 1861, one of the speakers, Mr. Harry Bodkin Poland, after declaring his firm conviction of the truth and utility of Mesmerism, remarked upon the absurdity of those who, having the same conviction, and being anxious for the adoption of Mesmerism in medicine, objected to recording, in the

Reports of cases, the predictions of patients in sleep-waking regarding their cures and the periods at which these would take place. The predictions were occurrences in the course of the affection, had nothing supernatural in them, but were physical, natural phenomena, taking place in the mesmeric state spontaneously when they did occur in it; very highly interesting, a sort of instinctive feeling, deserving the attention and study of all philosophic minds, and sometimes proving of great utility in guiding the practitioner. To regard natural phenomena as supernatural was characteristic of want of information.*

PENNY POST.

It is a curious coincidence that about two hundred years since a Penny Post should have been suggested by a writer of the same name as the well-known promoter of that great modern reform, Sir Rowland Hill. In the Library of the British Museum is a small work, entitled "A Penny Post: or, a Vindication of the Liberty and Birthright of every Englishman, in carrying Merchants' and other Men's *Letters*, against any Restraint of Farmers of such Employments. By John Hill. London: Printed in the yeare 1659."

M. Piron tells us that the idea of a Post-paid Envelope originated, early in the reign of Louis XV., with M. de Velayer, who, in 1653, established, with royal approbation, a penny-post, placing boxes at the corners of the streets, for the reception of letters, wrapped up in envelopes, which were to be bought at offices established for that purpose.

CARNOT, WHEN A CHILD.

The aptitude and taste of Carnot for military affairs, destined afterwards to perform so important a part in the history of Europe, displayed itself in a singular manner while he was yet a child. Being taken for the first time to a theatre, where some siege or other warlike operation was represented, he astonished the audience by interrupting the piece to complain of the manner in which the general had disposed his men and his guns, crying out to him that his men were in fire, and loudly calling upon him to change his position. In fact, the men were so placed as to be commanded by a battery.

* Lord Bacon complained that the first attempts among the Greeks to explain storms and tempests were accused of impiety by religious persons, who thought that religion demands that these phenomena should be referred to the immediate operation of the Deity.—*Novum Organum*, and *Cogitata et Visa*.

COLT'S REVOLVER.

Mr. J. Cundy, in a note to the *Builder*, No. 898, shows this destructive agent to have been foreshadowed nearly a century ago, as may be seen in the *Annual Register*, A.D. 1768 (p. 103):—"They write from Paris, that a curious fowling-piece, of a new invention, weighing only seven pounds, has been presented to the king at Choisy. The piece discharges itself twenty-four times in two minutes, only by laying hold of the barrel after the first shot, and then permitting it to make a semi-circle from left to right, and then right to left: by this operation it re-loads, and is ready again." Surely, with a steel spring and an enlightened public, we might have had Colt's revolver long ago.

ANTIQUITY OF STENCIL.

In the *Philosophical Transactions* for 1738. vol. xl. p. 393, we read that Procopius relates, the Emperor Justinius, not being able to write his name, had a thin, smooth piece of board, through which were cut holes in the form of the four letters, J. V. S. T., which, laid on the paper, served to direct the point of his pen; his hand was guided by another. Possibly, this may likewise have given the hint to the first of our card-makers, who painted their cards in the same manner, by plates of pewter or copper, or only pasteboard, with slits in them in forms of the figures that were to be painted on the cards. Such is the art of Stencil, which has been applied in our time to decorating the walls of rooms, as well as to the marking of linen.

ACCIDENTAL INVENTION.

In an article on accidental inventions in *Macmillan's Magazine*, No. 19, we find the following:—"A Bristol plumber,—his name was Watts,—retires to his bed one night as usual, and has a most extraordinary dream. He is—so his fancy paints him to himself—crawling about upon a church roof, about to solder up a defect in it; when, by one of those unaccountable incidents which we take very quietly when they come to us in dreams, down goes the ladle of boiling metal into a pool in the street below. 'Try again,' says old Honesty; and he descends to get his ladle and his lead. The former is there, sure enough, but the latter is represented by a myriad of tiny, perfect spheres. With real material lead, and his eyes wide open, he goes through, next morning, the exact process he has noticed in his dream, and—inaugurates the manufacture of lead shot! The story goes on to tell us that 'the patent he

had for his invention he sold for 10,000*l.*,' and that with this 10,000*l.* he built for the embellishment of his native city a crescent of houses, which the citizens were unpolite enough to name 'Watts's Folly.' "

ORIGIN OF REFLECTING LIGHTHOUSES.

In the last century, at a meeting of a Society of Mathematicians at Liverpool, one of the members proposed to lay a wager, that he would read a paragraph in a newspaper at ten yards' distance, with the light of a farthing candle. The wager was laid, and the proposer, having covered the inside of a wooden dish with pieces of looking-glass, fastened in with glaziers' putty, placed his reflector behind the candle, and won his wager. One of the company marked this experiment with a philosophic eye. This was Captain Hutchinson, the dockmaster, with whom originated the reflecting Lighthouses, erected at Liverpool in 1763.

ORIGINAL SOURCE OF HEAT.

It is believed to have been first remarked by George Stephenson, that the original source of the power of heat engines is the sun, whose beams furnish the energy that enables vegetables to decompose carbonic acid, and so to form a store of carbon and of it combustible compounds, afterwards used as fuel. The combination of that fuel with oxygen in furnaces produces the state of heat, which being communicated to some fluid, such as water, causes it to exert an augmented pressure, and occupy an increased volume; and these changes are made available for the driving of mechanism.—Prof. Rankine's *Manual of the Steam-Engine*, 1859.

HEATING AND LIGHTING CITIES BY THE POWER OF THE TIDES.

Sir Humphry Davy once remarked that people need have no anxiety in regard to the exhaustion of the coal-mines; for, long before that was effected, some cheap mode would be discovered of decomposing water; and this would furnish an unlimited supply of fuel. "This prophecy," says the *Scientific American*, "is already accomplished. By magneto-electric machines, water may be decomposed without any expenditure, except that of mechanical power; and, by some recent improvements in these machines, their power of decomposition has been greatly increased. As hydrogen can be obtained in unlimited quantities merely by mechanical power, we have only to make suitable arrangements to avail

ourselves of the great force of Nature in order to get all the fuel and light we want, without any current expense whatever, except the trifling one of keeping the apparatus in order. The tide, as it sweeps through Hell Gate four times in the twenty-four hours, probably exerts sufficient power to turn enough magneto-electric machines to decompose water and furnish hydrogen for all the mechanical and domestic purposes for which fuel and light are required in this city. Here is an opening for a discovery which will be eminent among the marvels even of this wonderful age. In place of the enormous expenditure at present incurred for fuel and gas, our steam-engines may be driven, and our dwellings may be warmed and lighted, by the perpetual and undiminishing power of gravitation."

PREVISION OF GAS-LIGHTING.

Dr. Johnson is thought to have had a prevision of this change; when one evening, from the window of his house in Bolt-court, he observed the parish lamp-lighter ascend the ladder to light one of the glimmering oil-lamps. He had scarcely descended the ladder half-way when the flame expired; quickly returning, he lifted the cover partially, and thrusting the end of his torch beneath it, the flame was instantly communicated to the wick by the thick vapour which issued from it. "Ah," exclaimed the doctor, "one of these days the streets of London will be *lighted by smoke!*"—See *Notes and Queries*, No. 127.

THE CABLE AND THE COMET.

Mr. Robert Howard, of the Old Jewry, in looking over the curious effusions of Thomas the Rymer, was amused by the following prediction, which is really precise and strange—shadowing, as it appears, Railways and the Electric Telegraph. Does the *Portent* alluded to mean the Comet?

When yoked cloud and snorting steed
Devour ye earth where'er it lead;
When lands and lands are bridged together
By flames as fast as bands of leather;
When turns the sun mechanical,
To paint ye glass, or print ye wall,
Then will a mighty Portent come,
To waste the world, and leave it dumb.
What time ye moon shall fill her horn
Beneath ye lustful Capricorn,
Ere nineteen hundred years be told,
Since rose the God-child—prophet knoll'd.
Be heedful then, Omega's frown,
Shall haunt—saith Thomas of Erceldowne.

PREDICTIONS OF STEAM-POWER.

Two predictions of Steam-power have been singularly verified. In Dr. Darwin's *Botanic Garden*, first published in 1789, but written, it is well known, at least twenty years before the date of its publication, occurs the following prediction respecting Steam:

> "Soon shall thy arm, unconquered Steam, afar
> Drag the slow barge, or drive the rapid car;
> Or, on wide-waving wings expanded bear
> The flying chariot through the fields of air.*
> Fair crews triumphant leaning from above,
> Shall wave their fluttering 'kerchiefs as they move;
> Or warrior bands alarm the gaping crowd,
> And armies shrink beneath the shadowy cloud:
> So mighty Hercules, o'er many a clime
> Waved his huge mace in virtue's cause sublime;
> Unmeasured strength with early art combined,
> Awed, served, protected, and amazed mankind."

But in another and less widely known poem by the same author, *The Temple of Nature*, published in 1820, there occurs this complete anticipation and still more remarkable instance of scientific prevision. In a note to line 373, canto ii. of the poem, the author sets out with, "The progressive motion of fish beneath the water is produced principally by the undulation of their tails;" and after giving the rationale of the process, he goes on to say that "this power seems to be better adapted to push forward a body in the water than the oars of boats;" concluding with the query: "Might not some machinery resembling the tails of fish be placed behind a boat so as to be moved with greater effect than common oars, by the force of wind or steam?"

NOAH'S ARK, AND GREAT STEAM-SHIPS.

How few readers are aware of the identity of the dimensions of Noah's house upon the waters with those of certain stupendous steam-ships built in our day to plough the Atlantic Ocean! Yet such is shown in a volume by W. Radford, R.N., entitled, *On the Construction of the Ark, as adapted to the Naval Architecture of the Present Day.*

"How strange," says the author, "that for a period of four thousand years and upwards men should have gone on, each in his own way, when positive proofs and directions are plainly and

* Darwin projected an "aërial steam-carriage," in which he proposed to use wings similar to those of a bird, to which motion was to be given by a gigantic power worked by high-pressure steam, though the details of his plan were not bodied forth.

forcibly laid down by the Almighty Himself, in language and terms intelligible to the meanest capacity,—in language so plain and forcible, that the greatest sceptic cannot attempt to dispute it, either by subtracting from it, or adding to it! For this is the plain and forcible passage of the Holy Writ, in the sixth chapter of the book of Genesis, and the fifteenth verse: 'And this is the fashion which thou shalt make it of: the length of the Ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.' This passage of Holy Writ is very remarkable, and has always engaged the attention of scientific men; more particularly so, when, in working out the tonnage of the ark, as therein laid down, both by arithmetic and logarithms, the amount of burden in tonnage is precisely the same. But this passage has lately received an additional stimulus, as well as a striking proof of its correct and true principle in ship-building, through the instrumentality of those two splendid vessels, the *Great Western* and the *British Queen;* the proportional parts of these ships being precisely the same as those laid down for the construction of the ark."

STEAM NAVIGATION.—NAPOLEON I. AND FULTON.

When Robert Fulton came to Europe from America, with his plans of Steam Navigation, he submitted the same to Napoleon I., at Paris, and it was long said that the project was coldly received. Marshal Marmont, in his *Memoirs*, says that Bonaparte had a strong prejudice against novelties, treated Fulton as a quack, and would not listen to him. M. Louis Figuier also writes that Napoleon refused to place the matter in the hands of the French Academy. The following letter from Napoleon, dated from the camp at Boulogne, and addressed to M. Champigny, Minister of the Interior, however, proves to the contrary:—

"I have just read the project of citizen Fulton, an Engineer, which you sent me much too late, for it seems capable of *changing the face of the world.* At all events, I desire that you will immediately place the examination of it in the hands of a Committee, composed of members of the Institute, for it is to them that the scientific men of Europe will naturally look for a decision on the question. *A great physical truth stands revealed before my eyes.* It will be for these gentlemen to see it, and endeavour to avail themselves of it. As soon as the Report is made, it will be sent to you, and you will forward it to me. Let the decision be given in a week, if possible; for I am impatient to hear it.

"NAPOLEON.

"*Camp of Boulogne*, 21st July, 1804."

This was the year in which Napoleon had assembled 160,000 men and 10,000 horses, and a flotilla of 1,300 vessels, and 17,000 sailors, to invade England; or rather to make, "a demonstration."

Watt and Boulton supplied Fulton with machinery; and many of his ideas were borrowed from Miller and Symington, whose steam-boat he inspected in Scotland: with the latter the cunning Fulton made an experimental trip, during which he noted, in a memorandum-book the particulars of the construction and effect of the machine, which Symington unsuspectingly afforded him.

In one of Fulton's trips on the Seine, at Paris, the boat broke in two, the machinery carried the fragments to the bottom of the river. To this discouraging accident, Mr. Scott Russell attributes one of the excellencies of the American steam-boats—the strong and light framing, by which, though slender, they are enabled to bear the weight and strain of their large and powerful engines. To remedy the evil, Fulton almost reconstructed his vessel, when her shattered hull was raised.

Symington's Dalswinton engine has been preserved in the Museum of Patents, at South Kensington, through the untiring perseverance of Mr. Bennet Woodcroft, who sought all over the country for the engine, and after fruitless searches in London and in different parts of Scotland, came up with it in 1853, at Edinburgh. There, denuded of all its more saleable metal-work, it was, lying in a yard, awaiting consignment to the melting-pot, when he purchased its relics, and carried them off in triumph. One of the great London marine engine-makers, fully appreciating its value, made a careful restoration of the lost parts.

THE "LEVIATHAN" STEAMSHIP.

When the "big ship" was projected, great objection was made to its name "Leviathan," it being viewed as an anti-scriptural desecration. Webster, the old dramatist, is thought to have prefigured the mishaps of the ship in *The Devil's Law Case:*

Ariosto. Come, come, come,
You gave these ships most strange, most dreadful,
And unfortunate names, I never look'd they'd prosper.
Romelio.—Is there any ill omen in giving names to ships?
Ariosto.—Did you not call one *The Storm's Defiance,*
Another *The Scourge of the Sea,* and the third
The Great Leviathan?
Romelio.—Very right, Sir.
Ariosto.—Very devilish names
All three of them; and surely I think
They were cursed in their cradles, I do mean,
When they were upon their stocks.

THE RAILWAY PREDICTED.

Jasper, a Westphalian shepherd, of Deininghausen, near the ancestral seat of the Lord of Bodelschwing, was a simple-minded pious man. In 1830, soon after which time he died, he publicly predicted as follows:

"A great road (said he) will be carried through our country, from west to east, which will pass through the forests of Bodelschwing. On this road carriages will run *without horses*, and cause a dreadful noise. At the commencement of this work a great scarcity will here prevail: pigs will become very dear, and a new religion will here arise, in which wickedness will be regarded as prudence and politeness. Before this road is quite completed, a frightful war will break out."

These words, to the astonishment of the people, were nearly all fulfilled. The railway from Cologne to Minden, subsequent to Jasper's death, was carried through the very district he mentioned in 1830, before the first English railway had been opened, and when the primitive shepherds of Westphalia were little likely to know anything about railways. The scarcity took place at the time specified; and his remark as to a new religion is supposed to have applied to a deterioration of manners among the simple people, consequent on the opening up of their district. A personal friend of Jasper's collected several sayings, which Prof. Gregory, after minute inquiry on the spot, considered as genuine, and among them is the following:

"Before the *great road* is *quite finished*, a dreadful war will break out."

Now, by the end of 1849, the second line of rails had not been laid; and in 1848 and 1849, there had been war in Schleswig-Holstein, Hungary, Italy, Posen, and Baden.

A strange story appeared in the public prints in 1853, stated to be from the pen of the Rev. J. Craig, and asserting Sir Isaac Newton to have said, in his work on Prophecy, that "in order to fulfil certain prophecies before a certain date was terminated, namely, 1260 years, there would be a mode of travelling, of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased, that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said: 'Now, look at that mighty mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at

the rate of fifty miles an hour. The poor dotard!' exclaimed the philosophic infidel, Voltaire, in the self-complacency of his pity. But who is the dotard now?"

The passage thought to be referred to, in the above anecdote, is in Daniel, chap. xii. v. 4.: "Many shall run to and fro, and knowledge shall be increased." But Mr. Craig has not stated in what works the words of Newton and Voltaire are to be found; and in the absence of this information, the story, though a good one, is worth little as evidence, and must be received *cum grano.*

A striking suggestion of uniting railway communication into a "system," as connecting lines are now called, will be found in Sir Richard Philips's *Morning's Walk from London to Kew*, published in 1813. On reaching the Surrey Iron Railway, at Wandsworth, where a train of carriages was drawn by one horse, Sir Richard says, "I thought of the millions which have been spent at Malta, four or five of which might have been the means of extending *double lines of iron railway* from London to Edinburgh, Glasgow, Holyhead, Milford, Falmouth, Yarmouth, Dover, and Portsmouth. A reward of a single thousand would have supplied coaches and other vehicles, of various degrees of speed, with the best tackle for readily turning out; and we might ere this have witnessed our mail-coaches running at the rate of ten miles an hour, drawn by a single horse, or *impelled fifteen miles an hour by Blenkinsop's steam-engine.*" The writer of the sagacious remarks lived until 1840; so that he had the gratification of witnessing a triumph greater than his long-cherished hope.

THE ATMOSPHERIC RAILWAY.

Coleridge is thought, in his *Ancient Mariner*, to have predicted the Atmospheric Railway:

> For why drives on that ship so fast,
> Without or wave or wind?
> *The air is cut away before,*
> *And closes from behind.*

ORIGIN OF SPECIES.

Lamarck, the celebrated French naturalist, introduced the fanciful theory that all organized beings, from the lowest to the highest forms, were progressively developed from similar living microscopic particles. But he had been forestalled; for to the Japanese must be ascribed the propounding of hypotheses relating to animated nature, and upon which rests what may be called the Physical Development Theory. In the Essay on the Founders of Jesuitism by Sir James Stephen, is related a controversy which Francis Xavier sustained against Fucarondono, a venerable

doctor in Japanese theology. Among the articles of faith of the Bonzes which this sage proposed and defended, is this: "the spontaneous self-formation of all organized beings." This sounds very much as though a theory akin to "the Origin of Species by means of Natural Selection" was the subject of debate in the kingdom of Bungo in the sixteenth century, between a Bonze for its defender and a Jesuit priest for its assailant.

PREDICTION OF THE DOWNWARD MOVEMENT OF GLACIERS.

In 1820, three Chamounix guides, among the glaciers of Mont Blanc, were swept from the Grand Plateau by an avalanche and lost, so that no traces of their bodies were ever found till 1860, when fragments of their limbs, fresh as if life had scarcely left them, were discovered on the lower part of the Glacier des Bossons, entering the valley; thus curiously confirming the calculations of Professor Forbes as to the annual rate of the downward movement, or flow, if we may so call it, of glaciers, and his confident predictions in this very case; as he repeatedly told the Chamounix guides that they might look out for traces of their deceased comrades in the Lower Bossons in about forty or forty-five years after the catastrophe. May not his calculations prove serviceable yet, in estimating periods of the glacial era in special districts? The general rate of movement in glaciers of a certain incline, breadth, and depth, &c., with the estimated grinding force, and quantity of moraine and other materials carried down, being all once known, some useful calculations and conclusions as to geological time and the length of the glacial era may be deducible.

ALCHEMY AND CHEMISTRY.

Within the last few years, a series of striking manifestations has been noticed, which goes far to vindicate many opinions of the Alchemists. The condition of *allotropism*, or the quality which certain bodies possess of assuming two marked phases of chemical and physical existence, shatters the opinion on which our absolute repudiation of the doctrine of transmutation was based. Chemists now regard the idea of transmutation, not so much in the sense of being absolutely, essentially false, as a vision of truth distorted by the aberration of the medium through which it has been made to pass.

ANÆSTHETICS.

Prophetic anticipations of the Painless Operations in Surgery are thought to be traceable in the following passages from *A Pleasant Conceited Comedy*, first published in 1602, which play appears to have reached five editions within a brief period:

Fuller.—I'll fit him finely ; in this paper is
The juice of mandrake, by a doctor made,
To cast a man, whose leg should be cut off,
Into a deep, a cold, and senseless sleep ;
Of such approved operation
That whoso takes it, is for twice twelve hours
Breathless, and to all men's judgments past all sense.—
Act iii., sc. 2.

Fuller.—That compound powder was of poppy made and mandrakes,
Of purpose to cast one into a sleep,
To ease the deadly pain of him whose leg
Should be saw'd off.—*Act* v., sc. 3.

Middleton, in his *Women beware of Women*, 1657, thus directly alludes to the practice of Anæsthetics in olden surgery :

I'll imitate the pities of old surgeons
To this lost limb, who, ere they show their art,
Cast one asleep, then cut the diseased part.

Ages before this, however, Dioscorides, Pliny, and Apuleius, mention the juice of the mandrake given to insure insensibility to pain while a limb is mutilated, burnt, sawn, or cut off. The Chinese, in the third century of our era, employed an anæsthetic agent in the same manner as we use chloroform and ether for producing insensibility during surgical operations.

PREDICTIONS OF PHOTOGRAPHY.

A curious French work was translated and published in England, in 1761, with this title :—"Giphantia, or a View of What has passed, What is now passing, and during the present Century, What will pass, in the World."

This is the narrative of a person taken to an island in the midst of a tempestuous ocean of moving sands, named *Giphantia*. He there meets with the Prefect of the island, who shows him a storm at sea, which turns out to be merely a picture, and then follows the curious detail :—

"The elementary spirits (continued the Prefect), are not so able painters as naturalists ; thou shalt judge by their way of working. Thou knowest that the rays of light, reflected from different bodies, make a picture and paint the bodies upon all polished surfaces, on the retina of the eye, for instance, on water, on glass. The elementary spirits have studied to fix these transient images : they have composed a most subtile matter, very viscous, and proper to harden and dry, by the help of which a picture is made in the twinkling of an eye. They do over with this matter a piece of canvas, and hold it before the objects they have a mind to paint. The first effect of the canvas is that of a mirrour ; there are seen upon it all the bodies far and near whose image the light can transmit. But what the glass cannot do, the canvas, by

means of the viscous matter, retains the images. The mirrour shows the objects exactly; but keeps none; oure canvases show them with the same exactness, and retain them all. This impression of the image is made the first instant they are received on the canvas, which is immediately carried away into some dark place; an hour after the subtile matter dries, and you have a picture so much the more valuable, as it cannot be imitated by art nor damaged by time. We take, in their purest source, in the luminous bodies, the colours which painters extract from different materials, and which time never fails to alter. The justness of the design, the truth of the expression, the gradation of the shades, the stronger or weaker strokes, the rules of perspective, all these we leave to nature, who, with a sure and never-erring hand, draws upon our canvases, images which deceive the eye, and make reason to doubt whether, what are called real objects, are not phantoms which impose upon the sight, the hearing, the feeling, and all the senses at once.

"The Prefect then entered into some physical discussions, first, on the nature of the glutinous substance which intercepted and retained the rays; secondly, upon the difficulties of preparing and using it; thirdly, upon the struggle between the rays of light and the dried substance; three problems which I propose to the naturalists of our days, and leave to their sagacity."

Many of the foregoing particulars bear a wonderful likeness to the art of photography as practised by the "sagacity" of the naturalists "of the present century;" and if this curious volume has escaped notice hitherto, it is singular that it should be brought to light exactly a hundred years from its publication.*

Lord Brougham, in the volume of his *Tracts, Mathematical and Physical*, note iv., thus claims to be the discoverer: "In these papers of 1796 and 1797, the different inflexibility of light was asserted, but not so fully proved as in these Tracts vii. and viii. The experiments and observations in the *Phil. Trans.* for 1796, were made in 1794 and 1795, when the paper was sent to the Royal Society. There was an *anticipation of Photography* given in the copy of the paper first sent; but Sir C. Blagden considered that it referred rather to a subject of Art, and it was left out in the copy subsequently sent, and from which the paper was printed. According to the best of my recollection, it consisted of a remark on the effect of exposing a plate of ivory, stained with nitrate of silver, to the rays of the spectrum; and also on the effect of exposing the plate to the rays passing through a very small hole into a dark room, and which form the image, more or less distinct, of external objects. It is unfortunate that this did not appear in the paper of 1796; because there can be little doubt that it would have led to making trials which must have ended in the discovery of the photographic process many years before it was eventually introduced."

A distinguished photographer imagines that he has traced the

* *Notes and Queries.*

foreshadowing of his delightful art in the following passage from our great epic poet:

> With one touch virtuous
> Th' arch-chemic sun, so far from us remote,
> Produces. *Paradise Lost*, b. iii. v. 608.

THE ELECTRIC TELEGRAPH ANTICIPATED.

Previsions of this wonderful invention can be traced through two centuries and a half; or, from Strada's *Prolusiones Academicæ*, 1617, proposing a dial and alphabet, and magnetic needle; which invention is playfully taken up by Addison, in the *Spectator*, No. 244, in the year 1712.

Glanvill, in his *Vanity of Dogmatizing*, 1662, says: "To confer at the distance of the Indies by sympathetic conveyance may be as useful to future times as to us in a literary correspondence." He evidently meant by magnetic agency; for he subsequently treats of "conference at a distance by impregnated needles."

In *Bailey's Dictionary*, edition of 1730, under the word "Loadstone," is the following foreshadowing of the Electric Telegraph:—"Some authors write that, by the help of the magnet or loadstone, persons may communicate their minds to a friend at a great distance; as suppose one to be at London and the other at Paris, if each of them have a circular alphabet, like the dial-plate of a clock, and a needle touched with one magnet; then at the same time that the needle at London was moved, that at Paris would move in like manner, provided each party had secret notes for dividing words, and the observation was made at a set hour either of the day or of the night; and when one party would inform the other of any matter, he is to move the needle to those letters that will form the words that will declare what he would have the other one know, and the other needle will move in the same manner. This may be done reciprocally."

Francis Ronalds exhibited at Hammersmith, in 1816, a perfect electric telegraph, consisting of a single insulated wire, the indication being by pith-balls in front of a dial. When the wire was charged, the balls were divergent, but collapsed when the wire was discharged; at the same time were employed two clocks, with lettered discs for the signals. "If, as Paley asserts (and Coleridge denies), 'he alone discovers who proves,' Ronalds is entitled to the appellation of the first discoverer of an efficient electric telegraph."

In the same year, the late Mr. James Elmes, C.E., relates, at a party of country gentlemen, at Alfoxton Park, in the west of Somersetshire, a casual expression from one of the company drew forth a young man, who, rising into enthusiasm, proceeded to describe the power of electricity, and the range of its influence. At length, their startled attention was fixed by his solemnly pro-

nouncing these remarkable words:—"I prophesy that by means of the electric agency, we shall be enabled to communicate our thoughts instantaneously with the uttermost parts of the earth!" This announcement was received as a wild chimera; yet most of the party lived to witness the fulfilment of these prophetic words. The person who thus foretold the electric telegraph was Andrew Crosse, then unknown to the scientific world.

One of our most profound electricians is reported to have said: "Give me but an unlimited length of wire, and I will girdle the universe with a sentence in forty minutes." This was no vain boast; for so rapid is the transition of the electric current along the wire, that, supposing it were possible to carry the wires eight times round the earth, the transit would occupy but one second of time!

DISCOVERY OF GOLD IN AUSTRALIA.

The first mention of Gold being found in Australia was in a despatch from the Lieutenant-Governor of New South Wales, dated Sept. 2, 1840, stating that Count Strzelecki had discovered in the vale of Clwydd, in 1839, a small quantity of gold in an "auriferous sulphuret of iron, partly decomposed." *No further notice was taken of this communication.* Sir Roderick Murchison, however, between 1841 and 1843, called attention to the similarity of the formation of the Australian to those of the Uralian mountains, and asserted his belief that gold must exist in Australia. No steps were taken to pursue the inquiry practically, until Sir Roderick, in 1846, urged miners to emigrate from Cornwall, and there obtain gold from the alluvial soil in the same manner that they extracted tin from the gravel of their native country. In 1848, Sir Roderick addressed a letter to Earl Grey, then Secretary of State for the Colonies, stating his reasons for believing that gold would be found in Australia in large quantities; but *no notice was taken of his communication.* Meanwhile, small quantities of gold had been found by a shepherd, and sold in Sydney. About 1841, gold was found by the Rev. W. B. Clarke, who somewhat later, in the Sydney journals, asserted his belief of the extensive prevalence of gold in the colony, on the ground that the strata of the Australian mountains running north and south through Victoria and New South Wales were of the same formation as those of the Ural mountains in Russia; and also, as the Sierra Nevada in California. In 1849, specimens of Australian gold were sent to the Governor, by two persons who offered to divulge the localities; but *these offers were also declined,* and it was not until 1851, when Mr. Hargreaves had risked his discovery, and the Government had claimed the gold, and granted thousands of licenses, that, in the year 1852, Mr. Hargreaves received 5,000*l.* for his secret and his services.

Thus, twelve years elapsed from the first finding of gold in Australia before the Government, colonial or home, paid attention to the discovery; although from the first, the predictions were of the highest scientific character!

THE GREAT EXHIBITION AND CRYSTAL PALACE OF 1851.

Chaucer, it would seem, possessed a prophetic faculty in his prefiguration of this Palace of Glass, and the opening ceremony by Queen Victoria. The poet, in his *House of Fame*, describes the whole scene as a vision, thus:

As I slept, me mette I was
Within a temple ymade of glas,
In which there were mo images
Of gold, standing in sundry stages,
Sette in mo rich tabernacles,
And with perrie mo pinnacles,
And mo curious portraitures.
And queient manner of figures
Of gold worke, than I saw ever.
* * * *
Then saw I stonde on thother side
Straight downe to the doores wide,
From the deis many a pillere
Of metall, that shone not full clere,
But though ther were of no richesse
Yet were they made for great noblesse.
* * * *
Then gan I loke about and see
That there came entring in to the hall
A right great company withall,
And that of sondry regions
Of all kind of condicions
That dwell in yearth under the Moone,
Poore and riche; and all so soone
And as they were come into the hall
They gan on knees doune to fall
Before this ilke noble queene.
"Madame," sayd they, *"we bee*
Folke that be beseechen thee
That thou grant us now good-fame,
And let our workes have good name;
In full recompensatioun
Of good worke, give us good renoun."

So sang the Father of English Poetry in the vernacular language of his own age and country, nearly five centuries since; with a prefiguration identical with the ceremonial of the opening of our Great Exhibition, which seemed to justify the olden association of the Poet and the Prophet.

Scriptural Prophecies.

BELIEF IN PROPHECY NATURAL TO MAN.

The Rev. Dr. Magee, in his "Exeter-Hall Lecture,"—"The Uses of Prophecy," adduces from the writings of those who impugn the validity of prediction in religion, the following self-evidence against their own argument. The passage is the conclusion of an article on the Apocalypse, in the *Westminster Review:*

"Yet (says the reviewer,) there is an element of truth and reality, or method, even in the madness of this wild vision. The 'flaming' hope that kindled in the poet of the Ægean the fire of inspiration, has, we trust, its immortal spirit, as well as its mortal vesture. Our own times, since, at least, the French Revolution, have been stormy, turbulent, explosive, minatory as his. Old creeds are dying out; a new faith slowly and dimly growing up; social and national change advancing or impending. In the midst of the wreck of the past, the prophetic soul that is in man re-awakens, revealing itself, questionably enough it may be, as in the song of Shelley, and the rhythmical utterance of Emerson and Lamennais; or less exceptionably, perhaps, as in the musical prose of Göthe, and the lofty psalm of Tennyson. Thus, the hope that had so definite and so circumscribed an horizon for the Hebrew race, but which its political position and theological belief fostered into such unexampled strength and intensity, was not the ethical appanage of that people alone. The heart of humanity trembles and sets to the future. In the beautiful language of a modern poet, 'We live by hope, and breathe the sweet air of futurity.'"

THE HEBREW PROPHECIES AND POLITICAL PREDICTIONS COMPARED.

Dr. Magee, in the able Lecture just quoted, observes:

"There are certain predictions that are plain, express, distinct announcements of the future. How are these to be disposed of? One theory is clairvoyance! Another is political sagacity. Coming events, we are told, cast their shadows before; and we are reminded of Napoleon's forecasting of the history of Europe at St. Helena, and Burke and De Tocqueville's political anticipations. Sagacious men these prophets were. And who are these sagacious seers who forecast the

fate of empires? Were they men like Napoleon or Burke, of great experience in affairs, large knowledge of the world? They were the herdsmen, and shepherds, and priests of a few Syrian villages. Imagine a race of Napoleons, an order of Burkes, a school of De Tocquevilles, in the midst of "the barbarous Hebrews" of 3,000 years ago! Remember, I am not insisting now on the fact, unquestioned, that many of their prophecies are beyond the reach of any sagacity. I am not pointing out, as I might, that they foretell what is actually improbable. I am asking you only to consider the probability of such a race of seers being found among the peasants of Syria in the year B.C. 760. The question, you will all allow, is not whether political sagacity does not give a certain amount of foresight, but whether these prophets could have had such sagacity as could have given them such foresight as they possessed. Granted that a knowledge of the present implies some knowledge of the future—granted that insight, therefore, implies some degree of foresight—the question is, whether *such* insight as this theory must suppose in *such* men as the Hebrew prophets were not as great a miracle as any degree of foresight. Columbus once predicted to his Indian allies an eclipse, and claimed the fulfilment of his prediction as a reason for their homage—a false pretence in him, whose prediction was only the foreknowledge of science; but what if one of his Indian hearers, ignorant of all astronomy, had foretold the same? Could this prediction have been disposed of by the fact that the eclipse was capable of being foreseen by Columbus? And now let us bring together this jumble of contradictory theories to account for the fact that Hebrew prophecy contains predictions. 'They are no predictions,' they are 'poetical histories written after the event;' they are 'shrewd guesses made before the event;' they are 'the ideal seen in the actual;' they are 'fallible clairvoyance!' But still, whichever of these discordant theories we adopt, one plain question remains to be answered—What am I to think of the character of these men who claim to have made predictions? Whether they really did or did not predict is another question. There can be no doubt they claimed to do so; nay, founded their demand to be received as Divinely-sent teachers on this express ground. Now, again I ask, what are we to think, not of their predictions, but of the men who profess to have given them? The old dilemma rises up. Fanatic or impostor, deceiver or deceived. Did Isaiah and Jeremiah, did Amos and Nahum and Zechariah, or did they not claim to be predictors of the future; and if they did, what were they? Impostors! Will any man dare to maintain this theory; a daring man indeed he would be."

* * * * *

"If," says Dr. Magee further on, "I am asked for one clear irresistible proof to Christian men, that these Hebrew prophecies are true predictions and mainly predictions of Christ, my answer is, *Christ claims them as such.* It is a fact, as certain as any fact recorded in His life—as certain as that there was such a person as Jesus of Nazareth—that He did, over and over again, quote the Old Testament prophecies as predictions, in the strictest sense of the word; that He records His belief in the mission of Jonah, in the prophecies of Daniel, in the predictions of Isaiah; that He claims to be He whom the prophets foretold, and claims to be received as the Messiah, expressly because in Him their predic-

tions were fulfilled. Now to us as Christians, to us who believe Him to be *the Truth*, as well as the Way and the Life, it is enough to know that He does so claim them: our Lord has spoken—we believe."

PROPHECIES OF ST. MALACHI.

The Prophecies of St. Malachi are exceeding strange. He describes the Popes by their coats of arms or their names, or manners. If his prophecies be true, there will be but 15 Popes more.

The description furnished in *The Miraculous Prophecies* is more minute and historical than that in Moreri's *Dictionary*.

Moreri states that the savants have remarked that Ciaconius does not give an interpretation of these prophecies in his *Vitæ et Gesta, &c.*, and that those who have enumerated his works make no mention of these prophecies or of their explications. We are, however, informed by Ware in his *Commentary of the Prelates of Ireland*, 1704, that Arnold Wion published in 1595 this prophecy of the Bishops of Rome in his *Lignum Vitæ*, with an Exposition added by Alphonsus Ciaconius down to Pope Urban VII., which others have continued down to our times. See also *Biographie Universelle*, s. v. "Malachie." There is a copy of the *Lignum Vitæ* in the Bodleian. A reference follows to De Thou. In Fabricius, *Biblioth. Med. et Infimæ Latinitatis*, other works are mentioned in which they are inserted, s. v. "Malathias."

"All these prophecies I find both recited, and, as far as then was, accomplished, explained, and by application, found to be very true and significant, in an Appendix to a book intituled *Flores Historici*, written by *Johannes de Bussieres*, a French Jesuit, in the year 1655."

Our author subjoins a few of the Pope's symbols, and their explications, beginning at the year 1599. The following are selected because they contain historical illustrations not furnished by Moreri:—

"*Gens perversa*—Paul the Fifth, 1605.—In his days the Bohemians rose against the House of Austria, whom our author will have to be the perverse nation; but why not rather the Venetians, with whom this Pope had great broils?

"*In tribulatione Pacis*—Gregory the Fifteenth, 1621.—As soon as he was made Cardinal he was sent by Paul V^th^ Legate to Savoy, and concluded a peace between the Duke and the King of Spain, and soon after was chosen Pope."

He concludes by remarking that, "according to this man's reckoning, the final destruction of the Papacy and the bloody city will be completed in the year of our Lord 1865."

Mr. Bernard Mac Cabe, however, maintains that the prophecies of St. Malachi respecting the Popes are gross forgeries, the

composition of an idle monk. As such they have long since been exposed in the *Acta Sanctorum* of the Bollandists; as well as in the *Life of St. Malachi*, published by the Jesuit Fathers.

These prophecies are not considered by the learned as entitled to any credit. They appear to have been fabricated in the conclave of 1590, by the partisans of Cardinal Simoncelli. The conclave lasted almost two months, and ended in the election of Cardinal Cremona, who took the name of Gregory XIV. It is evident that great scope is given for explanation, when the prophecies are limited to two or three words; and the explanation of them, it is thought, would be very easy. All those subsequently to Pius VI. are explained very fairly, with a single exception. No one has ventured to show how *De balneis Hetruriæ* applied to Gregory XVI.

BISHOP NEWTON ON THE PROPHECIES.

Dr. Newton, in his *Dissertations on the Prophecies*, published in 1760, observes:

"Notwithstanding the general current in her favour, (meaning the Church of Rome,) the tide shall turn against her; and the hands which helped to raise her shall also pull her down. The ten horns that hate her, that is, by a common figure of the whole for a part, some of the ten kings, for others shall bewail and lament for her, and shall fight and perish in the cause of the beast, some of the kings who formerly loved her, grown insensible of her exorbitant exactions and oppressions, shall hate her, and shall strip and expose and plunder her, and utterly consume her with fire. Rome, therefore, will be finally destroyed by some of the princes who are reformed from Popery; and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other, they may also be the principal authors of her destruction. France hath already shown some tendency towards a reformation, and therefore may appear more likely to effect such a revolution.—Such a revolution may reasonably be expected, because this infatuation of Popish princes is permitted by Divine Providence only for a certain period, until the words of God shall be fulfilled, and particularly the words of the prophet Daniel. 'They shall be given into his hand, until a time and times, and the dividing of time.' But then, as it immediately follows, 'the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end.'—'The fall of Rome, in the latter days,' is delineated as of another Babylon, and it is declared, that she shall be destroyed by fire, and her destruction shall be a complete and total destruction, such as hath never yet been the fate

of Rome: after the subversion of the capital city, the beast and the false prophet, the powers civil and ecclesiastical, with those who still adhere to their party, shall make one effort more, but it shall prove as weak and vain as it is impious.

"A tradition hath prevailed among the Jews, that the destruction of Rome, and the redemption of Israel, shall fall out about the same time.

"When these great events shall come to pass, of which we collect from the prophecies this to be the proper order, the Protestant witnesses shall be greatly exalted, and the 1,260 years of their prophesying in sackcloth, and the tyranny of the beasts, shall end together, the conversion and restoration of the Jews succeed, then follows the ruin of the Ottoman empire, and then the total destruction of Rome and Antichrist.

"There are instances of prophecies delivered about 3,000 years ago, and yet as we see fulfilling in the world at this very time; and what stronger proofs can we desire of the divine legation of Moses? How these instances may affect others, I know not; but for myself, I must acknowledge, they not only convince, but amaze and astonish me beyond expression. They are truly, as Moses foretold they would be, a sign and a wonder for ever.

"This is only one argument out of many, that there must be a divine revelation, if there is any truth in prophecy; and there must be truth in prophecy, as we have shown in several instances, and might show in several more, if there is any dependence upon the testimony of others, or upon our own senses, upon what we read in books, or what we see in the world."

Dr. Newton continues: "You have heard of the two greatest men whom this country or perhaps the world ever produced—the Lord Bacon and Sir Isaac Newton: the one wishing for a history of the several prophecies of Scripture compared with the events, the other writing observations upon the prophecies of Daniel and the Apocalypse of St. John:* and the testimony of two such (not to mention others) is enough to weigh down the authority of all the infidels who ever lived. There is nothing inconsistent in science and religion; but a great philosopher may be a good Christian. True philosophy is, indeed, the handmaid to true religion; the knowledge of the works of nature will lead one to the

* The principal events mentioned by St. John in the Apocalypse, as following the coming of Christ, are:—

1. The kingdom of Christ upon earth with His Saints for a thousand years.
2. The loosing of Satan and his seduction of the nations after the thousand years.
3. The final and utter destruction of the enemies of Christ.
4. The second and general Resurrection.
5. The Universal Judgment.
6. The Heavenly Jerusalem.

knowledge of the God of nature: the invisible things of Him being clearly seen by the things which are made; even His eternal power and Godhead."

SIR ISAAC NEWTON ON PROPHECIES.

Newton wrote a work entitled *Observations upon the Prophecies of Daniel and the Apocalypse of St. John:* it is divided into two parts, the first of which treats of the prophecies of Daniel, and the second of the *Apocalypse*. It begins with an account of the different books which compose the Old Testament; and as the author considers Daniel to be the most distinct in the order of time, and the easiest to be understood, he makes him the key to all the prophetic books in these matters which relate to the "last time." He next considers the figurative language of the prophets, which he regards as taken "from the analogy between the world natural, and an empire or kingdom considered as a world politic," the heavens, and the things therein, representing thrones and dynasties; the earth, with the things therein, the inferior people; and the lowest parts of the earth the most miserable of the people. The sun is put for the whole race of kings, the moon for the body of the common people, and the stars for subordinate princes and rulers. In the earth, the dry land and the waters are put for the people of the several nations. Animals and vegetables are also put for the people of several regions. When a beast, or man, is put for a kingdom, his parts and qualities are put for the analogous parts and qualities of the kingdom; and when a man is taken in a mystical sense, his qualities are often signified by his actions, and by the circumstances and things about him. In applying these principles he begins with the vision of the image composed of four different metals. This image he considers as representing a body of four great nations which should reign in succession over the earth, viz. the people of Babylonia, the Persians, the Greeks and the Romans; while the stone cut out with new hands is a new kingdom which should arise after the four, conquer all those nations, become very great, and endure to the end of time.

The vision of the four beasts is the prophecy of the four empires repeated, with several new additions. The lion with eagle's wings was the kingdom of Babylon and Media, which overthrew the Assyrian power. The beast like a bear was the Persian empire, and its three ribs were the kingdom of Sardis, Babylon, and Egypt. The third beast, like a leopard, was the Greek empire, and its four heads and four wings were the kingdoms of Cassander, Lysimachus, Ptolemy, and Seleucus. The fourth beast, with its great iron teeth, was the Roman empire,

and its ten horns were the ten kingdoms into which it was broken in the reign of Theodosius the Great.

In the fifth chapter Sir Isaac treats of the kingdoms represented by the feet of the image composed of iron and clay, which did not stick to one another, and which were of different strength. These were the Gothic tribes called Ostrogoths, Visigoths, Vandals, Gessidæ, Lombards, Burgundians, Alans, &c., all of whom had the same manners and customs, and spoke the same language, and who, about the year 416 A.C., were all quietly settled in several kingdoms within the empire, not only by conquests, but by grants of the Emperor

In the sixth chapter he treats of the *ten* kingdoms represented by the ten horns of the fourth beast, into which the Western empire became divided about the time when Rome was besieged and taken by the Goths. These kingdoms were—

1. The kingdoms of the Vandals and Alans in Spain and Africa.
2. The kingdom of the Suevians in Spain.
3. The kingdom of the Visigoths.
4. The kingdoms of the Alans in Gaul.
5. The kingdom of the Burgundians.
6. The kingdom of the Franks.
7. The kingdom of the Britains.
8. The kingdom of the Huns.
9. The kingdom of the Lombards.
10. The kingdom of Ravenna.

Some of these kingdoms at length fell, and new ones sprung up; but whatever was their subsequent number, they still retain the name of the ten kings from their first number.

The eleventh horn of Daniel's fourth beast is shown in chapter vii. to be the Church of Rome in its triple character of a seer, a prophet, and a king, and its power to change times and laws is copiously illustrated in chapter viii.

In the ninth chapter our author treats of the kingdom represented in Daniel by the ram and the goat, the ram indicating the kingdom of the Medes and Persians from the beginning of the four empires, and the goat the kingdom of the Greeks to the end of them.

The prophecy of the seventy weeks, which had hitherto been restricted to the first coming of our Saviour, is shown to be a prediction of all the main periods relating to the coming of the Messiah, the times of His birth and death, the time of His rejection by the Jews, the duration of the Jewish war, by which He caused the city and sanctuary to be destroyed, and the time of His second coming.

In the eleventh chapter, Sir Isaac treats with great sagacity and acuteness of the time of our Saviour's birth and passion,—a subject which had perplexed all preceding commentators.

After explaining in the twelfth chapter the last prophecy of Daniel, namely, that of the scripture of truth, which he considers as a commentary on the vision of the ram and the goat, he proceeds in the thirteenth chapter to the prophecy of the king who did according to his will, and magnified himself above every god, and honoured Mahuzzius, and regarded not the desire of women. He shows that the Greek empire, after the division of the Roman empire, into the Greek and Latin empires, became the king who, in matters of religion, did according to his will, and in legislation exalted and magnified himself above every god.

In the second part of his work, entitled *Observations on the Apocalypse of St. John*, Sir Isaac conceives it to have been written during John's exile in Patmos, and before the Epistle to the Hebrews, and the Epistles of Peter, were written. He next treats of the "relation of the Apocalypse to the book of the law of Moses, and to the worship of God in the temple;" and thirdly, "of the relation which the prophecy of John hath to those of Daniel, and of the subject of the prophecy."

Our great philosopher regards the prophecies of the New and Old Testament not as given to gratify men's curiosities, by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the event, and afford convincing arguments that the world is governed by Providence. He considers that there is so much of the prophecy already fulfilled, as to afford to the diligent student sufficient instances of God's Providence; and he adds, that amongst the interpreters of the last age, there is scarce one of note who hath not made some discovery worth knowing, and thence it seems one may gather that God is about opening these mysteries."

Such is an abstract of Newton's work on Scriptural prophecies, as given in the Life of the philosopher, by Sir David Brewster.

FLEMING'S "RISE AND FALL OF THE PAPACY."

This celebrated Prophetical Discourse, delivered in London A.D. 1701, by Robert Fleming, V.D.M., is the most remarkable uninspired book ever printed. "The author of it (ninety years before an event takes place) publishes his views of certain prophecies in God's Word with regard to France, and predicts the occurrence of certain events in that country ninety years after, viz. in 1794. This prediction is fulfilled. Had this, however, stood alone, it might have been sneered at, (according to G. S. Faber,) and in a fashion; but when the author states that another revolution would, according to his reading of the Scriptures, happen forty-eight years after the first event, viz. in 1848, (naming the very year,) it is, at least, a most remarkable circumstance."—*Notes and Queries*, 2nd S. No. 20.

The following extracts from the work, quoted in *Miraculous Prophecies*, 1794, and reprinted in 1821, with the Editor's Remarks, contain the predictions in question:—

REVELATIONS, CHAP. 16.

That the Revelation contains the * series of all the remarkable events and changes of the state of the Christian Church to the end of the world. 2d. That † *Mystical Babylon*, or the great Whore, described there, doth signify Rome in an *Antichristian Church state*. 3d. That, therefore, this cannot be *Rome Pagan* properly, but *Rome Papal*.

It has been a very ancient opinion, that the world would last only six thousand years; that, according to the old traditional prophecy of the house of Elias, the world should stand as many millenaries as it was made in days; and that, therefore, as there were two thousand years from the creation to Abraham, without a written directory of religion, and two thousand from thence to Christ, under the old economy of the law, so there would be two thousand years more under the Messiah. So that after the militant state of the Christian Church is run out, in the year 2000, it is to enter upon that glorious sabbatical millenary, when saints shall reign on the earth, in a peaceable manner, for a thousand years more.

The Author then considers the present revolution of times, so as to see what we are to expect:—

I must premise one thing, viz.: That the seven seals, trumpets, and vials (in which is contained the order and series of the whole Apocalyptical prophecy), to the explication and illustration of which all the other particular visions are subservient, that I say these are joined together by the *link* of the *seventh seal*, doth as it were produce or include the *seven trumpets*, and the *seventh trumpet* the *seven vials* in the same manner.

And, 1, as to *this remaining part of the Vial* (speaking of the 4th) I do humbly suppose that it will come to its highest pitch about *an.* 1717, and that it will run out about the year 1794. The reasons for the first conjecture are two. The first is, because I find that the *Papal kingdom* got a considerable accession to its power upon the *Roman Western Empire's* being destroyed *an.* 475, to which the *Heruli* succeeded the year following, and the *Ostro-Goths* afterward. Now if from this remarkable year we begin the calculation of the 1260 years, they lead us down to *A.C.* 1735, which in prophetical account is this very year 1717. The 2d is, because (as I have many years ago observed) this year leads us down to a new *centenary revolution*; to that there is ground to hope, that about the beginning of another such century things may again alter for the better: for I cannot but hope that some new mortification of the *chief supporters* of *Antichrist* will then happen, and perhaps the *French Monarchy* may begin to be considerably humbled about that time: that whereas the present *French King* takes the *sun* for his *emblem*, and this for his *motto*, *Nec pluribus impar*, he may at length, or rather his successors, and the Monarchy itself (at least before the year 1794) be forced to acknowledge, that (in respect to neighbouring potentates) he is even *singulis impar*.

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* See Rev. iv. 1, &c.; x. 5, 6, 7. † See Rev. xvii. 1, 5, 18.

But as to the expiration of this vial, I do fear it will not be till the year 1794. The reason of which conjecture is this, that I find the Pope got a new foundation of exaltation, when Justinian, upon his conquest of Italy, left it in a great measure to the Pope's management, being willing to eclipse his own authority to advance that of this haughty prelate. Now this being in the year 552; this, by the addition of the 1260 years, reaches down to the year 1811, which, according to prophetical account, is the year 1794. And then I do suppose the fourth vial will end, and the fifth commence by a new mortification of the Papacy, after this vial has lasted 148 years; which indeed is long in comparison with the former vials; but if it be considered in relation to the fourth, fifth, and six trumpets, it is but short, seeing the fourth lasted 190 years, the fifth 302, and the sixth 393.*

If any inquire farther, whether the sun of the Popish kingdom is not to be eclipsed himself at length? I must positively assert he will; else this vial were not a judgment upon him and the Romish party. But if yet again the question be, when this is to fall out, and how? I must tell you, that I have nothing farther to add to what I have said as to the time. But as to the manner, how this is to be done, our text does lay a foundation for some more distinct thoughts. Therefore, in the fourth and last place, we may justly suppose, that the French monarchy, after it has scorched others, will itself consume by doing so; its fire, and that which is the fuel that maintains it, wasting insensibly, till it be exhausted at last towards the end of this century.

The Editor of the Reprint, in 1821,† observes:—"The Prophetical Discourse of Robert Fleming, in 1701, not only points to the overthrow of the French Monarchy in 1794, and the fatal blow the Papal Authority will thereby receive, but likewise seems to look on them as they are this day, (1821,) proving to be,—the forerunner of its rapid decline and speedy downfall."

In the edition of the *Discourse*, 1792, is the following footnote by the publisher:

"In calculating the difference betwixt the prophetic and side-

	* Days in a Prophetical Year.	Julian Year.
One year	360	365
	360	365
Two ditto	720	730
	360	365
Three ditto	1080	1095
Half ditto	180	183
	1260	1278

† *Miraculous Prophecies and Predictions* of Eminent Men from the Earliest Records, relating to the Revolutions of Empires and Kingdoms, particularly England and France; with a Picture of the Present Times, not only as regards Spain, Portugal, and Naples, but other Countries preparing for similar Events, prior to Babylon's Fall, the Restoration of the Jews, and a general Reformation all over the World. London: Printed for Edwards and Knibb. 1821

real year (see p. 13), our author reckons the latter, according to the gross computation, to be only 365 days; 'not regarding,' as he says, 'the smaller measures of time.' But the fact is, a complete annual revolution of the sun exceeds that calculation by several hours and minutes, a sidereal year being 365 days, 6 hours, and about 10 minutes. In 1278 years, therefore, there will be a difference of about 328¼ days, or nearly one whole year: so that the great event predicted by our author will fall out one year sooner than by his calculation, *viz.* in the year 1793, which brings it still nearer to the present time."

Now, Louis XVI. suffered decapitation in the year 1793; thus verifying, it may be said, almost to a day, the accuracy of the calculations of Fleming, as well as in being a literal description of the words of the latter (p. 43):

> That whereas the present French King (1701) takes the sun for his emblem, and this for his motto, *Nec pluribus impar*, he may, at length, or rather his successors, and the monarchy itself, (at least before the year 1794,) be forced to acknowledge that in respect to neighbouring potentates he is even *singulis impar*.

Fleming, in declaring his calculations as to the Papacy, says at p. 49:

> The judgment (*fifth vial*), will probably begin about the year 1794, and expire about A.C. 1848: so that the duration of it, upon this supposition, will be for the space of 54 years. For I do not suppose that seeing the Pope received the title of Supreme Bishop no sooner than ann. 606, he cannot be supposed to have any vial poured upon his seat immediately, so as to ruin his authority so signally as this judgment must be supposed to do, until the year 1848, which is the date of 1260 years in prophetical account, when they are reckoned from ann. 606. But yet we are not to imagine that this vial will totally destroy the Papacy, though it will exceedingly weaken it; for we find this still in being and alive when the next vial is poured out.

Upon all this, G. N., a well-read Correspondent of *Notes and Queries*, 2nd S., No. 29, remarks: "Now it is not a little remarkable, that from 1848 to 1850, took place the Revolution at Rome, the flight of the Pope to Gaeta, his residence there, and his having been brought back to Rome only through the power of France. It cannot be said that the Pope's authority and the Papacy were 'destroyed' by this Revolution, though they certainly were at that time on the very brink of perdition; but that they have been since 'exceedingly weakened' by it, no one can doubt, seeing the troubles which are presently occurring from the disturbed and unsatisfactory position of Italian affairs both in Church and State. (This was written in 1856: it still more closely applies to 1862.)

"The events which likewise happened in the abdication of Louis Philippe, and the new succession to the French throne; as

also the humbled condition of the Pope when made prisoner by Napoleon Bonaparte during the period of the currency of the above-mentioned 54 years prior to 1848, and the inauguration of the Emperor's son as King of Rome, with other historical points that might be stated, may in the whole be regarded as proofs of that singular shrewdness of Fleming in scanning those mysterious books, in the study of which he had been successful beyond every commentator who had handled them.

"It appears to be the opinion of Fleming, (p. 49,) that 'the *sixth vial* will be poured out on the Mahometan Anti-Christ,' and that the '*seventh vial*' more particularly relates to Rome or 'mystical Babylon.' 'These two vials as it were one continued, the first running into the second, and the second completing the first'—'only you may observe (p. 50) that the first of these will probably take up most of the time between the year 1848 and the year 2000.'—'Supposing, then, that the Turkish monarchy should be totally destroyed (p. 51,) between 1848 and 1900, we may justly assign 70 or 80 years longer to the end of the sixth seal, and about 20 or 30 at most to the last.' Lately, the 'sick man' only escaped destruction from the paws of the Bear; and though the invalid may have had a *turn* in his complaint, and be again looking better, it cannot be doubted that he carries within himself the seeds of his early dissolution.

"At the expiry of the 'seventh vial,' Fleming considers that 'the blessed millennium of Christ's spiritual reign on earth will begin,'—say, year 2000. Other students of prophecy, posterior to Fleming, have placed the commencement of this event respectively, in 1866, 1947, 2300. It will be for those then alive carefully to watch these epochs and the signs of the times."

Upon a copy of Fleming's works, (edit. 1792,) which had belonged to the Rev. Dr. John Gillies, of Glasgow, the friend and biographer of George Whitefield,—the following passage in the Introduction prefixed is marked with a pen by Dr. Gillies:

"The Spirit of Prophecy has long since failed; but the events of the present day have a strong tendency to support an opinion held by many men not more conspicuous for their piety than their learning and abilities, that the prophetic breathings of these holy men, who in the early ages of the world spoke of events that were to come as if they were already past, do in many particulars allude to the present age. That eminent divine, Mr. Robert Fleming, (son of the Rev. Mr. Fleming, author of the *Fulfilling of the Scriptures,*) who, at the beginning of this century, published in London his *Discourse on the Rise and Fall of the Papacy,* ranks himself with those who subscribe to this opinion. In that short but valuable treatise, he assigns the reasons on which he grounds his conjectures; and by exact calculations, and an accurate interpretation of the original text, he adduces proof tantamount to mathematical precision, to establish his assertions that the King of France, about the year 1794, shall be reduced to a state inferior to all the kings of the earth. The present condition of that monarch seems

to verify what our author has asserted; and when we attend to the period at which he wrote his treatise, in 1701, and observe his prediction so literally fulfilled at the distance of near a century from the time at which it was foretold, the mind is overcome with astonishment, and lost in amazement."

The *Fulfilling of Scripture*, noticed above, by the father of Fleming, is now a scarce work. It was written about the time of Charles I.; and, observes a Correspondent of *Notes and Queries*, "affords a remarkable proof of what is sometimes seen of the same faculty for observation and reflection being transmitted by natural inheritance from father to son."

In 1848 was published a Reprint of Fleming's *Discourse*, with Notes, Preface, and a Memoir of the Author. Upon this occasion, in the *North British Review*, No. 18, appeared an able paper upon the causes and consequences of the Events of February 24, 1848, in which the writer says:

"Until this very moment, the fitful history of the past 60 years may have seemed to want coherence; or to have waited for an intelligible interpretation: but now it has it. In the year '93, the modern Atheism struck her blow at the Church, through the heart of a most Christian king! And since then, the same Atheism has been waging war, not against monarchy, not against aristocracies, not against civil order, but against the Church, and it has been doing so in Spain, in Italy, in England, as well as in France. The Emperor of the French was the Church's Pontius Pilate, and would that I could say that his late successors have played a part towards her much better than that of a Judas! Meantime, life-blood has returned to the veins of the Church: in England especially, she has arisen from the dust, in preparation, as it were, for her bridal hour, and in clear foresight of the moment when her adversaries—her open enemies—and her false friends shall together rush on to their ruin. Throughout Europe, at this moment, the same Atheism under its various phases of—political reform, representative charlatanism, liberalism, dissent, and what not, is avenging the Church upon her adversaries and upon her faithless adherents, by those discords, which faction is waging against faction to the destruction of all. The Church, confiding now in the near help of Heaven, sits tranquilly watching the end; and soon shall that voice be heard, 'Behold I make all things new.'"

[Among those who have consented to the degradation of the Church, the reviewer points at Louis Philippe as follows:]

"It must not (he states) be affirmed that it was the political conduct of Louis Philippe, and his intrigues, that brought about the Revolution of February; nor was it the designed work of existing parties; for those best acquainted with the relative forces of those parties anticipated no such result, and were

amazed, as much as others, in beholding it. Louis Philippe's fall is a proper sequel to the fact of his usurpation; but still more does it speak of that retribution by which wrongs against religion are always punished. The King of the French consented to administer a constitution which, in fact, he never honestly administered, and which, in its principles, outraged the Church in a worse manner than is done by our toleration of heretics and schismatics. But how significant is the fact, that this Church, which he consented to degrade, has abandoned him to his fate, and has now given in her adherence to the mob! It would be easy to trace the same notes of retribution in the events that have attended the overthrow of legitimate authority in Prussia, and again in Austria."

THE CITIES OF MOAB—PROPHECY OF JEREMIAH.

In the *Cambridge Essays*, 1858, appeared a paper of very striking character, by Cyril C. Graham, M.R.A.S., F.R.G.S. Trinity College, entitled "The Ancient Bashan and Cities of Og." This contribution is the result of a recent journey in the countries which it describes, namely, the country east of the Jordan, which was originally peopled by that remarkable race the Rephaim. The writer traces, through the different notices we have of them in the Old Testament, their history and the history of the country: he tells of the cities which they built, and which were subsequently taken by the Israelites from their king Og; and he tells how in the present day large towns and cities of stone are still standing, many of them so perfect that they might again be inhabited in that very country, and which answer exactly to the account given by the cities of the Rephaim in the early Scriptures: the author lastly points out in how remarkable a manner has been carried out with regard to the whole of that country, the prophecy which was spoken two thousand five hundred years ago by Jeremiah. In his time, the whole country east of Judea, as far north as Bashan, went by the name of Moab; and we have only to turn to the prophecies, both of Jeremiah and of Isaiah, to see what a dreadful threat was spoken against the Cities of Moab.

Perhaps, of all those which we saw in our journey, (says Mr. Graham,) none struck us more than the large towns in the plain south and south-east of Salcah. Among them there was one in particular which made an impression on us we shall never lose—it was Um-em-Jemâl, the ancient Beth Gamul, a very large city, and to be compared almost with the modern Jerusalem. It was very perfect; and as we walked about among the streets, and entered every house, and opened the stone doors, and saw

the rooms as if they had just been left, and then thought that we were actually in the private dwellings of a people who for two thousand years had ceased to be a people, we felt a kind of awe, and *realized* in a manner that we never perhaps could feel elsewhere, how perfectly every tittle of God's Word is carried out; and whether it be a blessing that is spoken, or a curse, it continues to be so—nothing is remitted until all be fulfilled. These Cities of Moab, which are still so perfect that they might again be inhabited to-morrow, have been during many centuries unpeopled. The land about them, rich and fruitful as any in Syria, has long ceased to produce aught but shrubs and herbs, the food of the camel and the antelope.

The sound of the rejoicing at harvest-time, and the song of the grape-gatherers, has long since died away; and for centuries these old cities, which were once the scene of so much life and so much rejoicing, have been still; and no sound, save the cry of wild animals, has been heard in them.

How wonderfully true are these words:—

Moab is destroyed! Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate, without any to dwell therein.

Moab is spoiled, and gone out of her cities.

Moab is confounded, and judgment is come upon the *plain* country.

Again, in all this country there is now no fruit except at Salcah, where there are some wild vines and pomegranates and figs, but before they are quite ripe the Arabs of the desert plunder them. Is not this predicted?

The spoiler is fallen upon thy summer fruit, and upon thy vintage.

And joy and gladness is taken from the plentiful field, and from the land of Moab.

And I have caused wine to fail from the wine-presses; none shall cry with shouting; their shouting shall be no shouting.

And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord.

Woe unto thee, O Moab! . . . for thy sons are taken captives, and thy daughters captives.

Can we, (adds Mr. Graham,) have stronger evidence of the accurate fulfilment of prophecy than by comparing what we see in this country with the words of Jeremiah spoken 2,500 years ago?

When he spake these words, Moab was powerful and proud, and laughed at the thought of what he said. They cried, "We are strong and mighty, and no enemy can overcome us! How say ye, we are mighty, and strong men for the war? We have heard of the pride of Moab (he is exceeding proud), his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart."

We remarked upon the condition of the cities being still so

perfect that they might at any time be re-inhabited. May not this be referred to in the end of the same chapter, when, after pronouncing there many curses, these words simply are added: "Yet I will bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab"?

Is it not then, indeed, true, that a careful study of the geography of these countries may furnish us with arguments which no one can gainsay?

Does it not seem as if these records of the past had been carefully preserved with a special design? How many cities in all parts of the world have been founded, destroyed, and founded again, and then a second time swept away, so that the very spot where they stood has long since been forgotten? And might not this as well have happened in Bashan as elsewhere? Or may we not rather suppose that these cities have been suffered to remain, though for centuries hidden from the gaze of man, in anticipation of a day when men should begin to doubt the history of past times as recorded in Scripture—when doubt growing into utter infidelity should lead men not only to distrust all revelation themselves, but to attempt to inoculate others with their scepticism; and then, when most required as witnesses to the truth, these old places could be again called forth to give their silent but all-convincing testimony to the accuracy of God's Word?

Such has literally been the case with regard to Nineveh and those old cities of Bashan. Sixty years ago they were alike unknown.

The researches at Nineveh have brought forward the strongest confirmation of the truth of that portion of Scripture which refers to Assyria; and farther researches will, no doubt, yield additional proof of the identity of the two histories—that given in the Old Testament, and that derived from the inscriptions on cylinders and monuments.

THE DESTRUCTION OF NINEVEH.

Few of the results of modern travel have presented "confirmation strong as holy writ" in so remarkable a manner as may be seen by comparing the prophetical descriptions of the downfal of Nineveh with recent discoveries. Among the causes which should combine to effect its overthrow was to be fire. "I will punish (saith God by the mouth of the prophet Isaiah) the fruit of the stout heart of the king of Assyria, and the glory of his high looks . . . therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire; and the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and

briars in one day." (Isaiah x. 12, 16, 17.) So Nahum, "That fire shall devour thy bars." "There shall the fire devour thee." (Nahum iii. 13-15.) We are assured upon indisputable authority that abundant traces of the fire by which Nineveh was partially destroyed have been discovered. Marbles and slabs have been so calcined by the heat that they crumbled into dust upon any attempt at removal. Great quantities of charcoal and of burnt beams have been found, and in some instances the sculptured slabs have been converted into lime, plainly declaring fire to have been the instrument of their destruction.

Another class of prophecies declares that *water* as well as fire should be an element used in the desolation of Nineveh. "The gates of the rivers shall be opened and the palace shall be dissolved." "Nineveh is of old like a pool of water." (Nahum ii. 6-8.) These were strictly fulfilled. Babylon was taken by turning the channel of the Euphrates. Nineveh by a flood of the Tigris bearing down part of the walls. As long as these walls remained standing the place was secure, the immense area included within them producing sufficient food for the inhabitants. But at the throwing down of their bulwarks by a sudden inundation of the Tigris, the men of Nineveh lost all heart to defend their city. In the truly Eastern metaphor of the prophet, "Behold thy people in the midst of thee are women; the gates of thy land shall be set wide open unto thine enemies." (Nahum iii. 13.) And the raging elements combined so completely effected the ruin of Nineveh, that Mr. Layard says he is almost inclined to think some volcanic agency must have been exerted in its overthrow.

The utter and irremediable destruction of Nineveh is also a favourite theme of ancient prophecy. "There is no healing of thy bruise, thy wound is grievous; all they that hear the bruit of thee shall clap the hands over thee, for upon whom hath not thy wickedness passed continually?" (Nahum iii. 19.) "He will make Nineveh a desolation and dry like the wilderness, and flocks shall lie down in the midst of her, all the beasts of the nations. both the cormorant and the bittern shall lodge in the upper lintels of it, their voice shall sing in the windows . . . how is she become a desolation, a place for beasts to lie down in." (Zeph. ii. 13-15.)

The best commentary upon these words may be deduced from the fact that for 3,000 years the spot was unknown where Nineveh once filled the earth with her glory; and that men of all countries, climes, caste, and colour trod these mounds in ignorance, only equalled by their indifference. It is particularly mentioned by Zephaniah that it should be "a place for beasts (wild beasts) to lie down in." Of Lower Mesopotamia Mr. Layard says, "The marshes and jungles near the rivers are the retreats

of many kinds of wild animals; lions abound; and during the excavations at Niffer we found fresh traces of their footsteps almost daily among the ruins." Of course it is no cause of wonder that a wilderness like that in which these remains are situated should be the lair of wild creatures; the marvel is that while Nineveh yet stood in her pride of place, her future desolation should have been accurately predicted, and that the traveller of the nineteenth century should find her to be what the ancient prophets foretold, "a place for beasts to lie down in."

Mr. Samuel Warren has thus felicitously illustrated this fact, which appears to him to have a marvellous significance, and perhaps a designed coincidence:

"While men were, and continue to be, busily exploring the earth in search of traces of long past existence, endeavouring to establish its vast antiquity, and the sudden changes which it has undergone, we may suddenly behold, reverently be it said! the dread finger of the Deity silently pointing to the same earth, as containing unerring evidence of the truth of His written Word. Let us wend our wondering way to Nineveh, and gaze at its extraordinary excavations. *There* are indeed seen those traces of man which geology has never found; man as he existed near four thousand years ago; man as he acted and suffered; man as he became the subject of God's judgments; man whose fate had been foretold by the messengers of God! Here behold an ancient and mighty capital, and its cruel and idolatrous people, as it were, reproduced before our eyes, and disinterred from the dust and gloom of ages!

"*O ye men of Nineveh!* are you indeed already *rising up before us, to condemn us?**

"To my mind these contemplations are pregnant with instruction, and invested with awe. I cannot go to our national museum, and behold there the recently disinterred monuments of past Assyrian existence, without regarding them by the light of the Scriptures, without additional light reflected upon them from these wondrous discoveries. May I, for instance, be really looking upon the idol Nisroch, of whom I read in Holy Writ, and of the royal parricides of whom it speaks? 'So Sennacherib King of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword.'"—2 Kings xix. 36, 37.

THE GREEN COAT OF MOHAMMED.

In the year 1858, the Rev. Dr. Schaufler, missionary, of Constantinople, in an address delivered in a church in Brooklyn, New York, illustrating the general belief which prevails among the Turks, that their religion has closed its mission, stated the fact that the Green Coat of Mohammed, which is the sacred banner of Mohammedanism, had disappeared from Constantinople. This

* The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold a greater than Jonas is here. Luke xi. 32.

article is believed by every true Mohammedan to have been woven in heaven, and brought to Mohammed by the angel Gabriel; and it is also an article of belief, that when the cause of Islamism is to terminate, the angel will again descend and re-take it to heaven. It has ever been regarded as the great sacred emblem, around which cluster all the prayers of the faithful, and without which all prayers would be unavailing. For centuries it has been guarded with the greatest care in a particular mosque at Constantinople. When it was lately first reported that it had suddenly disappeared, the missionaries did not give the story much credit; but all doubt has since been dispelled. The hypothesis of the missionaries is, that the relic has been taken away by some of the more bigoted ecclesiastics, who are convinced that Constantinople is about to lose its character as a sacred city, and become Christianised; and that they will probably, in due time, again bring the relic to light in some Mohammedan locality less exposed to Christian influence. Yet, the general belief of the Mohammedans of Turkey is, that the disappearance is supernatural, and that it is another proof that their religion will soon come to an end. Their interpretation of their sacred books, it is well known, has long pointed to the present period as that which is to witness that extraordinary event. One thing is certain—that the sentiments of the great bulk of the Turkish Mohammedans toward the Christian religion, as well as toward the Turkish Government itself, have undergone a most marvellous change within the last few years.

PROPHECIES IN COURSE OF FULFILMENT.

The course of events since the great European convulsion of 1848 has largely directed attention to the study of prophecy in fulfilment. The great social changes, national and individual, has so altered the face of Europe as to induce many right-minded men to regard the events which they daily witness as the fulfilment of the sublime predictions which were uttered on the Mount eighteen hundred years ago.

Amongst the recent works on this most important study are the *Horæ Apocalypticæ*, of the Rev. E. B. Elliott; *Remarks on the Eighth Chapter of Daniel*, by the Earl of Carlisle; and *The Great Tribulation, or Things Coming on the Earth*, by the Rev. Dr. Cumming. Sir Isaac Newton and Bishop Newton, together with Mede, Cressener, Vitringa, Daubuz, Lowman, &c., are very valuable writers, but laboured under the disadvantage of living before the French Revolution, which has proved the great landmark in the solution of Apocalyptic mysteries. Since that important event, many prophetic treatises have been written; and at the present time, the year-day interpretation of the books of

Daniel and Revelation may be considered to be completely elucidated by expositors of the school of Elliott, Cumming, and Lord Carlisle.

This school of interpreters believe that the Apocalypse is a continuous prospective history of Christendom, from the days of St. John to the close of this present dispensation. They hold that the Seven Seals, already broken and done with, are a history in symbol of the fourth great kingdom, or Roman Empire, in its Pagan and persecuting character, down to the conversion of Constantine—the depression, if not the entire annihilation, of Paganism, and the elevation of Christianity to national place and power. The "horse," which is the basis of each seal-symbol, as sacred to Mars, is regarded as the representative of the *Proles Mavortia*, just as in Daniel the Persian Empire is represented by a ram; and the Macedonian by a he-goat; while the colour of each horse denotes the material condition of the empire in historical succession; the "white" describes the prosperity of the empire from A.D. 96 to A.D 180; the "red" bloodshed, from A.D. 192 to 284; the "black" denoting famine, and the "pale horse" representing plague and pestilence and death. This interpretation corresponds with the historic facts recorded by Gibbon; the one almost seems the literal translation of the other. The second series of symbols consists of the Seven Trumpets. Those writers whose interpretations appear beyond comparison the most plausible, say the first trumpet was fulfilled when Alaric the Goth burst upon the Roman Empire amid "hail and blood;" that the second after Alaric was Genseric, represented by a "mountain burning with fire cast into the sea;" and so on to the sounding of the last trumpet. Here also the historic facts are closely parallel.

The last of the three great divisions of Apocalyptic symbols are the Seven Vials, there being in all twenty-one great symbols from Patmos to Paradise regained. The Rev. Mr. Elliott and Dr. Cumming believe the effects of these to be traced from the year 1792, or in the events of the French Revolution; and that the pouring out of the sixth vial refers to the fall of the Turkish Empire, which, since 1821, has manifested a downward tendency, thus to prepare the way for the "kings of the East," understood to be the Jews, and their restoration to Jerusalem.

Dr. Cumming, in *The Great Tribulation*, believes the seventh vial to have been poured in the political changes of 1848, and its being "poured into the air" to denote the potatoe disease and the vine cholera, and an altered normal condition of human health and disease. He also regards "the Great Earthquake" with which it begins its action as that "shaking of nations" which has spread over India, China, Russia, the Crimea, France, Spain, and Austria; and that each new complication issuing in 'a

new conflict is another shock of the same earthquake; he also regards the Panic of 1857, as "a commercial earthquake," the name given to it by *The Times* journal. From this "great tribulation," however, Dr. Cumming thinks England will emerge; and thenceforth her sun will not disappear till lost in the greater splendour in which there will be no need of a sun.

It is the general belief of our interpreters that we are on the very verge of a gigantic struggle, in which France is to originate the storm, and lead the concentrated fire of Europe upon England.

Under the action of Vial 7, "Great Babylon comes into remembrance to give her the cup of indignation," which we see in the perilous position of the Pope, or "the bark of St. Peter." "The great northern hail" is interpreted as a Russian descent on Europe, as indicated by collateral prophecies in Ezekiel, and in all probability in conjunction with France: such a compact was believed to exist about four years ago, and is at this moment not entirely unsuspected.

With respect to the prophetic dates, Dr. Cumming shows that our best interpreters agree that 1867 must prove a great crisis in the world's history—according to Lord Carlisle, "the close of this dispensation;" and according to others, the restoration of all things, the baptism of the earth, and the regenesis of nature; not, as ignorantly charged, prophesying the end of the world, but a great crisis, intersected by the various lines of prophetic dates.*

Lord Carlisle expresses himself as thoroughly convinced of the soundness of the year-day system of interpretation, by which the prophetic days mentioned in Daniel and Revelation are taken to have a symbolical fulfilment as years.†

The Duke of Manchester, in his work called *The Finished Mystery*, which is a valuable addition to the numerous treatises that have upheld the speedy coming of Christ, opposes the post-millennial view, which supposes the conversion of the world before Christ comes, completely excludes the possibility of obeying the oft-repeated command, Watch; for, in the present time of abounding iniquity, how can any one expect the personal advent of Christ, who believes that it cannot happen until 1,000 years after the world has been converted? The Duke has likewise written a book, entitled. *The Times of Daniel*, which discusses the important periods of 2300 years and 490 years, in Dan. viii. 14, and ix. 24. Although pursuing a new and original method of

* Condensed from a very able paper, entitled "The School of the Prophets," in *The Times*, Nov. 3, 1859.

† The above enumeration is selected from *The Coming Battle, and the Appalling National Convulsions foreshown in Prophecy immediately to occur during the period* 1861-67. By the Rev. M. Baxter, Canada West. Published by Wertheim, Macintosh, and Hunt. This striking Tract has already had a very large sale in Great Britain.

interpretation, with regard to the 2300 years, he yet makes it terminate within ten years of 1868.

Viscount Mandeville has published a work, under the title of *Horæ Hebraicæ*, containing an inquiry into the nature, extent, and duration of the Messiah's kingdom, which he considers will be set up at the commencement, and not at the end, of the millennial 1000 years. This belief, taken in conjunction with the high probability of the 1000 years beginning in 1868, leads to the conclusion that the establishment of the Davidic kingdom is immediately at hand.

In the course of the last half-century, the writings of the following twenty ministers and laymen, most of them of the greatest eminence, have distinctly proclaimed the *personal* coming of Christ and the close of this dispensation, to take place about the period 1864-68.

The names of these twenty writers, with the dates of their publications, are as follow:—In Great Britain: Bicheno (1794); Frere (1815); Rev. E. Cooper (1825); Rev. G. Croly (1828); Cuninghame (1837); Rev. J. Hooper (1847); Rev. L. Way (1818); Rev. E. Bickersteth (1836); Rev. T. Birks (1840); Rev. E. Elliott (1846); Rev. Dr. Cumming (1848); Rev. Dr. Keith (1843); Rev. G. S. Potter; Thomas; also, two anonymous authors of *Apocalyptic Sketches* (1827); and *Terminal Synchronism of Daniel's Two Periods.* In America: Rev. Dr. Duffield's *Advent Lectures;* Rev. Dr. Seiss's *Last Times;* Rev. R. Shimeall's *Bible Chronology;* Rev. E. Davis's *Seven Thunders;* Rev. J. Himes's *Voice of the Prophets.*

Faber,* Bryant, Scott, Whiston, Rice, and others, hold that most momentous changes and revolutions, if not the personal coming of Christ, will take place about the period 1866. The names of two or three hundred additional writers might be mentioned, among whom there is remarkable agreement upon the more general subjects relating to prophecy, such as the millennial reign of Christ with His saints upon the earth, the literal restoration of the Jews to Palestine, the symbolical fulfilment of St. John's and Daniel's prophecies through this dispensation, the soundness of the year-day system of interpretation, the application of the fifth and sixth trumpets to the Saracen and Turkish woes, the symbolization of Popery, by the beasts of Rev. xiii. &c. See the Tract of *the Coming Battle,* &c.

* The Rev. G. S. Faber, in his "Napoleon III., the Man of Prophecy" (1852), favours the view that Christ will personally stand on the Mount of Olives soon after 1864.

Miscellaneous.

PROPHECY TO QUEEN ELIZABETH.

In the year 1582, Paul Grebnar, of Sneburg, in Mesina, delivered to Queen Elizabeth, with other MSS., the following prophecy; of which a copy was obtained from the Queen, by Dr. Nevil, Clerk of the Closet, and presented to Trinity College Library, where it remains:

"A fatal necessity has taken or torn away from the house A—— the Roman sceptre and diadem, and after an expression of the same house, as well as by the Germans as by foreigners, French, English, Danes, and Swedes, making their incursions on every side, there shall arise a horrid, bloody, and sharp contest, wherewith all Europe shall shake and tremble, and being several days divided, torn in pieces, and laid waste, shall be obnoxious to many signal mutations.

"A Swedish king, then reigning, shall, by the writings of the wicked emissaries of the See of Rome, be invited and stirred up to that quarrel, and to break in upon Pomerane, Mechlenburg, and some provinces belonging to Denmark; whereunto if he hearken, he unseasonably and very unfortunately becomes involved as an ally or confederate in a war with one that is very nearly related to him. And, therefore, I advise him to leave Sweden in the same state he found it; so shall he, and his family, and posterity, in peace and quietness enjoy those dominions, over which contented they reign, and preserve in good order the kingdom, and retain his subjects devoted to his interests in due obedience. But if he shall imagine in his mind to pervert his people, and lead them aside out of the way, the Lord shall cut him off by death. And then Charles of Charles, or from a Charles, a great Charles comes to reign; who with great success and prosperity shall govern the northern parts of the world; and shall, with his fleet, happily oppose the power and tyranny of the Spaniard, and engage their navy or armada; and after a conjunc-

tion of his forces with the states of Christendom, he shall win a difficult cruel battle.

"But God doth take out of this life the popish wife of the king, whence the Pope of Rome shall be much troubled; whose terror shall afterwards increase, when King Charles himself shall set himself against Antichrist, and prove a professed adversary unto him, and joining his forces with the German troops, and others of his neighbours, shall pull down the Spanish diadem. In those days shall the Swede be very successful against the enemy, both by sea and land."

WALLENSTEIN AND HIS ASTROLOGER.

The Count de Waldstein, one of the heroes of the Thirty Years' War, was accustomed to pass with an Italian astrologer, Giovanni Baptista Seni, of Genoa, every moment he could steal from graver affairs, that he might consult him in all he undertook. It was by the predictions of this astrologer, who asserted that he passed his nights in observing the stars, that Waldstein was persuaded that he would one day wear a crown. He depended much upon the counsels of Seni, whom he engaged through the intervention of his confidant Pioroni, the Florentine. Seni willingly promised his services at the rate of five-and-twenty crowns per month. "Nay," exclaimed Waldstein, when the terms were made known to him, "I should be ashamed to hire a wise man at such a price; he shall have two thousand crowns a-year, paid in advance, and a coach and-six besides."

One evening, after Waldstein had been disgraced by the Emperor Ferdinand, he was sitting with his astrologer, and listening to his predictions, when Seni, fixing his eyes on the starry heavens, declared to his master, that by the stars he read that his fated hour was not yet passed. "Thou art an impostor," cried Waldstein, in a voice like thunder—for this imperious man would have the heavens subject to his will—"or at any rate, thou readest the stars falsely.' "Ah, well," replied the astrologer in a prophetic tone, "thou wilt certainly be thrown into a dungeon in a few days, from which thou wilt never come out." "Friend Seni," replied Waldstein, "if it is there that I am to learn the truth of thy science, I cease to believe it, and will never listen to thee more." Waldstein then, with strange forebodings, withdrew to his own apartment, giving orders to his servants carefully to fasten all the doors. He had scarcely retired to rest, when an Irish officer, named Devereux, who had always appeared sincerely attached to him, followed by six soldiers, fully armed, presented himself at the entrance of the palace, and was allowed by the guards to pass freely; the seven men soon arrived at the door of

Waldstein's apartment, which they found fastened. On the stairs they stabbed two servants who were about to give the alarm; and the murderers then breaking open the door of Waldstein's chamber, found him already out of bed, but so surprised, that he had not the thought of seizing his sword. "Thou art the scoundrel," cried the Irishman fiercely, "who would deliver the soldiers of the emperor to his enemies, and seize his majesty's crown for thyself." Waldstein still appeared formidable to his assassins, who stood before him for a few moments as though waiting his reply; and there is little doubt, accustomed as they were to obey him, that one word would have disarmed these men; but the haughty general, whether from surprise or indignation, kept silence, and Devereux, plunging his poniard into his breast, threw him dead upon the floor, without any other movement than that of extending his arms. Thus perished, Feb. 25, 1534, at the age of fifty-four, the man who had filled Europe with his brilliant renown, and whose name alone was worth all the army of Ferdinand.

In Vehse's work entitled *the Court of Austria* we find this startling portrait of Waldstein:

The appearance of the General struck the beholder with reverence and awe. A tall, thin, proud figure, with sallow countenance and stern features; a lofty commanding forehead, with short bristling black hair; small, black, fiery, and piercing eyes; dark mistrustful looks; his chin and lips covered with a pointed beard and thick moustachios, the ends of which stood stiffly out; such was the man, as we may still see him in his portraits. His usual dress consisted of a buff jerkin and a white doublet, scarlet mantle and hose, a broad Spanish ruff, boots of Cordova leather lined with fur on account of his gout; on his hat he wore, like Tilley, a long waving red plume. While in the camp the most riotous reigned paramount, the most profound stillness was enforced in his own immediate neighbourhood. He is said to have once caused a valet of his to be hanged for having awakened him without express orders, and an officer to be privately put to death for having startled him by the jingling of his spurs. The men were struck with a strange awe when Wallenstein's tall, thin figure glided along like a ghost; there was about all his being something mysterious, solemn and unearthly. The soldiers were fully convinced that their general had a bond with the powers of darkness; that he read the future in the stars; that he could not bear to hear the barking of the dog nor the crowing of the cock; that he was proof against bullets as well as against cut and stab; and, above all, that he had charmed Fortune to stand by his colours. Fortune, indeed, which was his deity, became that of the whole of his army.

ST. DUNSTAN'S CLOCK, FLEET-STREET.

The former church of St. Dunstan-in-the-West, Fleet-street, within memory, possessed one of London's wonders: it had a large gilt dial, overhanging the street, and above it two figures of savages, life-size, carved in wood, and standing beneath a pedi-

ment, each having in his right hand a club, with which he struck the quarters upon a suspended bell, moving his head at the same time. To see the men strike was considerably more attractive than seeing the time-ball fall in the West Strand; and opposite St. Dunstan's was a famous field for pickpockets, who took advantage of the gaping crowd. So it had long been; for Ned Ward, in his *London Spy*, says: "We added to the number of fools, and stood a little, making our ears do penance to please our eyes, with the conceited notion of their (the puppets') heads and hands, which moved to and fro with as much deliberate stiffness as the two wooden horologists at St. Dunstan's, when they strike the quarters." Cowper thus describes them in his *Table Talk*:

> When labour and when dulness, club in hand,
> Like the two figures at St. Dunstan's stand,
> Beating alternately, in measur'd time,
> The clockwork tintinnabulum of rhyme,
> Exact and regular the sounds will be,
> But such mere quarter-strokes are not for me.

These figures and the clock were put up in 1671. Among those who were struck by their oddity was the third Marquis of Hertford, born in 1777: "when a child and a good child, his nurse, to reward him, would take him to see *the giants* at St. Dunstan's, and he used to say that when he grew to be a man *he would buy those giants.*" (Cunningham's *Handbook of London.*) Many a child of rich parents may have used the same words; but in the present case the Marquis kept his word. When the old church of St. Dunstan was taken down, in 1830, the Marquis attended the second auction sale of the materials, and purchased the clock, bells, and figures for 200*l.*, and had them placed at the entrance to the grounds of his villa in the Regent's Park, thence called St. Dunstan's Villa; and here the figures do duty to the present day.

REMARKABLE PRESERVATION.

In March, 1861, a young man named Thomas Walters, a servant at Penygarreg, Llanrhystid, went home ill of the small-pox, and on Wednesday night, the 13th, the family, finding him composed, retired to rest at eleven o'clock: though his brother slept in the same bed, the sick man contrived to get up and go out of the house unknown to anybody, and next morning he was not to be found. The report of his being missing was soon spread through the neighbourhood, and though there was diligent search made in all directions, and persons were sent to Aberystwyth and Aberayron to make inquiries, still there were no tidings of him until about six o'clock in the evening of Thursday, the 14th, when Rowland

Davies, who *had a sort of presentiment all day that he must have been on the beach near a place called Pigen*,—started thither about half-past five in the evening, and when he reached the beach, found Walters near the spot where he had the impression he was. He was shivering and exhausted, and could not walk without assistance. Davies, like a good Samaritan, immediately took off his coat and put it on him, and tied his handkerchief round his head. He then took him on his back and carried him up a narrow path in the rock, so narrow that he could scarcely put one foot before the other; and in one place the path had crumbled away altogether, and had he made one false step they would both have been precipitated to the bottom, a depth of about one hundred feet. When he had brought him to a place of safety he laid him down and charged him not to move from where he was until he returned. He then ran to Penygarreg for a cart, in which the poor invalid was conveyed home. What is very remarkable is this, that though the morning was cold and frosty, and the young man had nothing on but his shirt, drawers, and stockings, and in that state had walked nearly two miles, and had been exposed to the cold atmosphere for eighteen hours, and, according to his own confession had been eating raw shell-fish and drinking sea-water—still he soon progressed favourably towards recovery. He must have been, of course, delirious when he left his home, and though he must have gone down the narrow rocky path above alluded to, his life was preserved; and who would not recognise the hand of God in his preservation?

AWFUL JUDGMENTS.

There cannot be a more impious abuse of the authority of the name of God than its employment in solemn asseveration of the truth of that which the utterer knows to be a lie. Such wickedness has been marked with divine vengeance; and Dr. Watts has sought to impress this fact upon the minds of children, in one of his "Divine Songs," telling us how

> Ananias was struck dead,
> Caught with a lie upon his tongue.

An instance of this heinous sin is recorded upon the Market-cross at Devizes, in Wiltshire, in these words:

"The Mayor and Corporation of Devizes avail themselves of the stability of this building, to transmit to future time, the record of an awful event, which occurred in this market-place, in the year 1753: hoping that such record may serve as a salutary warning against the danger of impiously invoking Divine ven-

geance, or of calling on the holy name of God to conceal the devices of falsehood and fraud.

"On Thursday, the 25th of January, 1753, Ruth Pierce, of Potterne, in this county, agreed with three other women to buy a sack of wheat in the market, each paying her due proportion towards the same; one of these women, in collecting the several quotas of money, discovered a deficiency, and demanded of Ruth Pierce the sum which was wanting to make good the amount; Ruth Pierce protested that she had paid her share, and said, *She wished she might drop down dead, if she had not.* She rashly repeated this awful wish, when, to the consternation and terror of the surrounding multitude, she instantly fell down, and expired, having the money concealed in her hand."

In a sermon preached on the subject, by Archdeacon Stebbing, and published in 1760, we find a full account of the above striking dispensation; the preacher submitting it to the common sense of mankind, whether this and such-like instances, many of which occur in all history, are not a very strong presumptive evidence from fact, for the truth of a directing Providence.

To this may be added another case of guilt suddenly overtaken by a signal infliction. It is told of Archbishop Leighton, that a tremendous storm of thunder and lightning happened one day, as he was going from Glasgow to Dumblaine. He was seen when at a considerable distance by two men of bad character: they had not courage openly to rob him; but wishing to hit upon some method of extorting money from him, one of them said, "I will lie down by the way-side, as if I were dead; and you shall inform the Archbishop that I was killed by the lightning, and beg money of him to bury me." When Dr. Leighton arrived at the spot, the wicked fellow told him the fabricated story: the Archbishop condoled with the survivor, gave him money, and proceeded on his journey. But when the man returned to his companion, he found him *really lifeless!* Immediately he cried aloud, "Oh, sir, he is dead! Oh, sir, he is dead!" On which the Archbishop, perceiving the fraud, left the man with this serious reflection:—"it is a dangerous thing to trifle with the judgments of God."

PROPHECY OF SPECTRES.

Children have been observed to *say things which have come to pass.* The ancient Egyptians were of this opinion, and used to note the words of children while they were at play. Something of this notion still remains. Dr. Johnson, in his Life of Lord Roscommon, relates the following remarkable instance: "The Lord Roscommon being a boy, of ten years of age, at Caen, in Normandy, one day was, as it were, madly extravagant in playing,

leaping, getting over the tables, boards, &c. He was wont to be sober enough: they said, God grant this bodes no ill luck to him. In the heat of this extravagant fit, he cried out, 'My father is dead.' A fortnight after, news came from Ireland that his father was dead. This account I had from Mr. Knowles, who was his governor, and then with him, (since secretary to the Earl of Stafford,) and I have heard his Lordship's relations confirm the same."

Other predictions are no less remarkable. The great Sir Matthew Hale had some secret and unaccountable presages of his death, for he said, "If he did not die on such a day, (which happened to be the 25th of November,) he believed he should live a month longer;" and accordingly, he died that very day month.

It is said of the Countess of Shrewsbury, that a fortune-teller had told her that she should not die while she was building. Accordingly, she bestowed a good deal of the wealth she had obtained from three husbands in erecting large seats at Hardwicke, Chatsworth, Bolsover, Oldcotes, and Worksop; and by a singular coincidence her Ladyship died in a hard frost, when the workmen could not labour.

The tragedian, John Palmer, died on the stage at Liverpool. At the same hour and minute, a shopman in London, sleeping under a counter, saw distinctly his shade glide through the shop, open the door, and pop into the street. This, an hour or two after, he mentioned very coolly, as if Mr. Palmer himself had been there.

Cardan saw, on the ring-finger of his right-hand, the mark of a bloody sword, and heard at the same time a voice which bade him go directly to Milan. The redness progressively increased until midnight: the mark then faded gradually and disappeared. At that midnight hour his son was beheaded at Milan.

The father of Dr. Blomberg, Clerk of the Closet to George the Fourth, was captain in an army serving in America. We are told by Doctor Rudge, that six officers, three hundred miles from his position, were visited after dinner by this modern Banquo, who sat down in a vacant chair. One said to him, "Blomberg, are you mad?" He rose in silence, and slowly glided out of the door. He was slain on that day and hour.

In the *Diary of a Physician* (an embellished record of facts), we read the story of the spectre-smitten Mr. M——, whose leisure hours were passed in the perusal of legends of diablerie and witchcraft. One evening, when his brain was excited by champagne, he returned to his rooms, and saw a dear friend in his

chair; and this friend had died suddenly, and was at that moment *laid out* in his chamber; a combination of horrors so unexpected and intense, that monomania was the result.

Sir Thomas Lawrence wrote thus to his sister, under the date of 26th Dec., 1829:—"On the 6th of January I have sacredly pledged myself to be with you, and to that all circumstances shall bend." Alas! this was too bold a word for man, without any reference to the divine permission. On that very 6th of January, 1830, he was seized with mortal illness, and died on the day following.

Albert Smith used to relate the following: "About twenty years ago, my brother, Arthur Smith, was a pupil at the grammar-school, in the town of Guildford, under the Rev. Mr. Bellin. The boys had been sitting up all night in their bed-room for a frolic, and in the early morning, one of them, young M—— of Godalming, cried out, 'Why! I'll swear there's the likeness of our old huntsman on his grey horse, going across the white-washed wall!' The rest of the boys told him he was a fool, and that they had all better think of going to sleep. After breakfast, a servant came over from M——'s family to say that 'their old huntsman had been thrown from his horse and killed early that morning, whilst airing the hounds.'"—From *Dead Leaves*, the posthumous work of Albert Smith, published by his brother, Arthur Smith.

KNARESBOROUGH CASTLE.

On looking over historical records, observes Sir Bulwer Lytton, in his *Eugene Aram*, we are surprised to find how often certain great names have been fatal to certain spots. He then instances the castle of Knaresborough, in the West Riding of Yorkshire. In that fortress, the four knightly murderers of the haughty Becket (the Wolsey of his age) remained for a whole year, defying the weak justice of the times. There, too, the unfortunate Richard the Second—the Stuart of the Plantagenets—passed some portion of his bitter imprisonment. And there, after the battle of Marston Moor, waved the banner of the Loyalists against the soldiers of Lilburne. It was made yet more touchingly memorable at that time, as you may have heard, by an instance of filial piety. The town was straitened for want of provisions: a youth, whose father was in garrison, was accustomed nightly to go into the deep, dry moat, climb up the glacis, and put provisions through a hole, where the father stood ready to receive them. He was perceived at length; the soldiers fired on him. He was taken prisoner, and sentenced to be hanged in sight of the besieged, in order to strike terror into those who might be similarly disposed to render assistance to the

garrison. (His respite was obtained; and after the conquest of the place, the adventurous son was released.)

The castle, then, once the residence of Pierce Gaveston, of Hubert III., and of John of Gaunt, was dismantled and destroyed. It is singular, by the way, that it was twice captured by men of the name of Lilburn, or Lilleburne, once in the reign of Edward II., and once as I have related.

Knaresborough, too, produced the English Sibyl, Mother Shipton. The wild rock, at whose foot she is said to have been born, is worthy of the tradition.

DREAM TESTIMONY—THE POLSTEAD MURDER.

In the summer of 1827, there occurred in the village of Polstead, in Suffolk, a murder, which, for cold atrocity, has rarely been exceeded in our criminal records. It is a disgraceful story of illicit love—the victim, Maria Martin, the murderer, William Corder; the place where the body was interred, "the Red Barn;" and the discovery was made through a triple dream. The circumstances are thus related by a Correspondent of *Notes and Queries*, 2nd S., No. 52:

I passed through the field where the Red Barn stood, soon after the body of the murdered woman, Maria Martin, had been buried within it; but, of course, wholly unconscious of being so near the poor creature's remains. Shortly after the discovery of the body, and the execution of William Corder for the murder, I visited the Red Barn, and saw the place where the remains were found. It was the bin on the right side of the barn, as you entered by the front doorway. The barn was of wood, and had been painted red, though very little colour then remained. It has since been pulled down. It stood high up in a field, near the few houses which comprise the village of Polstead.

When Corder had murdered his unhappy victim, he dug a shallow grave for her in the Red Barn; and when the harvest was got in, he took care to have the bin filled with corn, and was present himself to see it carefully stacked. The men complained of a bad smell in the barn, for the corpse of his victim was but thinly covered with earth; but Corder said it proceeded from dead rats, and no further notice was then taken of the circumstance. He was observed always to leave the barn the last, and to take the keys in his pocket. What led to the discovery of the murder was the circumstance of the father of the poor murdered young woman dreaming for three nights that his daughter had been murdered, and buried in the Red Barn. In consequence of this, the corn was removed, and the body discovered a slight depth underground. But the dreams I have never considered so extraordinary or important as they were represented. The father would naturally be anxious and constantly thinking of his lost child; and suspicion had already rested on the murderer. Moreover, the Red Barn was the very place to deposit the body, and hints had been frequently dropped as to the probability of her being there. These circumstances I think quite sufficient to cause the father's dreams, and to take away much of the mysterious significancy which was at the time attached to them.

Polstead was described at the time, (1828,) as remarkable for its abundant crops of small sweet black cherries. The villagers were noted for their belief in ghosts and witches. An old gentleman, who died there some weeks previously, had seen a witch swim on Polstead ponds, when "she went over the water like a cork." He had, when a boy, stopped a wizard by laying a line of single straws across his path; and concealed in a hedge, he had watched an old woman (a reputed witch), feeding her imps in the form of three blackbirds. Amidst such credulous people, a triple dream was most likely to obtain credence.

Soon after the murder, the tragic story appeared in the form of a novel, entitled the *Red Barn*, published by Knight and Lacey, Paternoster-row: its sale was enormous.*

CHISWICK HOUSE.

The late Lady Holland, though possessing greatness and strength of mind, being well-informed, without pretension, and decidedly incredulous—for she shared with her husband the philosophical ideas of the eighteenth French century—was accessible to *presentiments*. M. Guizot relates that "she had been slightly ill, was better, and admitted it. 'Do not speak of this,' she said to me, 'it is unlucky.' She told me that, in 1827, Mr. Canning, then ill, mentioned to her that he was going for change and repose to Chiswick House, a country seat of the Duke of Devonshire. She said to him, 'Do not go there; if I were your wife, I would not allow you to do so.'—'Why not?' asked Mr. Canning. —'Mr. Fox died there.' Mr. Canning smiled; and an hour after, on leaving Holland House, he returned to Lady Holland, and said to her, in a low tone, 'Do not speak of this to any one, it might disturb them.'—'And he died at Chiswick,' concluded Lady Holland, with emotion."—*An Embassy to the Court of St. James's.*

The room in which Fox died is a small but cheerful apartment, hung with tapestry; the bed and bedstead, with chintz curtains, are preserved.

The chamber in which Canning died is a small low room which he chose himself: it has not even a cheerful view from the window, but overlooks a wing of the house: nothing can be more cheerless. At Chiswick House, Mr. Canning passed the last three weeks of his life: in a room downstairs, he read prayers to the family each Sunday.

* It is not generally known that the above story of the *Red Barn* was written for the publishers by the learned Dr. William Maginn.

THE DUKES OF BUCKINGHAM AND STOWE.

The fallen fortunes and vicissitudes of the Buckinghams have been favourite topics with many writers, who have traced extraordinary fatalities which have happened to this noble family through the long lapse of eight centuries.

In our own times, two Dukes have fallen from their high estate into neglect and poverty. Richard, first Duke of Buckingham and Chandos, lived at Stowe "with princely magnificence; his expenditure in the luxuries of art and literature was enormous; and the munificent spirit with which he entertained the Royal Family of France, and their numerous followers, during their residence on one of his estates, not only drained his exchequer, but burdened him with debt. Neither Louis the Eighteenth nor Charles the Tenth took the slightest notice of the obligation they had incurred—apparently regarding such imprudent generosity as the natural acknowledgment of their exceeding merit." The Duke was, in 1827, compelled to shut up his house at Stowe, and go abroad, till his large estates could be nursed, so as to meet the heaviest and most pressing demands.* While abroad, he had a dream, which he has thus recorded in his *Private Diary*, published in 1862:

"I am ashamed to say that I am more low than I should dare confess to any one, by a dream which haunted me in my sleep, with a degree of precision which is really frightful. I was at Stowe, my dear and regretted home. All was desolate—not a soul appeared to receive me. My good dog met me, and licked my hand. Accompanied by him, I traversed all the apartments—all desolate and solitary: every room as I had left it. On my return from the state bedroom, I met my wife! She told me all my family were gone, and that she was left desolate—that even her little favourite dog, which had been her sole remaining companion, had died a few days ago. We went out at the north hall-door together, and all was solitude and desertion. I awoke with the distress of the moment, and I slept no more that night. I do not like to confess how much effect this has had upon me. I have not the slightest faith in dreams, but this has strongly accorded with the feelings and tone of my mind, and I cannot shake it off. Those who will ever see this journal will, I am sure, not laugh at my feelings."

* When the Duke and Duchess took their farewell of Stowe, and had reached the flower-garden, the Duchess burst out into a violent fit of tears, in which the Duke participated without saying a word. "In this manner," he writes, "she went through the two gardens, and left them in silent sorrow. I gave her a rose which I gathered out of the garden, as we passed, and I know that she treasured up the *last gift*."

The Duke died, Jan. 17, 1839, and was succeeded by his only son, Richard Plantagenet, who, though crippled in fortune by the paternal virtues, celebrated the coming of age of his son with profuse hospitality at Stowe, in 1844; and in 1845, entertained Queen Victoria and the Prince Consort with great sumptuousness. The mansion at Stowe was partly refurnished for the occasion, when the cost of the new carpets was 5,000*l.* In 1848, the dream of the first Duke was strangely realized by the dismantling of Stowe, and the compulsory sale of the whole of the costly contents; the sale occupying forty days, and realising 75,562*l.* 4*s.* 6*d.* The second Duke subsequently resided in the neighbourhood; he often indulged his sadness at his fallen fortunes by walking to Stowe, and there, in one of the superb saloons in which kings and princes had held courts and been feasted with regal magnificence, seated in a chair before a small table—the only furniture in the room—would Richard Plantagenet pass many an hour of "bitter fancy!"

The Duke died July 30, 1861, at the age of 64. Sir Bernard Burke, Ulster, writes of the Duke's lineage: "Of all native-born British subjects, his Grace was, after the present reigning family, the senior representative of the Royal Houses of Tudor and Plantagenet."

PRE-EXISTENCE OF SOULS.

This curious inquiry belongs to the main subject of the present volume, inasmuch as it realizes the doctrine held by Plato, that this is neither more nor less than some partial reminiscence of a former life.

We have devoted some pages (pp. 43-49) of *Mysteries of Life, Death, and Futurity* to evidences of Pre-existence; and we are happy to find Sir Benjamin Brodie returning to the subject in the Second Part of his *Psychological Inquiries*, published in May, 1862, as follows:

"*Eubulus.*—It has often happened to me, (and I dare say that the same thing has happened to you) to have circumstances which had occurred when I was a boy, and which it might be supposed that I had entirely forgotten, present themselves to me again in a dream. The vagaries of our memory during sleep are indeed very remarkable; it seems to deal with things and events that have long since passed away, much more than it does with those which have occurred lately; and this is more especially the case as we advance in life.

"*Ergates.* What you have now mentioned may probably be explained by the well-known fact that the impressions made on the mind in early life are stronger and more lasting than those which are made afterwards. But there are other things connected

with the memory which are not to be explained so easily. Take this for example. It has often occurred to myself, and I know it has to others also, when some new event has taken place, to have a strong impression that *the same thing has happened before*, although I know that it is not and cannot be so in reality.

"*Eubulus.* Is it not the case that on these occasions there is always an actual revival of some impression made on the mind formerly, though the events in connexion with it have escaped from our memory? You will, I am sure, not think that I make too great a demand on your attention if I read to you an extract from a letter which I have received from a very intelligent Correspondent, which throws great light on the subject, and which seems fully to confirm the opinion which I have ventured to express.

"When I was about fifteen years of age, I went, with my father and mother, and other friends, on a tour through Somersetshire; and having arrived at Wellington, where I had certainly never been before, we tarried an hour or two at the 'Squirrel' Inn for refreshments. On entering the room where the rest of the party were assembled, I found myself suddenly surprised and pursued by a pack of strange, shadowy, infantile images, too vague to be called recollections, too distinct and persevering to be dismissed as phantasms. Whichever way I turned my eyes, faint and imperfect pictures of persons once familiar to my childhood, and feeble outlines of events long passed away, came crowding around me and vanishing again in rapid and fitful succession. A wild reverie of early childhood, half illusion, half reality, seized me, for which I could not possibly account; and when I attempted to fix and examine any one of the images, it fled like a phantom from my grasp, and was immediately succeeded by another equally confused and volatile. I felt assured that all this was not a mere trick of the imagination. It seemed to me rather that enfeebled memory was, by some sudden impulse, set actively at work, endeavouring to recal the forms of past realities, long overlaid and almost lost behind the throng of subsequent events. My uneasiness was noticed by my mother; and when I had described my sensations, the whole mystery was speedily solved by the discovery that the pattern of the wall-paper in the room where we were seated was exactly similar to that of my nursery at Paddington, which I had never seen since I was between four and five years of age. I did not immediately remember the paper, but I was soon satisfied that it was indeed the medium of association through which all those ill-defined, half-faded forms had travelled up to light; my nurse and nursery events associated with that paper pattern being, after all, but very faintly pictured on the field of my remembrance."*

RETRIBUTIVE JUSTICE.

In the *Quarterly Review*, 1836, the writer of a review of the *Memoirs of Lucien Bonaparte* makes a special observation on the

* For this interesting communication, the author is indebted to the kindness of the Reverend Thomas Bacon, Rector of Kingsworthy, Hants.

affair at Vendôme, "which exhibits one of the most curious coincidences, and one of the most striking examples of retributive justice that we have almost ever seen. Our readers know that an attempt was made, simultaneously with the Strasburg affair, by Louis Napoleon, to seduce from their allegiance the regiment of the *Hussards d'Orleans* quartered at *Vendôme*, with a view to the overthrow of the dynasty of July. If our readers will look back to the personal journal of Louis Philippe, translated in a former Number of our Review (vol. lii. p. 551), they will see that Louis Philippe, while commanding in that very same garrison of Vendôme a regiment of Hussars, distinguished, we believe, by the same patronymic title, attempted, and too successfully, to seduce the regiment *from its allegiance to the king*. '*I could not tolerate*,' he then patriotically exclaimed, '*any one who preferred* QUELQU'UN—(the king Louis XVI.)—*to their country*.' We wonder how he will now deal with the officer who, in the same place, and with the same regiment, and with the same design, only imitated his own patriotic example; he will, we are well assured—whatever else he may do—draw no such nice distinctions between that royal QUELQU'UN—the *king*—and *the country* which owes him allegiance."

Of the personal qualities of Louis Philippe, the Reviewer, in a note, says:

"We are well aware that in the recesses of his character there are many very unamiable and some not very reputable qualities, of which his conduct, both public and private, from the restoration in 1814 up to the *émeute* of June, 1832—when he really became *King of France*—affords but too many instances. We know, from a person who has kindly communicated to us a note which he made of the conversation, that Louis XVIII., speaking of Louis Philippe to an illustrious foreigner, in the presence of his brother (Charles X.), said, that "EGALITÉ *était un meilleur homme que son fils*,"—an opinion which Charles warmly contested, and endeavoured to disprove by insisting on certain good points of Louis Philippe's character"!*

* Mr. Rumsey Forster, in his piquant Historical Notice of Stowe, prefixed to the *Priced and Annotated Catalogue*, relates that Louis-Philippe being present when the Royal Family of France were enjoying the hospitality of the Marquis of Buckingham, at Stowe, as they were seated together in the Library, the conversation turned on events then enacting on the other side of the Channel; upon which Louis-Philippe, recollecting his own position with the Revolutionists, threw himself upon his knees, and begged pardon of his royal uncle for having ever worn the tricoloured cockade. The anecdote is curious, when the subsequent career of the ex-monarch is borne in mind.

DEATH OF FLAXMAN, THE SCULPTOR.

The passing of this excellent man from our world was attended with a very remarkable, if not prophetic, circumstance—a "coming shadow."

During the year 1826, Flaxman was occasionally ailing, but his suffering was little, nor did he abstain from making sketches, or enjoying the company of his friends. His earliest, indeed, were passed and gone: still, of friends he had not a few. Thomas Hope and Samuel Rogers, dear for their genius and their worth, were left, and to them he was much attached. He also respected Howard the painter, and Stothard was a man much after his own heart. He had sat for his bust to Baily; and was sitting to Jackson for his portrait. The winter had set in; and as he was never a very early mover, a stranger found him rising one morning when he called about nine o'clock. "Sir," said the visitor, presenting a book as he spoke, "this work was sent to me by an Italian artist, to present to you, and at the same time to apologize for its extraordinary dedication. In truth, sir, it was so generally thought throughout Italy that you were dead, that my friend determined to show the world how much he esteemed your genius, and having his book ready for publication, he has inscribed it '*Al Ombra di Flaxman.*' No sooner was the book published than the story of your death was contradicted, and the author, affected by his mistake, which, nevertheless, he rejoices at, begs you will accept his work and his apology." Flaxman smiled—accepted the volume with unaffected modesty, and mentioned the circumstance as curious to his own family and some of his friends.

This singular occurrence happened on Saturday the 2nd of December: the great sculptor was well and cheerful;—next day he went to church—felt himself suddenly affected with cold—refused all medicine—went to bed—and when he rose on Monday, assured his sister that he was well enough to receive Mr. Soane, Mr. Robinson, and part of the family of M. Tulk, whom he had invited to dinner. When these guests came, they were touched with the change in his looks; but he assumed cheerfulness, presided at table, tasted wine with the ladies, said something pleasing to all, and they went away without any apprehension that they were to see him no more. An inflammation of the lungs was the result of the cold which affected him on Sunday—the disorder spread with fatal rapidity: he refused to go to bed, saying—"When I lie, I cannot breathe," and sat in a cushioned chair, attended by his sister, and the sister of his wife. All attempts to arrest the deadly malady were in vain; and on Thursday morning, December the 7th, 1826, he passed, without a struggle, from a world of which he had long been the ornament. He was buried in the churchyard of St. Giles-in-the-Fields; and on his tomb is

inscribed: "John Flaxman, R.A.P.S., whose mortal life was a constant preparation for a blessed immortality: his angelic spirit returned to the Divine Giver on the 7th of December, 1826, in the seventy-second year of his age."

PREDICTIVE DREAMS.

It need scarcely be remarked here, that we rarely take cognizance of any dreams but such as "come true." A Correspondent of *Chambers's Edinburgh Journal*, who boasts of being, "both by constitution and education more free from superstitious influences than most people," in relating her experiences in dreaming, says, with great *naïveté*: "in most of the instances where my dreams have been almost literally fulfilled, *the recollection of them has only occurred to me on their fulfilment.*" This reminds one of an observation in Brodie's *Psychological Inquiries*, that "it would, indeed, be a strange thing, in the crowded chapter of accidents, if among the vast number of combinations which constitute our dreams, there were not every now and then some having the semblance of reality." In recording our dreams, as some vain men do of their prosperity in the world, we only chronicle the successes—the failures we leave to oblivion.

Another Correspondent of the above Journal relates:—

In the autumn of 1835, I dreamt that a near relative of my own who died two years before, came to my bedside. I felt fully conscious of being in my own bed, and of raising myself on my elbow when my friend approached. I was also fully sensible that he was dead; and though in his morning gown, his countenance bore the impress of death. He mentioned my name, and presented to me a coffin-plate bearing the name, age, and date of the death of a lady—the latter was 25th December, 1835. I said, "Where have you got that? Mrs. —— is still in life; and besides, the date there has not yet arrived." He answered, "Take it, and keep it for her; she will require it." This lady was no relative of mine; I was only slightly acquainted with her. She was married, and had gone to a distance a considerable time before, and I had never seen or heard of her since. When at breakfast, I in a casual way mentioned my dream, when some one jocosely remarked that I must have been thinking of her, and that to dream of deaths was always a marriage, and that my dream must have reference to her marriage. We thought no more of the matter, nor did it particularly attract the attention of any of us, until, in the course of the day, a lady happened to call, and in course of conversation asked if we had heard of the distressing illness of Mrs. ——. We all declared we had not; when the lady stated that she passed through a neighbouring town yesterday on her way to her father's house, from the north, and that she was so ill, that she was obliged some time to remain at a friend's house before she could proceed. This was so far an association with the dream, that it struck all of us as a remarkable coincidence. The more extraordinary part remains to be told. On 31st December, 1835, I

attended her funeral, and the coffin-plate, with age and date distinctly delineated in the dream, presented themselves to my gaze. It is needless to observe, that the impression on my mind was of a very peculiar kind, and equally so on the minds of those who some months before had heard the narrative of the dream.

Extraordinary cures have been effected through dreams. Bishop Hall records one, in his *Mystery of Godliness*, which is quoted by Camden. The Bishop tells of a cripple, who, for sixteen years, walked on his hands, the sinews of his legs being contracted. Now, this cripple had a monition in his dream, to wash in a well at St. Madernes, in Cornwall, by which he was suddenly restored to his limbs. And of this story the Bishop took a particular account in his Visitation, and had it sufficiently attested by many of the neighbours, so that he was fully convinced that there was no art or collusion in it; for he believed that some good Angel suggested the remedy.

Remarkable labours have been accomplished during dreams. A memorable instance occurs in the *Life of Sir Symonds D'Ewes*, where he tells us :—

> And yet sometimes the soul showeth admirable effects of its power in many dreams, when men conceive set orations and speeches, read in their imaginations and difficult authors, and propound sublime and difficult questions to some other they fancy to be present, who answers them and resolves the doubts, when it is but one and the same soul, which does all this; which in each particular of it I have myself found true by experience; conceiving sometimes long discourses in so lofty and elegant a Latin style, and with so exact a method, as I am persuaded I never could have framed the same waking, with long and much study.

Lord Thurlow told his nephew that "when young, he read much at night; and that once, while at College, having been unable to complete a particular line in a Latin poem he was composing, it rested so on his mind that he dreamed of it, completed it in his sleep, wrote it out next morning, and received many compliments on its classical and felicitous turn."—*Life by Lord Campbell*.

A Correspondent of *Notes and Queries*, 2nd S., No. 167, states that he has imagined himself during sleep, to be listening to instrumental music quite new to him, and to have been able to produce the melody next day; and he has in his possession a MS. copy of a Dead March composed in a dream.

Condorcet is said to have attained the conclusion of some of his most abstruse unfinished calculations in his dreams. Franklin makes a similar admission concerning some of his political projects, which, in his waking moments, sorely puzzled him.

Sir John Herschel is related to have composed the following lines in a dream :—

Throw thyself on thy God, nor mock him with feeble denial:
Sure of his love, and sure of his mercy at last;
Bitter and deep though the draught, yet drain thou the cup of thy trial,
And in its healing effect smile at the bitterness past.

Goethe says, in his *Memoirs:* The objects which had occupied my attention during the day often reappeared at night in connected dreams. On awakening, a new composition, or a portion of one I had already commenced, presented itself to my mind. In the morning I was accustomed to record my ideas on paper.

A Correspondent of *Notes and Queries*, 2nd S., No. 164, states that besides some verses occasionally made in his sleep, it once occurred to him to dream that he was playing with three others at an entirely new game of cards, which he so well remembered in the morning that he wrote it down, and has often played it, and taught it to others, who have been much amused by it.

Lord Cockburn says, in his *Life of Lord Jeffrey*, vol. i.:—He (Lord Jeffrey,) had a fancy that though he went to bed with his head stuffed with the names, dates, and other details of various causes, they were all in order in the morning; which he accounted for by saying that during sleep, "*they all crystallized round their proper centres.*"

Dreams throw some light upon this wondrous fact of pre-existence. Sir Benjamin Brodie relates that it has often happened to him to dream of something that had occurred in his boyish days, and of which, as it had not been present to his thoughts for many years, it might well be supposed that it was wholly forgotten. On one occasion, he imagined that he was a boy again, and that he was repeating to another boy a tale, with which he had been familiar in his boyhood, though he had never read it, nor thought of it since. He awoke, and repeated it to himself at the time, as he believed, accurately enough, but on the following day he had forgotten it again. "We may conclude," adds Sir Benjamin, "from this and from some other analogous facts, that many things which seem to be erased from our memory are not erased from it in reality; that the impression remains, and that if we are not conscious of it, it is merely because the secret spring has not been touched, which would bring it again under our observation." (*See ante*, pp. 262–263.)

In the retired and romantic upper part of Strathconan, Rossshire, in the end of April, 1859, a boy, aged three years, left his home, and wandered in the direction of the hills, in quest, as is supposed, of his father, a shepherd. The child was soon missed, and search was made, but no trace of him could be found. The

inhabitants of the strath, from end to end, mustered with alacrity to search hill and glen, but without effect. At length, after the lapse of about three months, when all hopes of discovering even the remains of the child had been abandoned, one of the inhabitants of the lower end of the strath said he could point out the place where the body lay, as he had in a dream seen him lying in the spot! A party was formed, and proceeded to the lonely place, where the body of the child lay on the green, far advanced into a state of decomposition. The spot thus strangely pointed out is about five miles from the hamlet whence the boy strayed.

CHESHIRE LEGENDS.

The two following nearly parallel legends present several points of mysterious interest.

A discerning horse-jockey having sold a horse to a man of venerable and antique appearance, had a remarkable hillock on the Eildon Hills, called Lucken Hare, appointed as the place where, at twelve o'clock at night, he should receive the price. He came, the money was paid in ancient coin, and he was invited by the purchaser to view his residence. The trader followed his guide through several long ranges of stalls, in each of which a horse stood motionless, while an armed warrior lay equally still at his charger's feet. "All these men," said the wizard, in a whisper, "will awaken at the battle of Sheriffmuir." A horn and a sword hung suspended together at one extremity of the chamber. The former the jockey seized, and having sounded it, the horses stamped, the men arose, and clashed their armour; while a voice, like that of a giant, pronounced these words:

> Woe to the coward that ever he was born
> Who did not draw the sword before he blew the horn.

Subsequent to this, Sir Walter proceeds to narrate another kindred tradition. The incidents of this do not materially differ from those of the preceding. The scene is in the neighbourhood of Macclesfield, on Monks' Heath, at the "Iron Gates" public-house; the sign representing a pair of ponderous gates opening at the bidding of a figure wearing a cowl; before whom kneels another figure, more resembling a modern yeoman than one of the 12th or 13th century, to which period this legend is attributed. Behind this person is a white horse, rearing, and in the background is a view of Alderley Edge. The tradition to which the sign relates is thus told:

A farmer from Mobberly was riding on a white horse over the heath, which skirts Alderley Edge. Of the good qualities of his steed he was justly proud, and while stooping down to adjust its

mane, previously to his offering it for sale at Macclesfield, he was surprised by the sudden starting of the animal, On looking up, he perceived a figure of more than common height, enveloped in a cowl, and extending a staff of black wood across his path. The figure addressed him in a commanding voice; told him that he would seek in vain to dispose of his steed, for whom a nobler destiny was in store, and bade him meet him when the sun had set, with his horse, at the same place. He then disappeared. The farmer, resolving to put the truth of this prediction to the test, hastened on to Macclesfield fair, but no purchaser could be obtained for his horse. In vain he reduced his price to half: many admired, but no one was willing to be the possessor of so promising a steed. Summoning, therefore, all his courage, he determined to brave the worst, and at sunset reached the appointed place. The monk was punctual to his appointment. "Follow me," said he, and led the way by the *Golden Stone*, *Stormy Point*, to *Saddle Bole*, (all places in the neighbourhood of Alderley Edge and Mobberly). On their arrival at Saddle Bole, the neigh of horses seemed to arise from beneath their feet. The stranger waved his wand, the earth opened, and disclosed a pair of ponderous iron gates. Terrified at this, the horse plunged, and threw his rider, who, kneeling at the feet of his fearful companion, prayed earnestly for mercy. The monk bade him fear nothing, but enter the cavern, and see what no mortal eye ever yet beheld. On passing the gates, he found himself in a spacious cavern, on each side of which were horses, resembling his own, in size and colour.

Near these lay soldiers accoutred in ancient armour, and in the chasms of the rock were arms, and piles of gold and silver. From one of these the enchanter took the price of the horse in ancient coin, and on the farmer asking the meaning of these subterranean armies, exclaimed, "These are caverned warriors preserved by the good genius of England, until that eventful day, when distracted by intestine broils, England shall be thrice won and lost between sunrise and sunset. Then we, awaking from our sleep, shall rise to turn the fate of Britain. This shall be when George the son of George, shall reign. When the forests of Delamere shall wave their arms over the slaughtered sons of Albion. Then shall the eagle drink the blood of princes from the headless *cross* (? corse). Now haste thee home, for it is not in thy time these things shall be. A Cestrian shall speak it, and be believed." The farmer left the cavern, the iron gates closed, and though often sought for, the place has never again been found.

The latter part of the monk's prophecy has been fulfilled: Nixon, the well-known Cheshire seer, foretold the same events in nearly the same words; but the belief in his dreams of futurity was diminished by the decease of George the Fourth, in 1830. Not many years since, the Cestrian rustics of the neighbouring

villages still believed that at midnight the neighing of horses was audible under Alderley Edge.

EFFECTS OF REMORSE.

Sir Walter Scott, in his *Demonology and Witchcraft*, relates the following convincing proof of the effect of remorse:

"Jarvis Matcham was pay-sergeant in a regiment, where he was so highly esteemed as a steady and trustworthy man, that he was permitted opportunity to embezzle a considerable part of the money lodged in his hands for the pay of soldiers, bounty of recruits, then a large sum, and other charges. He was summoned to join his regiment from a town where he had been on the recruiting service, and this perhaps under some shade of suspicion. Matcham perceived discovery was at hand, and would have deserted had it not been for the presence of a little drummer-lad, who was the only one of his party appointed to attend him. In the desperation of his crime, he resolved to murder the poor boy, and avail himself of some balance of money to make his escape. He meditated this wickedness the more readily, that the drummer he thought had been put as a spy on him. He perpetrated his crime, and changing his dress after the deed was done, made a long walk across the country to an inn on the Portsmouth road, where he halted and went to bed, desiring to be called when the first Portsmouth coach came. The waiter summoned him accordingly; but long after remembered, that when he shook the guest by the shoulder, his first words, as he awoke, were, 'My God! I did not kill him.'

"Matcham went to the seaport by the coach, and instantly entered as an able-bodied landsman or marine, I know not which. His sobriety and attention to duty gained him the same good opinion of the officers in his new service which he had enjoyed in the army. He was afloat for several years, and behaved remarkably well in some actions. At length the vessel came in to Plymouth, and was paid off, and some of the crew, amongst whom was Jarvis Matcham, were dismissed as too old for service. He and another seaman resolved to walk to town, and took the route by Salisbury. It was when within two or three miles of this celebrated city, that they were overtaken by a tempest so suddenly, and accompanied with such vivid lightning, and thunder so dreadfully loud, that the obdurate conscience of the old sinner began to be awakened. He expressed more terror than seemed natural for one who was familiar with the war of elements, and began to look and talk so wildly, that his companion became aware that something more than usual was the matter. At length Matcham complained to his companion that the stones rose from the road and flew after him. He desired the man to walk on the other side of

the highway, to see if they would follow him when he was alone. The sailor complied, and Jarvis Matcham complained that the stones still flew after him, and did not pursue the other. 'But what is worse,' he added, coming up to his companion, and whispering, with a tone of mystery and fear, 'who is that little drummer-boy; and what business has he to follow us so closely?' —'I can see no one,' answered the seaman, infected by the superstition of his associate. 'What! not see that little boy with the bloody pantaloons!' exclaimed the secret murderer, so much to the terror of his comrade, that he conjured him, if he had anything on his mind, to make a clear conscience as far as confession could do it. The criminal fetched a deep groan, and declared that he was unable longer to endure the life which he had led for years. He then confessed the murder of the drummer, and added that, as a considerable reward had been offered, he wished his comrade to deliver him up to the magistrates of Salisbury, as he would desire a shipmate to profit by his fate, which he was now convinced was inevitable. Having overcome his friend's objections to this mode of proceeding, Jarvis Matcham was surrendered to justice accordingly, and made a full confession of his guilt. But before the trial the love of life returned. The prisoner denied his confession, and pleaded 'Not Guilty.' By this time, however, full evidence had been procured from other quarters. Witnesses appeared from his former regiment to prove his identity with the murderer and deserter, and the waiter remembered the ominous words which he had spoken when he awoke him to join the Portsmouth coach. Jarvis Matcham was found guilty, and executed. When his last chance of life was over, he returned to his confession, and with his dying breath averred, and truly, as he thought, the truth of the vision on Salisbury Plain. Similar stories," adds Sir Walter Scott, "might be produced, showing plainly that, under the direction of Heaven, the influence of superstitious fear may be the appointed means of bringing the criminal to repentance for his own sake, and to punishment for the advantage of society."

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Government of Maharashtra
on 18 July, 2018